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# THE HOME MISSION MONTHLY

AN ILLUSTRATED MAGAZINE

INDEX TO VOLUME XXX

NOVEMBER, 1915, TO OCTOBER, 1916

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EDITED BY THEODORA FINKS

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WOMAN'S BOARD OF HOME MISSIONS OF  
THE PRESBYTERIAN CHURCH IN AMERICA

NEW YORK





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# THE HOME MISSION MONTHLY



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NO. 1

TYPICAL MEXICAN  
FAMILY OF THE  
AMERICAN SOUTH-  
WEST



THIS CLASS PRO-  
VIDES LABORERS  
ON MILES OF OUR  
RAILROADS

## To-day's Invasion of the Southwest by the Mexican

By Gregory Mason, Staff Correspondent of The Outlook

**I**T was election night in El Paso, Texas. The final returns were nearly all in and the crowds around the bulletin boards were thinning. There had been little excitement; early in the day the very first returns had shown a sweeping victory for the "ring." The opposition had made its fight on the ending, once for all, of the unsanitary conditions in the Mexican section "south of the tracks" that had made of that part of the prosperous and modern city a slum district comparable only to the filthiest east side districts of New York.

The election was an old story, one that had often been repeated in many a town and city of the Southwest. Reform, progress and new ideas had encountered the dead weight of Mexican lethargy, that backward-looking, let-well-enough-alone attitude which, transplanted to the American Southwest, is as obstinate and unprogressive as in its native land.

Every year thousands of Mexicans, from

every section of their own country, migrate to the southwestern states of this country. They are of a totally different class from the European immigrant, whose very act of leaving home for a far country stamps him as having at least the primary attributes of the pioneer. These European immigrants, in the great majority, rapidly adopt our customs, intermarry and become true American citizens, their faces set to the future.

Their coming, their work when they arrive, their attitude to the future, may be summed up in one word, "energy." And in the same manner the whole matter, as regards the Mexican, may be summed up as lack of energy. The Mexican—an Indian with but a trace of white blood—has probably less initiative than any foreigner who comes to our shores. To the Southwest he is a dead weight, morally, socially, politically. Not more than one-third of the hundreds of Mexicans who come to this country each year have any idea of living here permanent-

ly—they come here simply to make money and then leave. Thus to the problem of the ever growing permanent Mexican population is added the problem of the far greater itinerant Mexican population.

The vigorous Southwest will, of course, eventually solve the problem. The work of turning this large non-progressive citizenship into the paths of progress is already well under way, but it will be years before it is completed. Just at present it is a real and vital problem that is engaging the best energies of the Southwest in the solving.

Despite the fact that Mexico is now virtually in a state of anarchy, immigration to this country has been but slightly affected. The year 1910, the last year of peace in Mexico, saw 17,760 Mexicans enter the United States. The total for 1914, after four years of devastating civil war, was 17,079. Up to the end of June of this year approximately 100,000 Mexicans had entered the United States in five years. Not only have these last five years shown a large increase in immigration, but, what is far more important, it has shown a much greater distribution. Prior to 1900 it was a rare thing to find a Mexican at a greater distance than 100 miles from the border. To-day they are not only common in every state of the Southwest, but are found in large numbers as far west as California, as far north as Wyoming, and as far east as Iowa and Kansas.

In a number of industries that require unskilled labor, notably railroad construction and maintenance work, the Mexican has become an important factor. Large contractors of the Southwest state that railroad work throughout their section is really dependent upon the Mexican, who, because he is acclimatized, has long since practically driven out the Greek, Italian and Japanese laborer. Because of his lack of education and initiative, however, the Mexican competes but little, if any, with white labor.

The Mexican first learned railroad work in his own country, during the era preceding the revolution, when enormous increases were made in the trackage of Mexican roads. He received a peso (fifty cents) a day for his labor. At the border, however, he was welcomed by the American railroads which, operating through a sparsely populated country, were always in the market for a large amount of labor and were willing to bid against the Mexican lines for it. The American roads offered \$1 a day, with the

rate increasing to \$1.35 and even to \$1.50 farther east and west. This soon attracted a large number of Mexicans to the United States and was and is responsible for the increase in Mexican immigration and for the distribution of the immigrants.

Because most of the Mexicans of the north are engaged, in a small way, in the cattle industry, immigration from the border states has been comparatively small. It is from the densely populated central Mexican states, where wages are low and the supply of labor nearly always exceeds the demand, that the bulk of the immigrants have come. This central section includes the states of Aguas Calientes, Jalisco, Guanajuato, Zacatecas and Michoacan. Farther to the south are located the big plantations, where wages are sufficiently high to discourage immigration.

Fully three-fourths of the Mexican immigrants enter the United States at El Paso. At that city all of the large railroads which operate in the Southwest, such as the Santa Fé, Texas and Pacific and the Rock Island, have established employment agencies and bidding for Mexican labor is often spirited. The itinerant Mexican leaves his family to watch the crops and comes to the border early in May, works through the summer, and returns in October. Labor agents declare that, as a whole, the Mexican observes a contract better than the itinerant white man in so far as it provides for his giving labor, but that the commissary departments of the construction gangs have great difficulty in making him live up to monetary obligations. He is regarded as a good worker as long as he is well fed, but usually fails utterly in a crisis, where rush work is demanded. He is utterly lacking in initiative and it is seldom that a Mexican rises even to the dignity of the position of section boss.

In the last few years Mexicans, in large numbers, have entered industries other than railroading. Many have become farm laborers and an ever increasing number are now engaged in cotton picking in Texas and Oklahoma. Mexicans also form a considerable per cent of the unskilled labor of mines and road building in the Southwest.

The Mexican is improvident but requires little to be contented. In all movements looking to his betterment he must be guided, often forced. For instance, of his own initiative he would seldom send his children to school. When the truant officer has once forced them to attend school, however, the parents will often make great sacrifices to



supply their children with the necessary clothes and books.

The Mexican has a great prejudice against water, believing that washing causes fever. This, combined with an utter lack of knowledge of even the most rudimentary principles of hygiene, is accountable for the very large infant mortality. Though naturally docile, through ignorance and superstition the Mexican can be easily aroused. Examples of this have been strikingly shown in the present critical situation along the border, where usually peaceful Mexicans are joining bandit

bands by the score, aroused by flamboyant agitators who demand the "reclaiming of Texas."

In many ways the Mexican has become necessary to the Southwest. He is there to stay and his numbers are increasing yearly. The problem that the Southwest faces, then, is to find some means whereby this dead weight of ignorant, unprogressive and improvident immigrants can be moulded into a progressive citizenship that shall aid rather than retard the development of one of the greatest and richest sections of our country.



PHOTO BY A. B. CRAYCRAFT

"MY NEIGHBORS—THE ALLISON-JAMES GIRLS"  
Learning to mend in the Mary James Building

## Better Babies in New Mexico

By Phoebe M. McCollough

**T**HERE are so many babies here! Babies sick and babies well, and many, many babies dead, but loved and welcomed babies always. My home is fortunately situated. On one side is the Allison-James Mission School for Mexican girls, and at the back is an adobe house, a house running over with people. In the school I daily witness the untiring efforts of the workers so to teach and develop the fine girls who come to them, that when they have married they will be better mothers. In the house of my neighbors I see the sway of ignorance and superstition. I see mothers

who love their children more than their own souls losing them because they do not know how to keep them. I would like to show you how these mothers unwittingly err, so that none of you will ever count any money ill spent that is spent in developing the richly talented, but neglected girls so that they, in their turn, may raise up for the state and nation, better families.

My little neighbor, whom we will call Juanita, had a baby, the second in about twenty-two months of married life. There were many interesting features connected with the time just before the baby's arrival,

but we are concerned with the *nina* (baby girl) herself. Within half an hour after I heard her first cry, they called me to come and see her. I entered the scrupulously clean room in which lay Juanita, all but her eyes and nose wrapped in a smothering towel. I looked everywhere, but saw no baby. Finally, discerning my questioning attitude they said, "Oh!" and threw back the five or six covers of the bed. About half way to the foot of the bed was little Gregorita! The one window of the room was closed and there was a fire in the stove. There that baby slept, and in just that way sleep many babies. Finally I persuaded them to come and get the bed in which my chubby youngster spent her first year—a coffee box somewhat decorated. I arranged that they come for it at an hour when I would be bathing my baby and had the grandmother sent to the bathroom where she could see just what the process was. She gasped when I said the child was bathed every day, then looking at her she said, "And yet she is fat!" Well, fortune smiled on Gregorita, and the teaching is thought to be the cause. She sleeps alone, and I have never been in the house but that they say, "She has just had a bath," and then they question, "Is it the bath or sleeping alone that makes her so fat?" Girls who have been pupils at the Allison-James School surely could not be so horrified at a little water.

We were invited to the baby's baptism and to the *fiesta* that followed. Little Gregorita, so named for the patron saint of her birthday, received quite a dash of water at that time, when she was only four days old. The *fiesta* was held in her mother's room, although but the day before she had had a high fever. There were about twenty-five of us, and, needless to say, my husband and I were the only Americans. They served brightly colored cakes, and raisins, and cocoa made the very best that they knew how, with the beaten whites of eggs over the top. Wine and beer completed the feast. I cannot say I enjoyed all the eatables, but I truly enjoyed their hospitality.

At another time I had a woman washing for me, who brought with her her baby three weeks old. I remonstrated about her washing, but she said she had washed before, since its birth. She was working on the back porch, and there was a couch there for the baby. The child was dressed very warmly, and in addition, the mother wrapped it, head and all, in her own black shawl when she

took it off. Then, removing a black skirt which was so long that it dragged in the dust when she walked, she wrapped the baby securely, head covered the same as feet, in this dirty skirt. There was no way to tell which was top and which was bottom of the unshapely bundle she put on the couch. I begged her to pull back the covers a bit and let just a ray of New Mexico's wonderful sunshine touch the little nose, but she said, "No, No! It would kill the baby."



JULIAN AND JUANITO

Menaul School boys whose mother attended Allison-James School

I wanted a picture of a little Mexican boy of six days, whose mother was my friend, and she had consented to let me take it. Just as we were ready to take the picture a friend of hers rushed between the baby and the camera. "Indeed, indeed, no!" she ejaculated, "I knew so young a baby to have his picture taken, and afterward he died!" and I got no picture.

A physician who practices much among the people assures me that he has often gone into a home where a baby of a month or six weeks is suffering from stomach trouble. Questioning the people he finds that the child has a varied diet of at least coffee and beans. He, of course, orders a plain milk



diet, but the next day is very likely to find the baby sipping coffee from a loving grandmother's spoon. When he scolds and asks the reason they shrug their shoulders and say, "The baby wanted it. He cried for it." And the wisdom of the child of one month weighs against the doctor's advice.

These things are not the effects of lack of loving, solicitous care, nor are they indications of stupidity; they are the natural results of many generations of superstition. Generally speaking, Spanish-American children learn quickly, and put about as great a proportion of their learning into practice as do people usually.

When I look at our school, tenderly cared for through many trying years by earnest Christian people, and fostered now by a corps of teachers, loving these dark-skinned and dark-eyed people, and loving more the Christ who gave Himself for them, I feel pride in the Church that gives it life, and confidence for the future of this newest state.

When I see the girls at the school, scrupulously clean as they always are; when I look at a girl, uncouth and apparently very useless in September, and see her again in May, when I would scarcely recognize her because of the great change; when more and more I see the love of Christ, because of teaching and example, constraining those girls who have hitherto not known constraint; then it is that I wish that all of you could be here



PHOTO BY A. B. CRAYCRAFT

The youngest girl at Allison-James enjoys work as well as play

long enough to see the transformation. Then you would know that the work pays. May the work of enlightening Christian education grow and grow, and may these warm-hearted, lovable, useful people have their rights as citizens of the United States and candidates for citizenship in Heaven.

## The Bible in the Saint's Niche

THIS is the story of a humble Christian Mexican who still lives, seventy years of age, in an isolated mountain region of northern New Mexico. He is very retiring, so we will leave out his real name—which is difficult anyway; let us call him Juan.

The little valley in which he lives was one of the first strongholds established by the Roman Catholic Church, two hundred years before Juan was born. The people had grown up in that faith and were naturally very religious, but they were also untaught and fanatical.

Juan was the only son of a well-to-do family. He was devout in all that the priests told him about religious things; and he worshiped the saint in the niche above his

bed as his most peculiar treasure. He was first disillusioned from considering the priest as almost God himself when, at the age of fifteen, he was harshly rebuffed for asking to be taught to read. Juan did heavy penance for this "sin of presumption," yet his longing to read intensified. The sons of the wealthier men were beginning to go to Santa Fé for schooling and he knew that priests all read from a book when they said mass in church, yet learning was absolutely forbidden to the common people. They were taught to *fear* the Word of God.

At twenty Juan was married and had a son. At the baptism ceremony (for which they had to pay a good sum—a cow, I believe), the priest gave the baby a card, on one side of which was a picture and on the

other a prayer printed in Spanish, a "*credo*," which Juan already knew by memory.

How great a mistake this was the priest learned some years later; for Juan, lying on his back before the hearth at night, although tired and sleepy after the day's work out in the fields, studied out that *credo*, at first word by word by means of the spacing. By the time his little son was five years old Juan had learned to recognize many of the letters and their values. He was sad that so few words of his language were used in his *credo*, yet he dared not go to the priest and there was no other who knew even as much as he himself had learned so painfully all alone.

In Juan's thirtieth year, however, an event occurred that disturbed the quiet of the whole valley. There came to his home for a brief visit a young cousin who had roamed north into Colorado and had there come in touch with a Protestant missionary. Moreover, he had learned to read, and he now owned a Bible.

Because these travels and experiences were very wonderful in those days of Indians and unsafe roads, the people listened eagerly to the stranger's stories. Also he taught Juan and the little son the remainder of the alphabet out of his Bible, and told Juan much concerning the new religion in which he himself was deeply interested, although not yet sufficiently strong in his new belief to give up his Romish saints and ceremonies.

Juan listened under protest. It disturbed him to learn of a new way of faith. He wished to hear nothing about it. But, despite Juan's angry assertions that the new was no better than the old, the old parents and his two sisters were moved to talk of it constantly, and they listened gladly to Jesus' own words right from the Bible. Strangely enough, Juan's unbelief served only to make the cousin and Juan's own family the more fervent and ready to defend it.

Of course these religious discussions reached many ears. Soon the priest got wind of them and wrathfully commanded that all such nonsense cease, that the stranger take his Bible and depart, and that the family be punished by ostracism. The injustice and cruelty of this was great in the eyes of the hospitable and gentle family. Their guest left, but first he publicly disavowed the Roman Catholic religion and presented his Bible to Juan. Then he started again on the perilous journey back over the mountains to

Colorado, there to prepare himself for missionary work among his own people.

Juan and his wife, who had not accepted as much of the new knowledge as had the rest of the family, tried to make things right. They went to mass and did much penance, but nothing short of giving up the Bible would satisfy the priest and at this Juan's whole soul rebelled. This new treasure they hid under the saint in his niche, as the only safe place.

Friends deserted them and persecution began. Juan's wife's family disowned her and plotted to kill the whole family. They moved to a more isolated location, and at night huddled in one room for safety.

This went on for nearly two years but finally help came. One day their cousin, now become a fearless, forceful preacher of Jesus Christ, again rode into the valley, and a very little later the news spread that an American minister of this same new kind had come to establish a mission for a tribe of Indians only fourteen miles away. The year was 1878 and the minister was Sheldon Jackson. And now out from its safe shelter Juan could draw the Bible, for which his enemies had searched many times and everywhere—except in the saint's niche.

This true story would not be complete without stating that Juan has served faithfully as elder in his little Presbyterian church, for many years and to this day; nor without speaking of a great test which found him pure gold.

No more children came to Juan, but the one son grew to manhood, was elected to a prominent position in politics, and moved to a larger town. After a time new friends and bad influences brought such debts upon him that it was necessary to fly to the old father, Juan, on the little ranch back in the mountains. Juan's Bible in the saint's niche had its counsel ready as always since his thirtieth year: "Or what man is there of you, whom if his son ask bread, will he give him a stone?" Without a murmur, Juan sold his beautiful property, all he had in this world, paid his son's debts, set him up again in business, in his old age struggling along as best he might.

The son is now a changed and responsible citizen. His two sons and three daughters form the heart of one of the small pastorless churches of New Mexico. All but his youngest children have attended our Allison-James and Menaul Schools.



# A Day in a New Mexican Plaza

By the Editor



A PLAZA HOME

WHEN making a transcontinental trip, be sure to plan a stop-over in New Mexico; and do not be content with a sight of Albuquerque and Sante Fé alone, interesting as they are, but make a detour even though it be but a three-day trip, and look in upon a plaza, where the dwellers in adobe houses speak scarcely a word of English and live in the same round of daily life "year in and year out." To know New Mexico explore the roads that lead away from cities and towns to these plazas; to know the boys and girls of our fine mission boarding schools at Sante Fé and Albuquerque, visit these pupils in their homes. Mine was but a hasty glimpse of either city or plaza, but would that every reader of this magazine could have the same glimpse of New Mexico, both as a beautiful and quaint part of our country and as a mission field revealing almost limitless possibilities.

Chimayo was the plaza visited, and after leaving the railroad at Española the trip of ten miles was made in a spring wagon over a road frequently not discernible as we forded the ever-returning creek or drove over the cobble-bed of dry waterways. Though the road was undeniably rough, and wound hither and yon, the fascination of the picturesque valley made the ride one of intense enjoyment. Mountains dotted with juniper and sage broke the horizon line; adobe homes and their accompanying garden spots or meager little farms were eagerly espied; twice the road led through small plazas, or settlements. Santa Cruz Plaza boasts the "oldest church in the United States."

Though Sante Fé makes the same claim for her church, so old are both that it is probably difficult to settle the dispute; the architecture is most certainly of the same period. Many crosses by the wayside, crudely erected of wood or carved in the wayside stones, marked the places where funeral processions on their way to bury the dead had stopped for prayer. On some were inscriptions in Spanish, others were bare. At the top of nearby hills, silhouetted against the sky, were yet other crosses marking the prayer spots of the Penitentes.

After a drive estimated at eight, ten and twelve miles, according, no doubt, to the effect of the cobbles on the rider, we reached Chimayo, where is located the John Hyson Memorial Chapel and an attractive adobe home for our teachers. As we entered the plaza the impression made was one never to be forgotten. There were hollyhocks, tall and gay against the soft hue of the adobe houses; diminutive garden plots with their tasseling corn and rows of chili; flower beds, small, but gay reminders of the old-fashioned flower gardens of New England; little orchards bearing an abundance of apricots, and other trees with promise of peaches, apples and plums later on; irrigating ditches bordered by willow, cottonwood and other low bowing trees; and as a back ground for all, the picturesque assemblage of adobe houses. No wonder that artists search out these plaza regions!

For two years Miss Olga E. Hoff, now associate student secretary of our Board, has been one of the missionaries at this station. Her co-worker, Miss Clara E. Converse,



"Tomacita, one of the dearest of Allison-James girls"

having just returned after vacation, it was my privilege to go about with her as she greeted the people. We entered no homes that night, but spoke to those who were in their dooryards. Hands were cordially extended by every Mexican, old or young. The younger people gave shy greeting, using a few words of English when the *maestra* reminded them of their ability. Even the tiny tots came to the visitor as well as the teacher with hand extended in delightful courtesy—none of the shrinking refusal so common among American youngsters. So few understood English that the visitor soon adopted



Rev. V. Valdez, native evangelist, and family at Chimayo. Received his early education at our Embudo and Menaul Schools; his wife an Allison-James girl

the Spanish "*Comme le va*" as she was introduced and "*adios*" as she passed on to another group of these inherently courteous people.

It being the proper thing in their estimation to call at once on the returned missionary, there was a stream of visitors beginning the first night and increasing in volume the following day. While at dinner the second night, callers arrived so rapidly that when we left the table the adjoining living room was lined with seated visitors—mothers with their black shawls about their shoulders, able to speak only in Spanish, young girls of the "giggling age" who feared to try the few English words at their command, youths of all sorts, one of them a Menaul boy who most graciously acted as host until the teacher could leave the table, small tots who eagerly sought the tiny rockers awaiting them, most thoroughly enjoying the novelty, and even a sprinkling of babies in their mothers' arms.

On the following day there were delightful experiences in visiting homes. Our path led us past a Menaul boy who was harvesting and left his alfalfa to greet us and express his desire to return to Menaul as soon as his widowed mother could spare her eldest son. The entire family of girls and boys were helping with the harvest. All were bright-faced and eager for the opportunities of which the plaza school had given them a vision.

In Petraro, a distant part of Chimayo, we were warmly welcomed by fifteen-year-old Tomacita Trujillo, an Allison-James girl. The parlor of her home stands quite by itself, being a one-roomed building kept in spotless condition—surely no dirt could long lodge there! The walls were as white as whitewash could make them on the inside and as smooth and perfect on the outside as a good housewife can keep adobe. Tomacita and her mother refreshed us with apricots. The mother can speak no word of English but it is easy to see her very just pride in her sons and her one daughter. One son is a member of our Menaul faculty, being the instructor in farming. When we had the pleasure of meeting him at Menaul he told us that Miss Alice Hyson was the one who started him in his desire for education and advancement. This desire he seems to have imparted to the younger members of his family. A second brother, still in training at Menaul, was seen at Allison-James School, where, during the summer, he was acting as man-of-all-work. Then there is Tomacita,



who is one of the dearest of Allison-James girls, and a small, shy, bright-eyed little brother of whom we caught a glimpse as he returned from herding the goats. The family say he is the brightest of all and on him they build much hope. He is still attending our plaza school. It was delightful to see this scattered but very promising family; they seem particularly representative of the results of our mission schools.

Among others we called on Monica, who has attended Allison-James one year. We found her eager to return but not sure of her mother's consent. That she had desired to join the Protestant Church had led her mother, who is a Penitente, to put a ban on her return. We were hospitably received in the adobe room with its pale blue walls and typical best-room furnishings of bed, chairs, saints' pictures on the walls and gay post cards. With Monica as interpreter we asked the mother if she might return to school, and when assent was given the girl's face beamed with joy. We hope that the decision was not revoked after we left. Mother and daughter posed for our camera, but not until Monica



Monica and her mother



Gabielita, Rebeca and Recelita, happy little sisters at Chimayo

had donned what she considered her best, evidently a gift of last year's discarded finery from some American friend. We liked her better in her simple calico gown.

It would be a pleasure to describe in detail the many interesting sights of our long walk. There was the home in which the daughters weave the beautiful Chimayo rugs. These sweet, attractive girls had been in our plaza school and were most happy in letting us watch their deft handling of the shuttles. As we passed on, housewives were busy drying apricots, grain was being threshed by horses or by goats, loaves of bread were being taken from adobe ovens.

And then the names and faces! There were Don Victor Ortega, the postmaster; Celistina who was baking cake, in her adobe oven; Manualita Trujillo, the mother of seventeen adopted children; Victoria Lucero, who was eager to help the teacher in her household duties; Juan Benito, the teacher's boy of all work; Pedro Trujillo, who attended Menaul one year and has taught since his father's death; his brother Sabino, who plans to go to Menaul as soon as he can be spared; and Señor Ortega, Imperia Manualita, Adrian, and so on to the end.

But what demands there are upon a teacher's time! No sooner had Miss Converse arrived than a call came for her to visit a very sick woman. Next she was asked to make the wedding cake for a nearby event, and was glad to respond, since the request came from a Penitente and it might be that

her kindness would lead him to greater interest in our mission. (You notice it is the man's family that provides the wedding cake!) At homes where we stopped the missionary was more than once called to an inner room to see a child with chills and fever. Frequently she must meet emergencies in dressing wounds or diagnosing unusual cases. Our last vision of the teacher at Chimayo was on our return to the train. On horseback she had accompanied us five miles

in response to an appeal by note that she visit and give medicine to a young man and wife and baby, all very ill. We waved her a good-bye as she dismounted by an adobe home and was greeted by a man and woman both looking too ill to stand. What problems for an untrained nurse! What problems for a mission teacher whose hands are full with her own particular work! And ours was but the faintest glimpse of the medical needs that are seen by our missionaries.

## The Cross in New Mexico

By Elizabeth I. Cameron

Beneath the Cross of Jesus  
I fain would take my stand,  
The shadow of a mighty rock  
Within a weary land;  
A home within the wilderness,  
A rest upon the way,  
From the burning of the noon-  
tide heat  
And the burden of the day.

A FEW months ago I stood at the end of the old Santa Fé trail, and in those few moments of silence many incidents of history came crowding into my mind. Near the end of this historic trail stands the old San Miguel Mission, which was built over five hundred years ago. With its priesthood, its Brotherhood College, where the tuition is so high that only the sons of the well-to-do can enter; its crumbling tower which has been three times rebuilt; its relics of worship from painter's brush and sculptor's chisel; its crosses without and within, it is typical of a church with hundreds of years of opportunity yet availing little. In many sections of New Mexico, five hundred years after the first mission, the people still "wait for light, but behold obscurity; for brightness, but walk in darkness."

Not long ago a woman said to me: "Do help me make out a program for our November meeting. We never have an interesting meeting for that month because New Mexico is so uninteresting." Why was New Mexico "so uninteresting" to her and to many others among our missionary women? Because they have lived in a land where the Cross of Christ has meant redemption and



CROSSES BY THE ROADSIDE

have no conception of a land full of crosses representing a religion which has meant nothing of the love of a Savior who died upon the Cross. In New Mexico one sees crosses by the roadside; sometimes only one, again several in a group, oftentimes on the top of a hill as many as fifteen or twenty, all interpreting, in terms of superstition, ignorance, fear and fanaticism, the story of Christ's blood spilled for men. The cross is uppermost in one's mind in traveling through this land. It stands before one's vision when entering a Penitentes Marado or hearing the weird wailing of the Penitentes as it breaks upon the stillness of the night, or the beauty of the day; it looms high and black as one comprehends the conditions in many of the remote plazas—the people speaking a



strange language, evidences of poverty, almost complete isolation, and everywhere the superstition and ignorance of the Middle Ages.

But there is a glory shining about the Cross in New Mexico when one comes to see what has been accomplished through Protestant mission work. Boys and girls eager for an education are finding their opportunity in the mission schools from which they go well equipped through Christian training to stand for the highest Christian citizenship. Everywhere in New Mexico one sees the results of this mission work. On the narrow gauge road of the Denver and Rio Grande I stood on the back platform of the car, as there was nothing to prohibit passengers from using this platform as an observation car. After a few moments a bright-eyed little Spanish lad joined me and we conversed in English. His father and mother, who were on the train, had spoken Spanish. We left the train at the same station and as we waited there to go our several ways out through the mountains, I found that the mother spoke good English. When she learned my destination she said, "Are you going to the mission school?" Somewhat surprised I answered, "Yes, do you know anything about it?" and she replied, "Oh, yes, indeed, I was educated at the Allison-James school."

As I drove through the valley with Rev. Carlos Cordova, a member of Menaul's first class, and now preaching at Las Vegas, a little settlement on the mountaintop looked most attractive. Questions were many from the one who was visiting for the first time the land she had longed to see. "What a pretty little adobe house to the right!" "How attractive that home is up on the hillside!" "That is a very neat place with a fence around it and a pointed roof on the house!" The answer to all three exclamations was the same: "A Menaul School boy is married and living there." As I heard the thrice-repeated answer, I was reminded of the little girl who was traveling abroad with her mother. She had been much impressed with the grandeur of the old castles and palaces and the high dignitaries living in them. One evening, as they stood looking toward one of these magnificent castles, the light was turned on and all was brilliantly illuminated. The child looked at her mother and said, "Oh, mother, the Prince must have come in." In many a section of New Mexico to-day the Cross of Christ is

being lifted up in all the fullness of its meaning and the Prince of Peace has come to many a heart and home. Nowhere have I heard Scripture repeated from memory as I heard it repeated at Allison-James and Menaul. Never before have I attended a Christian Endeavor meeting so full of enthusiasm and power that the leader had to make three attempts to close the meeting, but such was the Senior Christian Endeavor meeting at Menaul.

"Nothing interesting in New Mexico!" Nothing interesting where the needs of five hundred years are piled high in the present; where there are plazas without priest, nurse, doctor, teacher or missionary; where people die because there is no one to care for them; where every member of Menaul's first class is doing a splendid work for his own people; where injustice and lawlessness are being stamped out because men trained in the mission schools are holding county and municipal offices; where darkness is taking its flight because consecrated missionaries are not only giving the two hundred pennyworth of bread to the hungry multitude, but giving themselves in years of service?

A new day is dawning for New Mexico. Railroads are penetrating the state, irrigation is reclaiming the land, better educational facilities are being provided, so that illiteracy has decreased from one in three in 1909 to one in six in 1914.

Scott tells us of that old custom of summoning the Highland Clans by a fiery cross. A wooden cross was charred at the point, the flame having been extinguished in the blood of a goat. Then a runner was sent from one clan to the next with this fiery cross on which was written only the name of the meeting place.

A fiery cross red with the blood of Christ, our Passover, is summoning us to-day to enter a land full of meaningless wooden crosses. Shall we obey the summons with greater zeal, or shall we continue to sing our songs of triumph and victory and never hear the "still, sad music of humanity" in the weird wailing of the Penitentes, the appeal for Christian education, the bitter cry of ignorance, superstition and darkness?

Upon the Cross of Jesus  
 Mine eye at times can see  
 The very dying form of One  
 Who suffered there for me;  
 And from my smitten heart with tears,  
 These wonders I confess—  
 The wonders of His glorious love  
 And my own worthlessness,

# Medical Missions in Mexican Plazas

*"I was sick, and ye visited Me."*

By Dora Mabel Fish

A HASTY farewell, a rush to the train, a glance from the ferry boat at the sky-line of the great city with its myriads of electric lights in the soft darkness of a summer evening, a journey by day and by night for the larger part of a week, and then—New Mexico, dear land of azure skies and sunshine and friends of former days!

Taking the narrow-gauge railway from the picturesque, historic old town of Santa Fé to the Taos country some fifty or sixty miles to the north, I settled down in my low-backed, uncomfortable seat, with representatives of three home mission fields as my railway companions—Indians, Mexicans and a Mormon lady who became a friend. Late in the afternoon the conductor, who appeared to be a friend of every man, woman and child in his car, announced "Taos Junction," and I alighted in a lonely spot that gave no evidence of being a station. The wildness of the country, the clear, pure air, and the small hut of a settler, caused a thrill of adventure, but to see two young American women standing by the railroad track in the midst of the loneliness with an air which plainly said, "We wish we were back East," was not what I had anticipated. Imagine, if you can, our joyful greetings when they learned that the treasurer of the Woman's Board had arrived, and the treasurer discovered that her new friends were Miss Grace Russell of Butler, Pa., and Miss Edith Hayden of St. Joseph, Mo., a missionary teacher, and a trained nurse, on their way to Ranches of Taos to take up the work so nobly carried on for thirty years by Miss Alice Hyson. It was late Saturday evening when the auto that now takes the place of a team brought us over the twenty-three miles to Taos.

Bright and early Sabbath morning we wended our way to the Pyle Memorial Chapel schoolhouse where services are held, there to greet Miss Florence Redway, whose splendid service in other mission fields has endeared her to the hearts of many friends, and Miss Victoria MacArthur, whose acquaintance with the Spanish-speaking people has made her work for many years most valuable. We had a happy reunion.

Perhaps never before have I had so forcefully brought to my attention the answer to the question, "Does mission work pay?" as

on that bright Sunday morning and the days following, in little Miss Christina Smith, the guest of Miss Redway and head nurse of the surgical ward of the Michael Reiss Hospital in Chicago. How I wished that our dear missionary women who believe so thoroughly in the great work of the Woman's Board might meet that bright-eyed, earnest Christian girl, and realize in a living example the result of their years of labor! Taken when a small orphan child from a neglected home in the Southland into the Laura Sunderland School in North Carolina, and carefully trained by faithful workers, Tina grew into a charming Christian woman with a desire to help others as friends had helped her. She became matron at the Asheville Home School, but was not satisfied until her desire for a nurse's training had been fulfilled after years of sacrifice and hard work. Being granted a vacation, she decided to "go West" with Miss Redway, whom she had learned to love at the Laura Sunderland School, in order that she might know something of the needs of the Mexican people. Having given three years of service in a lonely Mexican plaza, where I had seen on all sides the tremendous need of medical work, can you imagine my joy that day to have in God's house two trained nurses eager to fulfil the words of their Master, "I was sick and ye visited Me?"

Often in the past had my friend Dr. Martin, who years ago left his Presbyterian home in Pennsylvania to live in the wilds of New Mexico, and who now is known and loved by Mexican children in many *placitas*, urged that the Woman's Board take up medical work, and my pleasure in the presence of the two nurses was shared by him. He told of work that women could have performed so much better than a physician and cases that proper nursing might have saved.

To tell the details of my experiences within the next ten days would make a long story, but I want to take you with us in the doctor's big Oldsmobile on a visit to the Mexican patients whose pathetic condition will make you long with me for more Christian nurses, and some kind of a hospital in that wonderful Taos Valley to which the sick may be taken for treatment and where Mexican girls may be trained for service.



Visit with me a few of the sick ministered to by the doctor and the nurses. In a long, low adobe room shaded by beautiful apple trees, and around which clustered a band of dark-skinned boys and girls and a number of older relatives, lay a middle-aged man delirious with typhoid fever. His tongue, thick and parched, made it almost impossible for water to pass his lips. A few hurried words between doctor and nurse, and the patient is made as comfortable as surroundings permit. As I sit a silent witness to the scene, I hear the low words of the physician, "I left directions and medicine, but these people do not seem to realize the value of what is told them. This man should live for years. A case like this requires constant nursing."

In the next home lies a tiny baby slowly starving to death for want of proper nourishment. The eager young Mexican mother inquires if her baby is getting better, while the doctor says to the nurse: "Here is a child that might be saved if only we had a hospital in which to care for it. As it is, in a week at the most the baby will die." We bid "*Adios*" to the mother and thoughtfully leave the poor little home.

As our auto stopped in front of a cleanly swept yard a young woman, poorly but neatly dressed, came out to meet us. "That girl," said the doctor, "is Ramona, one of the first I would choose for the training class we ought to have in this plaza." On entering the small adobe home we noticed that there were evidences of poverty on every side, but the place was clean. On a low couch in the corner lay a five-year-old child tossing with scarlet fever. In Spanish the physician explains to Ramona who Miss Smith is, and in a few moments the skilful nurse is telling the young woman how to care for her little patient, suiting the action to the word. The gratitude of these poor Mexican people as we leave is beyond their power to express. With tears in their eyes they repeat over and over, "*Gracias, Gracias!*"

Our next is an accident case, a boy of seventeen years. As we enter the room we are shocked to see this young man with a face swollen to twice its natural size, and with a cavity through which the teeth protruded when he was thrown violently from a horse. The doctor had skilfully pushed the teeth back into position, so that the swelling had subsided somewhat. "To-morrow, nurse," said the doctor, "if you will come with me,

we will take a few stitches in this boy's face!" In this home, acting as nurse, was a beautiful Mexican girl whom we mentally designated for future training.

A fifth case was an old man in a neighboring *placita*, very ill with dropsy. The daughter had for a number of years attended the Allison-James School in Santa Fé, and spoke English well. The attempt to make the little home neat and attractive was very noticeable, and our words of commendation were much appreciated. This was a case in need of proper nursing, but the daughter was employed, earning a few dollars for support of the household, and so the patient suffered.

The most gruesome of all was the case of an old man who was suffering with cancer of the face. To Miss Hayden fell the task of treating this man in his awful state. In answer to her question, "Doctor, how long can he last?" the doctor replied, "If we could only put him under the violet rays he could be greatly helped; as it is, he may linger for six months, perhaps longer."

There were many more cases; little babies, boys, girls, people in middle life, but the picture is sufficient—sickness and poverty and death, and for a week seeing in the ministrations of the physician and nurses the Great Physician who when He was on earth went about doing good. Visits not only in Taos proper, but to neighboring villages north, south, east and west, revealed suffering and the blessing of medical help.

I cannot close without reference to the drive of forty miles from Taos to Embudo Plaza following the "silvery Rio Grande" for many a mile. Miss MacKenzie, the faithful little nurse who has been ministering to the needs of the Embudo people, told of experiences similar to those already described, only under more difficult circumstances since there is no resident physician to whom she can turn for advice. Miss MacKenzie brightened as she pointed out the foundation and rooms of the Brooklyn Hospital which, though small, will aid so materially in her work for those who are sick and afflicted.

Is the picture impressed upon your minds? If so, "Is it nothing to you, all ye that pass by?" Yes, in the ministering nurses whom you have sent to these far away Mexican plazas you have revealed the true meaning of His words, "I was sick, and ye visited Me."

# Mental Pictures From Forsythe Memorial School, Los Angeles

By Edna M. Garrigus

THE opening day of school in September, 1914. Sunshine overhead and sunshine of gladness and rejoicing in many, many hearts as group by group come the pupils, new and old, with suitcases and bundles, and some accompanied by parents, aunts or grandmothers, who exclaim with pleasure over the pretty new home of the school: "O, que bonita, que linda!" One little girl says: "Why, it's just like a castle, isn't it?" Another, for whom no place has been saved, holds tightly to her chair, saying: "No, no, I do not want to go home. I like it here and I want to stay. Please let me stay." And room is found for her.

Sabbath mornings, two by two, from youngest to oldest, all the girls marching to the morning service at church. In the afternoons at the ringing of the chimes, the gathering in the girls' sitting-room for Sunday school, conducted in Spanish. In the evenings, a Christian Endeavor meeting.

Every week-day morning, after our breakfast and morning prayers, brooms and dustpans, dishcloths and towels, flying under the busy hands of the girls as the different household tasks are done before the ringing of the bell for school.

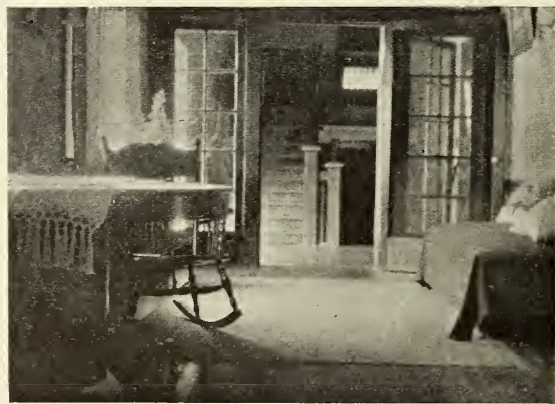
At the close of each day, all gathering for

evening prayers, held just before bedtime for the smaller girls and before study hour for the older ones. One evening, with no special preparation, a contest in repeating verses of Scripture is held and eagerly participated in. For an hour the teachers listen to Bible texts, all different, repeated by the girls, and when the contest is closed three girls still are standing.

One of our motherless little Mexican girls, ten years old, bright-eyed and winsome, talking to one of the mission teachers: "Do

you know that when I went to see my little brothers last vacation, I found the lady who has been taking care of them had never showed them anything at all about

the Bible. And so I told them about it and taught them a prayer and some Bible verses." And then she tells of two little Russian girls who lived nearby and of the way in which she interested them in the Sunday school. At another time she tells of her serious little talk with the janitor of the mission building, asking him if he



UPPER PICTURE: RECEPTION HALL AT FORSYTHE MEMORIAL SCHOOL

LOWER PICTURE: TEACHERS' PARLOR

loved God and read the Bible.

Bedtime for the smaller girls, and all quiet in their dormitory. Little Josefine says: "There is something else I want to say in my prayer to-night, will you help me say it?" "Why, yes, Josefine, what is it about?"



"Can I ask God to help me to love Him like He loves me?"

The last Sabbath evening of the school year. Heads bowed in closing prayer. Many thank God for the blessings of the year asking Him to "Help us when we go home to remember the Bible," and "Help us not to think just of having a good time, but to tell others of Jesus," and even the very smallest girl adds her petition: "Bless us, God, and help us to go home missionary."

Such a busy, happy



A SAMPLE OF OUR GIRLS

year was our last year, the first in the new home of the "Spanish School," now called "Forsythe Memorial." With such a wide field of opportunity before us to help our Mexican girls, with the comfort and facilities of the new home, with so many dear Christian friends on whom we feel we can rely for help in supporting the school, and with the unfailing Friend to whom we can go for strength, can we not look forward to years of rich fruit-bearing in this portion of His vineyard?

## Future Citizens

### SLEEPING AMBITION

The interests of a plaza teacher are divided among as many branches of the work as there are individual needs in her particular plaza, but the question uppermost in my mind at this time is, "How can we impress upon our boys the value of an education?"

In the lives of most of the Spanish-American boys there seems to be no provision made for school life. The greater part of their time is required for tending sheep, weaving or performing the necessary tasks involved in farming. If not needed at home they spend at least eight months of the year away, working at whatever employment can be procured. In many cases, too, it seems that the extreme poverty of the family demands the assistance of the boys. Under such conditions wherein lies the hope for the future advancement of the Mexican people of this great state which is destined to take an important place in our nation? To whom then are we going to look for the leaders and capable workers in every walk of life, who shall be needed to help this state take its place in the great work of the world? Our only hope lies in the awakening of sleeping ambitions. Pray that we may be able to arouse our boys that they may have the vision of service and prepare themselves to seize the great opportunities which the future will hold.

MARION D. DUTTON, Truchas, N. M.

### ABSORBING AMERICANISM

Looking over my classroom I see here a boy whose brown skin, dark, dark eyes and hair, proclaim the blood of old Castile. Perhaps his forefathers came across the Rio Grande with Coronado, in the far-off days when Taos was an Indian village. The father of this lad is a rising lawyer, who speaks English fluently, and desires his son to become a real American.

Across the aisle sits a youth of a decided Indian cast of countenance. He lacks the twinkle of mischief which brightens the other lad's face. There is a vacancy of expression that makes one long to get behind the barrier to the real boy-soul that we know is there. This child, too, is slowly absorbing the American spirit; by and by we expect to see his dark face light up with enthusiasm as he chants the "Star-Spangled Banner."

There, bends over his task a son of one of the early pioneers. The second generation still bears the mark of the battle with unirrigated desert. All he does is done with definite purpose. Others may take time to be merry, but he goes gravely on with his work. He is a determined plodder, and grapples difficulties in a conquering spirit.

These, the future rulers of the State, are learning liberty of conscience and freedom of thought from the Bible and the Constitution. Is it not a privilege to teach these lads true citizenship?

FLORENCE A. REDWAY, Taos, N. M.

# A Momentous Gathering

By M. Katharine Bennett

PLANS are being perfected for a *Congress on Christian Work in Latin America*, that will be held at Panama, Feb. 10-20, 1916.

In March of 1913 a group of leaders representing mission boards and interdenominational agencies gathered in New York City to discuss means of meeting the immediate need of co-operative effort among missionary agencies at work among the 70,000,000 Latin Americans. A committee, of which Dr. Robert E. Speer was made chairman, was appointed for the furtherance of the object in view. The Congress of next February was decided upon at a meeting held in New York in September, 1914, when there came clearly into view the pressing need of a forward program that should include workers at home and workers afar in a definite plan of progress. It was emphasized that "Many new ties are binding together in community of interest and purpose the nations of North and South America and the spirit of common religious faith and Christian purpose must pervade all these relationships if they are to be safe and abiding."

The Isthmus was chosen as the spot most convenient for delegates from either coast of the two Americas, and also because it would be the point of departure for those groups who are, at the close of the Congress, to hold sectional conferences in half a dozen of the largest and most important cities of South America. Delegates to the Congress will number about three hundred and will be:

1. Officers and members of mission boards.
2. Missionaries among Latin-Americans.
3. Native leaders.
4. Christian laymen from both Americas and from Europe.

Latin-Americans in the United States, in Mexico and Central America, and in the islands lying between the two continents, will be within the scope of the Congress, as well as those of South America. This gathering will surely awaken Christians of this land to a "deeper, more intelligent and more sympathetic interest in all that concerns the highest life of Latin America"; it will give new hope to missionaries at work among these people, and should indeed "spiritualize the new era" of friendship between these two great continents.

The preparatory work necessary to the

success of the Congress is being carried on by eight commissions, as follows:

I. SURVEY AND OCCUPATION. Chairman, Mr. E. T. Colton, Sec'y Inter. Com. of Y. M. C. A.

II. MESSAGE AND METHOD. Chairman, The Right Rev. William Cabell Brown, D. D., P. E. Bishop Coadjutor of Virginia.

III. EDUCATION. Chairman, Prof. Donald C. MacLaren, New York.

IV. LITERATURE. Chairman, Prof. Andrés Osuna, Supt. of Dept. of Spanish Literature, Board of Missions, M. E. Church, South.

V. \*WOMEN'S WORK. Chairman, Miss Belle H. Bennett, President Woman's Missionary Council, M. E. Church, South.

VI. THE CHURCH IN THE FIELD. Chairman, Rev. Homer C. Stuntz, D. D., M. E. Bishop in South America.

VII. THE HOME BASE. Chairman, Rev. T. Bronson Ray, D. D., Sec'y Foreign Mission Board, Southern Baptist Convention.

VIII. CO-OPERATION AND THE PROMOTION OF UNITY. Chairman, Rev. Charles L. Thompson, D. D., President Home Missions Council.

The subjects assigned the commissions show the broad scope of the Congress, and the chairmen chosen indicate the thoroughness of the reports that may be expected. Commission V is of peculiar interest, as this is "the first international and interdenominational gathering to give recognition to women's missionary organizations by appointing a "Commission on Woman's Work." Each week-day of the Congress will be given to consideration of the report and recommendations of one commission.

It is believed that five hundred delegates and visitors can be cared for, as the Government of Panama has offered the National Institute and the new National Theatre for dormitory accommodations and meetings.

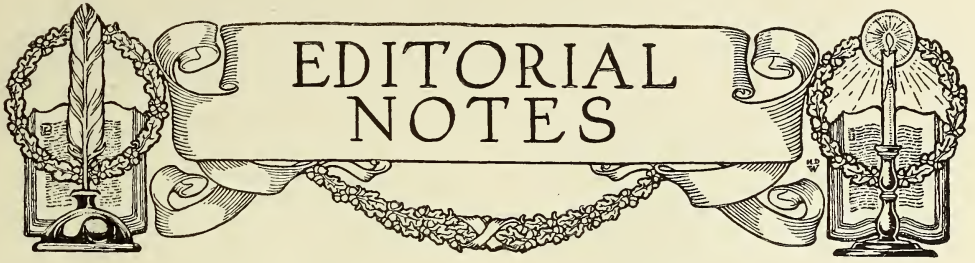
The spirit of the Congress has been set forth in part thus:

"It shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith. Our approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ.

"In the matter of Christian service, we will welcome the co-operation of any who are willing to co-operate in any part of the Christian program. We should not demand union with us in all our work as the condition of accepting allies for any part of it."

\* Mrs. F. S. Bennett, President of our Woman's Board, is a member of Commission V.





# EDITORIAL NOTES

THE Congress on Christian Work in Latin-America, which is so clearly set forth by Mrs. Bennett in these pages, is of interest along Home Mission lines since its considerations will include Cuba, Porto Rico and New Mexico. The recent change of the title of the Congress from "Panama Conference on Missions in Latin-America" to the one now used is an example of the effort shown in every detail to attract the sympathetic attention of Latin-American friends. For example, the word "Congress" will be recognized by the educated Latin-American as a dignified assembly far more quickly than would the word "Conference." "Christian Work" implies larger scope, including work of independent institutions not necessarily connected with mission boards, and at the same time does not class the Latin-American people as heathen. Thus more sympathetic and greater response should be called forth from people in the countries with which the Congress desires to confer.

A PHASE of the present crisis in the Southwest that is not realized by many citizens of other parts of our country is presented by Mr. Gregory Mason in his timely article depicting the steady influx of natives from Old Mexico to our own Southwestern states. These people form no small part of our immigration problem to-day.

MEDICAL work at Embudo, New Mexico, has gone forward most encouragingly during the past year under Miss Mary MacKenzie, a real missionary of the true Scotch type, busy all the day and loved and trusted by patients. A great problem in medical work in New Mexico is to secure the supply of pure water so essential in proper care of the sick. Without ready access to railroads, the expense of transporting workmen to make the proper water supply available is no small item. After much effort to secure the lowest estimate for excavating and equipping a well at Embudo that will yield an abundance of

pure water, the work is finally about completed and the desired result obtained—promise of a permanent supply of delightful water. The new Brooklyn Hospital at this point is not large, being erected chiefly for dispensary purposes, but when completed this autumn it will greatly broaden the possibilities of effective work.

STILL another encouragement in our medical work comes about through somewhat unusual circumstances. Dr. Horace Taylor, who has been a member of the staff of the Presbyterian Hospital at San Juan, Porto Rico, found it necessary to leave that climate for health reasons and has brought with him as his bride one of the most efficient nurses of that hospital, Miss Alvis Hogsett. Their command of the Spanish language peculiarly fits Dr. and Mrs. Taylor for work in New Mexico and it is exceedingly gratifying to know that since Porto Rico must lose these missionaries, the New Mexican field is to be the gainer.

WITH deep regret the Woman's Board received the resignation of Mrs. Dwight E. Potter as student secretary. Coming in November, 1911, as the Westminster Guild and student secretary, she at once won her way to the hearts of the women of the Church as well as the girls of the colleges. The evolution and growth of the student department is well known to our readers, who will recall that it was not long before several of the Presbyterian Women's Foreign Mission Boards asked that they be permitted to share the services of this secretary, and ultimately all of the Women's Foreign Boards of our Church were represented by Mrs. Potter. Thus has she been one of the bonds of the growing unity in home and foreign mission work. She now becomes coadjutor to Mrs. Labaree Pratt in the Department of Practics in the Kennedy School of Missions in Hartford, Connecticut. Miss Isabel Laughlin, who has very acceptably filled the

position of associate student secretary since the autumn of 1914, takes the position left vacant by Mrs. Potter.

¶

It seems particularly appropriate that the new associate student secretary of the Woman's Home Mission Board and the Women's Foreign Mission Boards should be introduced in this number of the magazine, for Miss Olga E. Hoff, after graduating from Vassar in 1911, heeded not the calls of comfort and pleasure in her beautiful home in Montclair, New Jersey, but chose to go to a plaza in New Mexico as a mission teacher. At Chimayo Plaza she spent two years putting into that work all the enthusiasm and energy with which she is so abundantly endowed. After having this practical experience on the field she now accepts that official position in connection with our women's boards which will make it possible for her to fulfil her desire to make her life count among girls throughout our country. Her youth, her personality, her experience in actual mission work and her constant desire to make her life a large influence will surely make her a very helpful force in our work among the students of our women's colleges.

¶

THE pueblos of various Indian tribes are scattered through New Mexico in close proximity to the Mexican dwellers. A discovery was made during the past summer by Professor Nels O. Nelson of the American Museum of Natural History, while excavating the ruins of Taos near Santa Fé. In six pueblos, ranging in age from the time of the cliff dwellers to late Spanish dates he cleared out 470 rooms. In San Marcos Pueblo, the *New York Times* reports that he has outlined forty-five separate stone buildings, containing about 3000 rooms. Corn, beans, squash and pumpkins were found in a perfect state of preservation. Numbers of human skeletons were unearthed, also bones of animals, implements, and pottery.

¶

Two teachers who have done especially efficient work in Allison-James School are missed from the faculty this year. Miss Meeker, the principal, expresses her deep appreciation of the work done by Miss Melicent Woods during her five years as principal teacher. Especially has she advanced the spiritual life of the school. Miss M. Frances Robe, of a missionary family, also did especially strong work along religious lines

during her seven years at Allison. Miss Robe is the sister of John M. Robe, well known to our readers as superintendent of Dwight Indian School. The work of these missionaries will be fruitful for years to come.

¶

OF particular interest is the new gymnasium at Menaul School, Albuquerque, erected during the summer and fall by pupils of the school. The entire cost of the building is met by a gift of \$2,000 from Miss Maude Hart, the matron of the small boys' dormitory. The boys made the cement blocks for the building and, when the picture shown on page 336 of this magazine was taken, were making rapid progress in erecting the walls. A building for recreation and physical training was much needed and Miss Hart's interest in these Mexican boys is so deep that out of limited resources she made possible this addition to the school plant.

¶

AMONG the news items concerning field secretaries, appearing on another page, is an announcement in regard to Miss Elizabeth Cameron that will interest the many who have heard her speak as a representative of the Woman's Board. Wedding bells will be ringing as this magazine goes to press and multitudes of good wishes will echo from near and far as we wish Godspeed to one whose services for the work of the Woman's Board have been so greatly appreciated.

¶

THE plan for increase of HOME MISSION MONTHLY subscriptions during the remainder of this fiscal year is bringing very favorable comment from secretaries of literature. One synodical secretary says: "I like the plan of definite apportionment and hope it may bring us great success." Another says: "The new plan cannot help but prove effectual for it is so reasonable." Any number use almost identical terms of expression, such as "The HOME MISSION MONTHLY Apportionment Plan is fine and I believe will work well." When this magazine reaches subscribers all local secretaries of literature should have received from presbyterial secretaries of literature their apportionments of increase desired. The promptness of secretaries in certain localities is proved by results. As early as September 30th the societies of Glen Avon, Minnesota, and West Presbyterian Church, St. Louis, Missouri, reported that their apportionments had been met. All credit to the first at the goal!



# In Memory of Alice Hyson

By Elizabeth B. Ross

**T**HIRTY years ago, when Santa Fé was just a plaza, a beautiful young girl came from her home in New York State and stopped in that little town at what is now known as the Allison-James School. When the hack drove up to the door, Miss Allison, who was in charge of the school, wondered who the very pretty young girl could be. Miss Allison used to tell that when she introduced herself as the teacher for Ranches of Taos, it was hard to keep from saying, "Why, you are too young!" The next day she went with Miss Hyson to her new home. I cannot tell what they found in this home, but I am sure there was not much. As far as the eye could see, the valley was beautiful, but there were no trees, the houses had no windows, and the doors were so low that one had to stoop to enter them. One could easily have imagined himself in Palestine. Undaunted by the barren town, but inspired by the impression of need, need on every side, this little lady entered her country to possess it, and she never wavered, or lost courage.

After reaching her new home and getting her school work well started, the next task for the new *maestra* was the setting out of trees, putting a window in her home, and making the door large enough to pass in and out comfortably. In all that she did she was imitated. Oh, how she worked! Some friends in the East helped by sending a few new varieties of trees. At first the people were indifferent, but when they saw how much more valuable the land was made by the fruit trees, especially, they were eager to do anything for Miss Hyson in order that she might secure some for them. To-day as we pass through Ranches of Taos we may see the imprint of her hands.

During this time her classroom work and the ministering to the sick were never neglected. Like other plaza teachers, she was expected to be, and was, all that one human being could be to "the multitudes." No hour of the night was too late for her to respond when she was called. She was not a slave, but a leader. Her energy and eagerness to help and to get the people to help themselves never lessened. Often when called to sit by the bed of a sick child or older person, if it were possible she would have some one stay with her and would show him how to care for the sick. Many say to-day: "Miss Hyson taught me the way to do this or that." Last summer when at Albuquerque for the last time she hastened home because one of her former pupils, Mr. Vigil, wanted her to stop and visit him in his new home in Santa Fé. She did so and wrote how happy she was to see another of her boys in his own home with his nicely behaved children.

The thirty years of dear Miss Hyson's labors in Ranches of Taos were continuous with the exception of an occasional extended vacation. During one of these her brother took her abroad, the trip benefiting her as he had hoped. A sister was with her one winter, thus giving her an opportunity to accomplish more, and at another time her mother was with her for several months. All this gave her new ardor.

The last visit home was an unusual pleasure for



A GLIMPSE OF MISS HYSON IN HER EVERY DAY LIFE

Her hope was in the children of the plaza

her. It was the last reunion, also, of the family, for the beloved mother passed to her heavenly home that winter, leaving the twelve children most lonely, even though they were all grown and most of them married.

Until two years ago Miss Hyson's youthful appearance, beauty and vivacity were just the same as when I saw her the first time fifteen years ago. The summer of the first Mission Council for Workers among the Spanish People, which met at Albuquerque, she was sent as one of the Board's representatives and her presence was a great delight to all. She was, as usual, the life of the crowd. At the dinner given at Menaul School by the teachers, Miss Hyson in her spotless white, as it was her wont to dress at all times, was seated at the center of a long table. Even now I can hear her ringing laugh and cheery voice as she entertained.

Two years ago when she came to our annual Interdenominational Teachers' Institute all noticed a great change in our dear Miss Hyson. She would not give up, but she had grown thin and the roses had gone from her cheeks. Still she would say: "Oh, I'm all right, just getting old, I suspect." But we knew that she could not be well; friends and co-laborers did all they could to get her to rest, and she insisted that she was resting because she was not working as hard as in former years, as her people knew how to help. It was with sinking hearts that we kissed the dear one good-bye last fall after the conference, for we saw that she was growing weaker. Her illness grieved us much, for we loved her.

Once when she was with us we were talking of the home-going of dear Miss Allison and she said: "Well, I want to go quickly when my work is ended." When she was on her way to the hospital she wrote: "I do not know what the outcome will be, but it may be that my work is



finished. If so, it is all right." She always had a most beautiful, trustful spirit.

In Taos she was a charter member of the local missionary society, and we can hardly realize what a loss her going is to every form of good work in that little community. The resolutions passed by the Home and Foreign Missionary Society at the time of her death in March, 1915, were:

WHEREAS, It has pleased our all-wise Father to call from earthly labor to her heavenly reward, Alice Hyson, our co-worker and secretary, which office she had faithfully filled since the organization of our society,

RESOLVED, That as a fitting tribute to her work of more

than thirty years in Ranches of Taos, New Mexico, as mission teacher and friend of the community, and as a testimonial of our admiration and love, we express our profound feeling of personal loss through her death, and our deep appreciation of the beauties of her character.

The life has gone from us, but not the sweet memories, and we know that it is true of dear Miss Hyson, as of the saints of old, that her works will ever live. For generations to come the story of the beautiful young missionary, who gave her life for those who were so dear to her, the Spanish people, will be handed down from mother to daughter and from father to son, an inspiration to all.

## Interdenominational Conference of Missionaries in New Mexico

**M**ENAU SCHOOL, Albuquerque, was the scene, Aug. 25-30, of the fifth annual meeting of the Interdenominational Conference of Mission Teachers of New Mexico. Some sixty or more teachers were in attendance, and in addition there were a number of other workers and visitors. The great increase in attendance was indicative of the growing interest in this most helpful meeting.

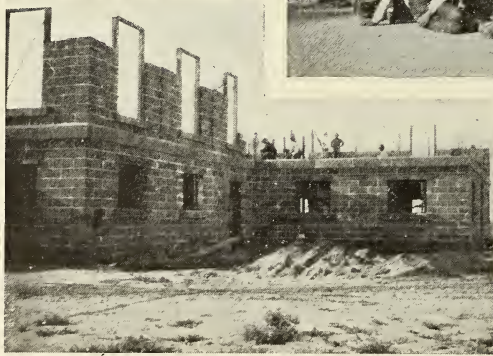
Among the instructors engaged by the program committee for this conference were: Rev. T. M. Sheldon of the Congregational Education Society, Boston; Harriett Randal Flanders, M. D., Las Cruces, N. M.; E. P. Humbert, Ph. D., Dean of New Mexico Agricultural College; Miss Margaret Gleason, teacher of domestic science, University of New Mexico; Evelyn Frisbie, M. D., Albuquerque, and Prof. R. T. Asplund, secretary New Mexico State Board of Education.

Dr. Sheldon, from the treatment of his first subject, "What is the Bible?" through to his last, "Religion in Relation to Cooperation and Discipline," presented Bible truths in a most interesting and helpful way. Dr. Flanders, after having taught physical culture in Wellesley and other institutions of the East, came to the conference ready and willing to enter most heartily into the subject and daily gave to the teachers not only instruction in the art but practice as well. Dr. Frisbie was twice before the institute, once giving "Helpful Hints to the Mission Teacher from a Medical Standpoint," and a second time giving

practical demonstrations of proper bandaging, etc. Prof. Asplund on the subject, "Requirements of an Efficient Teacher," spoke in praise of the preparedness of the mission teachers of the state. In contrast with these there are, he said, some two thousand teachers in the public schools of the state, twenty per cent of whom have hardly the schooling of a seventh grade pupil, and even this standard has but recently been reached. Early requirements were simply that the teacher

be able to read and write.

In addition to the benefit derived from listening to these and other instructors, the conference was helped by able papers and discussions by its own mem-



Gymnasium at Menaul School, Albuquerque, in process of erection, and pupils who were at work on it during the summer. See editorial note, page 334

bers. In the discussion following the presentation of the topic, "How to Promote Religion in the Churches," a summer campaign was suggested. The plan proposed was that a goodly company of workers visit the different native towns of New Mexico, holding tent meetings and endeavoring to awaken an interest in church work. This plan met with favor, and a committee consisting of Dr. Heald and Mr. Heyman, Congregational; Dr. Bassett and Mr. Harwood,

Methodist; Dr. Gass and Mr. Ross, Presbyterian, was chosen by the conference to see what could be done toward furthering the plan.

Following the final business meeting, a most impressive communion service was held, after which the conference adjourned to meet at the Allison-James School, Santa Fé, in August of the coming year.

SARAH B. SUTHERLAND

# Messages Direct From Our Work

## From One Who Has Long Represented Us at San Juan, Colorado

After a two months' absence from the plaza, I returned to find a warm welcome from all the good friends here. As usual, they had much to say about how "sad" the closed house looked during my absence and how they had missed me in the services. Not only the Protestant friends, but also many of the Romanists came to express their pleasure that the *maestra* had returned. I often think that one of the advantages of going away is the returning and hearing the people say how they have missed the absent one. Many come with little gifts from their gardens in the way of vegetables. There is no fruit here, and only as an occasional *chamero* or fruit seller comes from some of the New Mexico fruit sections, do we see any on sale in the plaza. These *chameros* bring fruit and chili in large covered wagons on the prairie schooner order and find a ready sale for very inferior products. Even the *maestra* is glad at times to purchase a grade that at home she would consider far beneath her notice. That "circumstances alter cases" has proved true many times in this plaza life along both temporal and spiritual lines.

What a comfort is the knowledge that God knows all about circumstances and people and can bring so much out of both to His honor and glory! How the human in us does fret many times over the slowness of the process, but then we remember that "His ways are not our ways, nor His thoughts our thoughts," and also that He does not count time as we do, and, "One day with Him may be as a thousand years, and a thousand years as one day." The prayer in my heart is that I may have more patience to wait His appointed time, and to be faithful in the little things that while small in my sight may be so great in His.

A Romanist neighbor, who came here early in the spring, has been working strenuously among her people in this vicinity to persuade them to send their children to the convent school in Concejos this year, and I understand that some have promised to do so, though it remains to be seen whether they will or not. Usually the enrolment is about equally divided, as many coming from the Romanist congregation as from our own! In many cases the parents of the former are even more outspoken in favor of this school than the latter.

A real grief that has come to us as a church is the transfer of our pastor, Rev. Amadeo Maes, from this field to that of Trinidad. As I write, no one has been appointed to succeed him here. We are hoping that some one may speedily be found who will carry on the work as acceptably as he has done. We sympathize with the Trinidad need of help, but we realize our own need too. Pray for us that God may send us help and comfort in the person of a pastor who will be all that could be desired.

One new family has already moved into the plaza to take advantage of our school privileges,



1. School children at San Juan, Colorado
2. A wedding party, every member of which is a former pupil of Miss Clement's school

and doubtless others will do so as usual. I am sure that God's blessing will continue with us in the coming year as it has been with us during past years. "Lo, I am with you always even unto the end of the world," is such a good promise, and He is faithful in all His promises, as I have proved in the many years of "ups" and "downs" of plaza life.

MOLLIE CLEMENTS

## Boys of the Plazas

Our boys make up two-thirds or more of our school and have always caused a great deal of serious thought on my part. In addition to classroom instruction, time and thought have been given to encouraging the playing of games; for the little children simple games, and for large boys ball. But books and amusements are not enough; the older boys need a leader who can make them see the beauty in our mountains, the possibilities of the soil, make them more observant of flowers, animals, birds and fish. With a wider outlook, there would be something for their leisure time that would help to keep them from the temptations around them.



A few years ago the mother of a family from which we had several pupils died. At about the same time her youngest child, a very small boy, received a severe burn. His aunt and the writer had a hard time to do anything for him, but at last succeeded in dressing his burns. When he came to school it was beautiful to see his gratitude. He is now a big, strong, healthy boy and talks of going to Menaul School.

There is certainly a place for hospital and nurse in Taos Valley. Not only do the sick need help, but the young women should learn many things regarding the care of the sick.

ELIZABETH W. CRAIG  
El Prado Mission School



One of our schoolboys, barely through seventh grade, surprised himself and us by passing the teachers' examination and getting a certificate. He will soon begin his first teaching, but does so with the determination to go on with his schooling later.

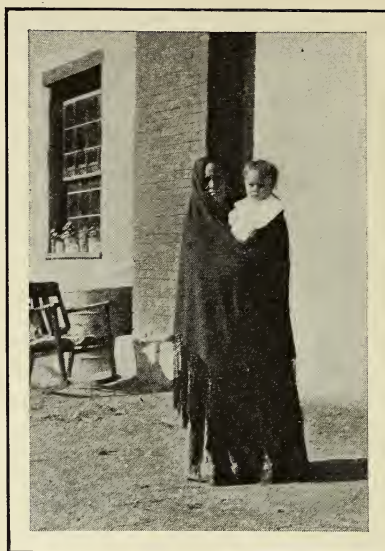
I see others of our schoolboys holding good positions with the American business men of our section and showing their ambition to succeed. Surely such as these are to be leaders in public affairs at no far distant day. It is a great privilege to be able in some degree to shape the ideals of these schoolboys.

Just now we are eagerly watching the progress of our new school building. We rejoice, too, that six of our schoolgirls have this year been able to go to Santa Fé to attend our Allison-James School.

ANNETTA BELL  
Agua Negra.

## Self Help at Embudo Plaza School

There is little cash in our community and many boys and girls are glad to work for their tuition. Some are employed to do the work of a janitor in the school and others assist in our housework. One girl has cleaned the kitchen and another the sitting-room once a week, and two girls have washed and wiped the dishes. They are good workers and it is surprising to see



"ANGELITA IS CARRIED IN HER MOTHER'S SHAWL"

how some of the small girls respond to training, cleaning a room very dexterously after a few directions and demonstrations. Their faithfulness is admirable. Every pupil is expected to bring or send a burro load of wood for the school. One of my boys is shown in the photograph with his load.

Some of the boys herd goats through the summer months. The fine herd shown in the picture I photographed as it was passing through the plaza. The boy who was herding afterward became one of my pupils and a very earnest one, but he labored under the disadvantage of being nearly blind in one eye from cataract, a very common trouble here.

The dear baby in the arms of its mother is this same boy's fair, blue-eyed sister, the youngest of a family of ten, eight of whom are bright, smart boys. Angelita (little angel) is carried in her mother's shawl, the customary way for these patient, Madonna-like Mexican mothers to carry their babies. You can see from the long silk fringe on her shawl that they are a well-to-do family. Her two eldest sons have attended Menaul



"THE BOYS HERD GOATS THROUGH THE SUMMER"

School and the eldest has recently secured a certificate to teach. He led the Christian Endeavor prayer meeting a short time ago, and his remarks were earnest and inspiring.

There were six young men home from Menaul during summer vacation, who were formerly members of our school. They are models for the community and are the pastor's right hand men, assisting in the services by their regular attendance and the part they take in singing and speaking. They are never seen loafing about the plaza, but are hard working, industrious boys, helping their fathers on the little ranches or going to work on the railroads or in the lumber mills and beet fields of Colorado to earn money for their next year's schooling. We expect to send four more boys to Menaul this year.

E. JOSEPHINE ORTON



"EVERY PUPIL IS EXPECTED TO BRING A BURRO LOAD OF WOOD FOR THE SCHOOL"

## Our Missionaries Among Mexicans in the United States

**Los Angeles Spanish School** (506 N. Evergreen Ave.), California. Esther W. Buxton, Edna M. Garrigus, Lois K. Stewart, Elizabeth Smith, Mary A. Witmer.

**San Pablo, Colorado.** Charlotte H. Richardson, Annie Beck.

**San Juan** (Mogote P. O.), Colorado. Mollie Clements.

**Menaul School, Albuquerque, New Mexico.** J. C. Ross, Ralph E. McConnell, D. Russell Jennings, Mary P. Webster, Effie Henry, Sarah B. Sutherland, Mary D. Smith, Mae G. L. Williams, Caroline B. Heiskell, Maude Hart, Mrs. J. C. Ross.

**Agua Negra** (Holman P. O.), New Mexico. Annetta E. Bell, Angeline Badger.

**Chamisal, New Mexico.** Cosme Garcia.

**John Hyson Memorial, Chimayo, New Mexico.**

Clara E. Converse, Zoe T. Ellsworth.

**El Rito** (Chacon P. O.), New Mexico. Luella E. Rolofson, Sara J. Reed.

**Embudo** (Dixon P. O.), New Mexico. E. Josephine Orton, Mrs. M. M. Burekett.

**Embudo Hospital, New Mexico.** Mary MacKenzie.

**Allison-James School, Santa Fé, New Mexico.**

Olinda A. Mecker, Gladys Nelson, Mary Ellen Wilson, Carrie A. Rigg, Emma Brown, Blanche Vanderlip, Emmie L. Darby, Mrs. Mary P. Morehead, Nannie P. Beers, Sophia Ostermeier, Catherine S. Meeker.

**Pyle Memorial School, Taos, New Mexico.** Florence

Redway, Maude E. Curtis, Victoria MacArthur.

**El Prado de Taos** (Taos P. O.), New Mexico. Elizabeth W. Craig.

**Alice Hyson Mission** (Ranches of Taos), New Mexico. Grace Russell, Edith Hayden.

**Tremontina, New Mexico.** Alice A. Blake, Ruth Roach.

**Truchas, New Mexico.** Marian D. Dutton, Rebecca C. Moore.

**Medical Missionary, New Mexico.** Horace R. Taylor, M. D.

## "Home Missions in Action"

### CHAPTER THREE: AN EDUCATIVE FORCE

By Mrs. D. B. Wells

THE place and value of this third function of Home Missions is more generally recognized than that of any of the others except Evangelization, of which it is really a part. Education of body and mind to some degree constitutes an essential element in that of the soul. Our text-book gives us the history of early education in this country; its sources; its valuation; its subsidies; its close association with the Church; its dependence upon the Bible; its inculcation of religious principles, civic morality, and personal honesty. It is worth while, in view of present-day laxity of belief, to study the early bases of the college foundations in colonial days. Have we gained, or lost? Modern ways and needs we may suitably consider under these headings.

#### 1. What is Education?

A lifelong process in three parts, co-operative, often simultaneous, and cumulative.

a. Instruction, the acquirement of tools, a pouring-in process.

b. E-du-cation, developing the use of tools, a drawing-out process.

c. Culture, the enrichment of life through contact with beauty in any form.

How much is a necessity? Can an ignorant nation be a leading nation among others, a prosperous nation commercially, an accepted unit in the Kingdom of God?

#### 2. Our Need.

How does the literacy of the United States compare with that of England, Scotland, France and Germany?

Does the presence of foreigners and the negro and the Indian account entirely for this lower degree?

What is childhood's chief foe to education? "To be a man too soon is always to be a small man." Why is child labor economically wasteful?

Late public school reports show that in every 1000 children of school age, and of native birth, only 120 graduate from the grammar grades, and only six from the high schools.



### 3. The Public School System.

How far does it go in tool-getting, tool-using, and recognition of the "abundance of life"?

What does it accomplish in amalgamation and assimilation, in training for citizenship, in development of right ambition, in teaching morality?

Note the value and beauty of the Ephebic Oath administered to the Class of 1913 on their graduation by the College of the City of New York.

### 4. Why Are Mission Schools Needed?

To supply the lack among the exceptional and neglected classes.

To create ideals.

To live the Second Table of the Law.

To act as feeders for Sunday schools and churches.

To transform homes and communities.

To develop Christian character by revealing the beauty of Christ, and the effect of His dynamic power.

As a soul-saving agency.

To create a Christian backbone for the nation.

"If you catch character young enough and at the right moment, you can do almost anything with it."

### 5. The Inadequacy of the Supply.

Indians greatly neglected; need of manual training among the negroes and Alaskans; incompetent teachers and unfit schools among the

mountaineers; diversified needs of the foreigner and immigrant.

### 6. Name Ten of our Principal Mission Schools.

Where are they? What are they accomplishing? How could they be improved? Where would you prefer to invest \$1000, and why?

### 7. Some Things that Need to Be Taught.

The meaning of liberty, to the foreigner and immigrant.

The necessity and value of government, to everybody. Use the running band on your sewing machine as an illustration.

The use and power of a co-operative spirit. Why arbitration is better than coercion. The greatest force in the Kingdom of God is attraction, not compulsion.

The rule of the majority as a determining factor.

The invariable requirement of hard work as a basis of success.

Making a life is more than making a living.

### 8. The Great Inspiration.

"Christ in you the hope of glory"; not only in a *post mortem* existence, but now the hope of *gloriousness* as the character of Christ develops in any one of us and displaces unloveliness and sin. Herein lies the cure of anarchy, lawlessness, exploitation of the weak by the strong, and the poor by the rich; the growth of the Kingdom of God and its speedier coming.

"Thy Kingdom come!"

## News of Our Field Secretaries

**Rommel—Cameron.** On October 6th, at Fort Covington, New York, Miss Elizabeth I. Cameron to Mr. Harmon L. Rommel of Little Rock, Arkansas. Our loving wishes follow our former field secretary to her new home and our heartiest congratulations are extended to him who was successful in winning her from the work she loved and to which she gave her enthusiasm and devotion. The Methodist Episcopal Church South, with which she will be identified, will be strengthened by her co-operation.

Miss Abby H. J. Upham attended the summer conferences at Winona Lake and Lake Geneva, and from September tenth to October first visited Kansas in the interests of young people's and children's work. Her itinerary then carried her to Texas for the synodical meeting, then on to Hobart, Oklahoma, for the Oklahoma synodical meeting, rapidly passing on to the Missouri meeting and completing her synodical itinerary with Kansas at Newton. The request for the stimulus of visitation of a field secretary in Alton Presbyterian Society, Illinois, led to the appointment of Miss Upham to that section until December 15.

On Sept. 1st Mrs. Guy S. Davis began her fall work with an extended trip through Iowa. The

majority of the churches were visited, with the aim in view of strengthening organizations or forming new ones. Synodical meetings will call her to South Dakota, North Dakota, Nebraska and Iowa. In November she will visit some one of the western states, aiding them in forming and carrying out plans for greater efficiency.

Mrs. D. E. Wiber has been attending presbyterial and synodical meetings. Her synodical tour has taken her to Kentucky and Arkansas and November will be spent in conducting mission study classes in New York and the vicinity.

Mrs. A. I. Aldrich has been making an extended tour in the northwest but represented the Woman's Board at the synodical meetings of New Mexico, Utah and Colorado. The officers of the Board have been in attendance at various synodical meetings: Mrs. Bennett, Michigan, Minnesota, Indiana; Miss Long, Ohio, Wisconsin, Illinois; Mrs. Gildersleeve, Baltimore, New England; Miss Petrie, New York, New Jersey, Pennsylvania and in addition the Southern Conference at Hot Springs, Arkansas; Mrs. Tillinghast, West Virginia, also St. Clairsville Presbyterian Meeting; Mr. Allaben, California.

MARY A. GILDERSLEEVE

### INVITATION TO A "MISSIONARY PARTY"

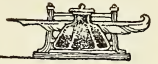
SENT OUT BY COLLEGE HILL CHAPEL SOCIETY, EASTON, PA.

Said sister May to sister Sue,  
The Summer Offering now is due,  
Put on your bat and come with me,  
A talk we'll hear and have some tea;

And don't forget an open purse  
May prove a doctor or a nurse,  
Or medicine, where none would be  
Except for folks like you and me.  
MATILDA DRIESBACH



# A MESSAGE



Edith Grier Long, General Secretary

**M**ORE help than can be measured is given by the careful letters sent out by various officers of our organization. Modest are these women, and often their left hands know not what their right hands do.

Many such letters might well receive a larger circulation and carry help to a larger number than those to whom they are addressed. Here is one packed with suggestions, sent by one of our synodical presidents to her presbyterial president.

"You stand in your presidential office in five distinct relations:

- (a) To the Woman's Boards.
- (b) To your presbytery.
- (c) To the synodical society of which your presbyterial society is an auxiliary body.
- (d) To your fellow officers in the presbyterial society, and
- (e) To the auxiliaries, the individual societies, which are the components of your presbyterial society.

"In the first relation, that between yourself and the Woman's Home and Foreign Mission Boards, your society is a part of the Church's machinery; your funds are raised to promote the mission work of the Presbyterian Church at large; hence such funds are to be disbursed according to the methods and lines and channels appointed by this same Church. Your funds, sent through these boards, will be applied to special objects designated by the boards; but the boards are never arbitrary, always allowing the societies much choice in the matter of objects. However, these boards know the needs of the work at large as no others can; their judgment should have precedence. I suggest that your societies study the methods of the boards, their reports and their literature.

"Second, in your relation to your presbytery: secure copies of the minutes of the last meeting of your presbytery from the stated clerk; thus you will have authentic information. Keep in touch with the Home Mission committee of the presbytery and if possible help that committee in carrying out and developing their plans. Next, submit to your meeting of presbytery a full annual report comprising the amounts and the purpose of the offerings you have sent to the Woman's Boards, the number and location of your auxiliaries, a list of your newly elected presbyterial officers, and any special plan accomplished or proposed.

"Third, your relation to the synodical society. By virtue of your office in the presbyterial society you are a vice-president of the synodical society, whether or not you hold an elective office. With other officers, it devolves upon you to assist in all measures for the good of the entire state. Also, it is well for all presbyterial societies to work on common lines and for a common purpose. An annual report is due—through your corresponding secretary—at the annual meeting of the synodical society, the same to cover the work of the year with a statement of all necessary facts, and you as the president of the presbyterial soci-

ety should also send to the synodical society some message or thought of helpfulness.

"Fourth, in relation to your fellow officers in the presbyterial society; inform yourself upon the duties of your respective officers, their actual work, the necessary supplies for each and the source of these supplies, the time and nature of their reports, etc. You as their head must be ready with information for each of them and must push their work, but *they must do the work*.

"Confer with all of your officers upon the various exigencies of the work: contingent fund, new literature, suggested programs for auxiliaries, your annual meeting program, messages from the boards or the synodical society, requests from the Home Mission committee of the presbytery; in short, upon every point upon which a decision must be made. Keep a record of these conferences, which indeed are executive meetings.

"Your corresponding secretary should bear the burden of all correspondence, but you must often write personally to your auxiliaries and the officers of the synodical society.

"Fifth, your relation to your auxiliaries (and any scattered members are treated as auxiliaries). To all these you stand as adviser and friend. This means a threefold service:

- (a) To know your auxiliaries.
- (b) To help and encourage them.
- (c) To organize whenever feasible.

"To know": Inform yourself as to the character of membership of the individual auxiliary, its methods of procedure, its matters of encouragement and discouragement.

"To help": Aid them in selecting officers, choosing women with consecrated common sense rather than mere brilliancy; avoid partisanship sedulously but always, so far as possible, support the officers of your auxiliary. It is yours to advise and suggest, theirs to choose and act.

"To organize": In many churches, there is already a ladies' aid society. Urge this society to form a missionary committee which may have the standing of an auxiliary until the separate organization may be effected. But hasten the separate organization.

"To new auxiliaries, send a word of greeting, an explanation of the existence of the presbyterial society, and a sample constitution. This they may not adopt entire; but insist that each auxiliary insert in its constitution the clause which makes it auxiliary to the presbyterial society.

"In short, dear Presbyterial President, work toward unity of purpose and action, toward deeper knowledge of the personnel of your workers and a fuller knowledge of the plans of God. Work toward the ideal that each and every Presbyterian woman is an integral part of the divine plan of missions so far as the Father has entrusted it to the Presbyterian Church and thus all these parts must work in unity and harmony toward the one great object, the spreading of the Knowledge of the Lord."





By S. Catherine Rue

EVERY local society may fill the days of this month with intense activity for home missions. Efficient committees, best available literature, and definitely developed and carefully executed plans will be essential to success.

That the plans for the programs on the regular topic, "Mexicans in the United States," may be properly executed, we recommend a list of literature helps that should be quite adequate to the need.

For the annual praise meeting, which according to the recommendation should be held on the last Thursday, we have new aids, by the use of which its success should be secured. Leaders may be assured of proper equipment essential to the organization of study classes if they will place their orders with us in good season.

\* \* \* \* \*

The pamphlet of ninety-six pages by Katharine R. Crowell, entitled "Our Mexican Mission Schools," and sold at twenty-five cents per copy, is full of interesting material for the preparation of papers and addresses on the Mexicans, life among them, and the history of our work for them.

"Betty's Trip to New Mexico," price two cents, will help your society to visit in imagination our Mexican schools as they are to-day. The imaginings will be true and the facts entertaining.

"Benito," one cent per copy, is the story of a real Mexican boy that has been enjoyed by many of our societies, but is well worth repeating.

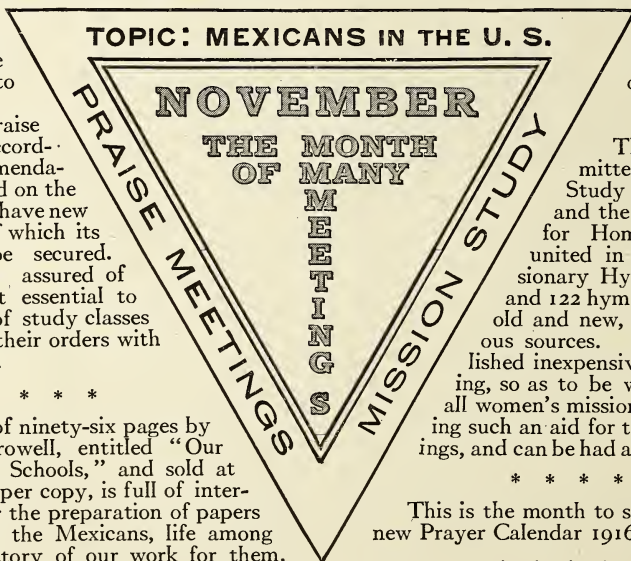
"Glimpses of the Allison-James School," price three cents, sketches in words and pictures the life at this popular school.

Our map of North America, at a dollar and a quarter, will help to make "Betty's Travels" more interesting by locating the missions she visited.

Miss Crowell's praise meeting programs of past years have called forth such high commendation

from the societies using them, that we have no hesitancy in vouching for this new one entitled "In God's Out-of-Doors," which is divided into two parts. Part first is "an ascription of praise to the Maker of heaven and earth"; part second, "praise for the out-of-doors of the Bible." It contains eight pages and material for the entire meeting hour, though portions may be eliminated to

## THE HOME MISSION WEDGE FOR 1915-16



suit the convenience of the society using it. For titles of other programs consult our catalogue.

\* \* \* \* \*

The Central Committee of the United Study of Foreign Missions and the Council of Women for Home Missions have united in publishing a Missionary Hymnal of 110 pages and 122 hymns with music, both old and new, selected from various sources. The book is published inexpensively in paper binding, so as to be within the reach of all women's missionary societies needing such an aid for their monthly meetings, and can be had at ten cents per copy.

\* \* \* \* \*

This is the month to secure orders for the new Prayer Calendar 1916.

\* \* \* \* \*

Do you subscribe for the new leaflets issued by our Woman's Board of Home Missions? If not, send one dollar to our Literature Department and these will be mailed when they come from the press.

### List of Praise Meeting Aids

	Per doz.	Per 100
Praise Service—"In God's Out-of-Doors" .. 2c. each..		\$1.00
Praise Meeting Invitation .....		.40
Poem—"What Christ Said" .....	\$0.08	.40
Poem—"A Suggestion" .....	.08	.40
Poem—"As He Hath Prospered Thee" .....	.08	.40
Poem—"Prayer" .....	.08	.40
Poem—"What Have We Done To-day?" .....	.08	.40
Thank-Offering Envelopes .....		
Postage at parcel post rates		



## Notes on Young People's Work

M. Josephine Petrie, Secretary

### THE THANK-OFFERING

November means Thanksgiving. What about that service and special thank-offering which will be our advance in home mission gifts? Is the program ready? Are the envelopes or mite boxes distributed? Will every one take part?

The call is to Christian Endeavorers, Mission Bands, Light Bearers, Young Women's Societies and all the rest, to bring new "tithes into the storehouse" at the November meeting as a thanksgiving and guarantee of Christian loyalty and patriotism.

### THE WESTMINSTER GUILD

The promise of another splendid record for Westminster Guild chapters and circles is encouraging even at this writing. Study reports are not very thrilling, but we expect thrills later. Announcements were sent early, the Bulletin notices are definite as to the course, and books and helps are in readiness.

### LITTLE LIGHT BEARERS

Have you seen the new Little Light Bearers Certificate? (Price, five cents a copy, set of ten forty cents.) The very, very latest is a pin costing ten cents and postage. It is a small torch with L. B. in blue enamel.

### "WIRELESS MESSAGES"

This little pamphlet has made its first appearance. It succeeds the six "Field Letters" issued through many years, and will present, in letters from missionary teachers, doctors, and other workers, supported by groups of young people's societies, the very latest messages from our stations. It is hoped the societies receiving the publication will preserve the numbers for frequent use. They may be worth binding, thus making a valuable reference book for the missionary library. If you have not seen "Wireless Messages," send a two-cent stamp for a copy.

The Junior and Intermediate letters remain in the same form. There is the usual "Band Letter" from the Sheldon Jackson School, but it is unusual in form and we believe leaders and members of bands and Light Bearers will approve.

The message for Little Light Bearers is intended for mothers or leaders rather than the very little folk. It will be a simple matter to adapt the information to story form. Numerous other "Wireless" notes are duplicated and forwarded—messages from missionaries, scholarship correspondents, etc. Any of these publications may be had on request—and postage!

### A MESSAGE FOR MOTHERS

"Our minister's wife suggested that a children's study class be formed, the idea being that we should have both boys and girls. However, upon talking with some of the boys of my little son's age, one said: 'Why can't we have a class just for boys? We kids don't have anything.' Therefore we started our Boys' Study Club. It is no easy matter for me to get out in the evening, so the boys came to me Friday evenings regularly

for ten weeks—ten lively boys from ten to fourteen years of age. We organized in correct form, the officers all boys. They themselves conducted the meetings, carried out the program, the devotional exercises, review questions and matters of business. The new lesson was under my direction. We studied 'Good Bird, the Indian,' and each boy had a text-book, note-book and pencil, and received credits for each of the following points: attendance, deportment, class work above ninety per cent, at least a penny contributed, a kind deed done. After the study a half-hour of recreation followed. At the end of the ten weeks a written examination covered the whole text-book, and there was a party. The boy receiving the largest number of credits won the prize, the one handing in the best examination paper another small gift, and to each boy present at every meeting was given a subscription to *Over Sea and Land*. Credits were kept in the note-books and a corresponding number of beads (macaroni colored with their paints) were awarded and strung as a souvenir. The wigwams, travois, mud-houses, bull-boats and some of the rude farming implements of the text-books were reproduced by the boys of the class.

"The financial side of our little venture is of no account, though the treasurer supplied part of the text-books and furnished a contribution to a local case as well as a gift for the box that the women were sending our teacher.

"It may not seem a great honor to have a group of boys name their baseball team for a mission study leader, but I confess to a warming of my heart when I heard our boys' team had called themselves 'Mrs. Brown's Study Club Team.' I can offer no better comment on the work of last year than to say that when we discussed whether or not to reorganize a boys' study class every boy voted for it and a number of new boys applied for membership. The book to be studied next is 'All Along the Trail.'"

This is what one busy mother in Champlain Presbyterial Society is doing to interest boys in missions.

## Plan for Studying "Home Missions in Action"

(Continued from October)

### CHAPTER IV—A HEALING FORCE

Hymn.

Scripture.

Prayer.

Paper (10 Minutes)—"Attitude Toward Hospitals Before Christ." See Encyclopedia.

Discussion (10 minutes each)—The Ministry of Healing: Alaska, New Mexico, Porto Rico.

Summing Up—The Hospital as an Evangelistic Force.

### CHAPTER V—AN INTEGRATING FORCE

Hymn.

Scripture.

Prayer.

Discussion—Foreigners:

Why they come

Where they come from

What they come for

"The New American," by Barnes; "Immigrant Forces," Shriver.

Reading—"At the Gate of the West," Robert H. Schauffler; or

Selection—From "Against the Current," by Steiner.

Summing Up—The Christ Welcome to the Stranger as Expressed by the Church.

#### CHAPTER VI—SOURCES OF POWER

Hymn.

Scripture.

Prayer.

Review—Schools under the Woman's Board of Home Missions.

Discussion—Value of organized effort.

Illustrate relation of local society to General Assembly through Presbyterian and Synodical Society and Woman's Board. See September HOME MISSION MONTHLY.

M. A. GILDERSLEEVE

## For December Meetings

### TOPIC: THE MOUNTAINEERS

Hymn—"Joy to the World, the Lord is Come."

Scripture—Deut. 11: 8-22.

Prayer of Praise.

Map Talk—(5 minutes).

Use map showing where the Mountaineer field lies. Topography: Describe climate, products, resources, etc.

#### Informal Talks.

1. The Mountaineer of Yesterday (5 minutes).

Sturdy stock, fine characteristics, old-time customs, diseases, difficulties against which they struggle, needs.

2. The Mountaineer of To-day (5 minutes). His development, business ability, literary attainments, religious activities, "Moonlight Schools."

3. The Mountaineer of To-morrow (5 minutes).

Great desire for better things, especially education of his children.

Cull from pages 106 and 146, and chapter XIII of "The Southern Mountaineers." Wilson.

#### A Story (Told).

Selection from writings by Martha S. Gielow, John Fox, Jr., or Emma Miles.

#### Hymn.

Presbyterian "Helps"—A brief sketch of the larger schools, dwelling especially upon things taught. Tell about Allamand Cottage Industries.

Information can be obtained from the Literature Department, 156 Fifth Ave., New York City.

A bright girl belonging to the Westminster Circle could narrate "Betty's Trip to the Mountains," with good effect.

Have the Westminster Guild girls give "On the Yon Side of Little Pine," or "The Lucky Coin of Scappin' Creek." (Both selections in Literature Department.)

#### Doxology.

MARGARET MCK. LOGAN

### BELATED FRONT RANKERS

The following societies earned their place as Front Rank Societies promptly, but the matter was not reported to us. We gladly give this tardy acknowledgment of success in the HOME MISSION MONTHLY campaign of the last fiscal year: Westminster Church, Des Moines, Iowa; Knoxville, Iowa; Newton, Iowa.

## Receipts of Woman's Board, August, 1915

	Current work & bldgs.	Immi- grant work	Freed- men.		Current work & bldgs.	Immi- grant work	Freed- men.		Current work & bldgs.	Immi- grant work	Freed- men.
<b>Idaho</b>				<b>New England</b>				<b>Pennsylvania</b>			
Boise.....	\$39.14		\$20.66	Boston.....	\$101.00	\$77.00		Beaver.....	\$85.00		\$157.00
Twin Falls.....	18.05		11.40	<b>New Jersey</b>				Huntingdon.....	254.00		132.00
<b>Illinois</b>				Monmouth.....	175.00			Lackawanna.....	398.73	\$40.00	284.75
Bloomington.....	64.00	\$0.50	10.00	Morris and				Lehigh.....		40.00	
Chicago.....	1,336.77		451.73	Orange.....	345.00	25.00		Northumber-			30.00
Ewing.....	1.00			Newark.....	5.00			land.....			
Freeport.....	277.00		58.00	<b>New York</b>				Philadelphia.....	100.00	25.00	
Mattoon.....	66.00		59.00	Brooklyn.....	62.00	\$55.00	20.00	<b>South Dakota</b>			
Rushville.....	134.60		33.00	Geneva.....	103.00		58.00	Sioux Falls.....	84.00		19.00
<b>Indiana</b>				Hudson.....	143.00		20.00	<b>Texas</b>			
New Albany....	4.80	47.00		Nassau.....	73.00		24.00	Austin.....		10.00	
<b>Kansas</b>				New York.....	35.15	140.00	10.15	<b>Washington</b>			
Solomon.....		9.25		St. Lawrence.....	144.00		59.00	Alaska.....	38.00		
<b>Kentucky</b>				Syracuse.....	131.00			Bellingham.....	20.90		10.45
Ebenezer.....	63.00			Utica.....	222.00	15.00		C. Washington.....	141.33		28.02
Transylvania....	34.00			<b>North Dakota</b>				Columbia River.....	29.45		13.77
<b>Michigan</b>				Pembina.....	108.75			Olympia.....	71.25		15.20
Flint.....	7.00			<b>Ohio</b>				Seattle.....	101.33		47.74
Monroe.....	13.50	10.00		Chillicothe.....	140.08	54.89		Spokane.....	114.30		28.79
Grand Rapids....	54.00	28.00		Mahoning.....	397.50			Walla Walla....	50.35		25.65
Petoskey.....	10.45	8.00		St. Clairsville....	52.00			Wenatchee.....	16.15		4.75
<b>Minnesota</b>				Steubenville.....	259.25	136.09		Individual gifts..	601.00		
Duluth.....	22.00	4.00		<b>Oklahoma</b>				Tuition, etc.....	567.36		
St. Cloud.....	15.50	1.00		Choctaw.....	.50			Rents and Sales..	274.86		
Winona.....	37.00			<b>Oregon</b>				<b>Totals.....</b>	\$8,138.40	\$357.50	\$2,115.53
<b>Montana</b>				Grande Ronde..	12.35	7.60		<b>Literature sales..</b>	330.61		
Yellowstone....	20.00			Pendleton.....	16.44	4.75			\$8,469.01		
<b>Nebraska</b>				Portland.....	333.93	56.10		<b>Grand Total, \$10,942.04</b>			
Kearney.....	1.00			So. Oregon.....	26.13	12.35		<b>DORA M. FISH,</b>			
				Willamette.....	85.50	34.44		<i>Treasurer.</i>			





# HOME MISSION MONTHLY

No. 2

DECEMBER, 1915

Vol. XXX

## An Awakened People

By Jonathan C. Day, D.D.

THREE factors make for the civilization of any people: first, the natural resources of the country in which the people live; second, the natural endowment of the people; third, their acquired *culture*.

Civilization is not created by natural resources plus natural endowment plus culture, but rather by natural resources multiplied by natural endowment, multiplied by culture. We have a pretty little mathematical problem illustrated in any social group: *Natural Resources*  $\times$  *Natural Endowment*  $\times$  *Culture* = *Civilization*.

In this problem in the Southern mountains are two constants and one variable. The two constants are natural resources and natural endowment. The variable is the culture of the people. Civilization, therefore, depends more upon culture than upon either of the other factors. We might represent natural resources as one, natural endowment as one, and culture of the people as one.

$$1 \times 1 \times 1 = 1$$

If culture should be high, say three or five, our product, civilization, would be three or five. But if culture should be low, one-half or one-fifth, our product would be one-half or one-fifth. And if, perchance, culture should be zero, civilization would be zero.

Hence, the need of that element which makes its contribution in terms of culture. Human activity cannot create more natural resources, nor more latent endowment, but human activity of the right kind can create culture. Among the great institutions of culture are home, church, school and state.

Let us look at a very interesting social group living in the heart of America. In southeastern Kentucky, in eastern Tennes-

see, western North Carolina and southwestern Old Virginia, within a radius of something like one hundred and twenty-five miles there are three millions of people. Two-thirds of these are in touch with the great highways of traffic and commerce and social intercourse in America. Another one-third, or about one million of these mountaineers or highlanders, are now, or have been until recently, off the great thoroughfares, isolated from the rest of the world, and stagnant or at a standstill.

Every great movement, whether political, religious, educational or otherwise, that has swept over the country in the last one hundred years has swept by this one million people, pocketed away in the hills, without in the least stirring them or awakening them from their quietude and repose.

They live in a country of finest natural resources, their mountains are clothed with timber as fine as that in the State of New York, their hills are as richly filled with coal and iron as Pennsylvania, their streams furnish as good water power as the rivers of Maine, the people are endowed with as fine qualities of brain and heart and brawn as to be found in any American stock. Yet, in these one hundred years, with culture neglected, without schools or churches except of most primitive and meagre kind, they have remained at a standstill or have gone backward. They have the same names, the same appearance, the same traditions as their brothers in the valley and yet have not advanced with them.

Nearly forty years ago the Presbyterian Church became much interested in all this section. Other churches became interested too. Educators and social uplifters began to



give attention to this neglected people. Great commercial enterprises entered the mountains and purchased timber, coal and land. The churches, caring more for the people than their possessions, began tapping the minds of the mountaineers.

Gradually people on the outside discovered the mountaineer; the mountaineer discovered himself and the outside world. Hundreds of boys and girls heard of the big world with its cities, its colleges, its opportunities, and became eager to go out into it. Hundreds of faithful men and women, under direction of the Presbyterian Church, particularly, encouraged these boys and girls to go away to school.

In many counties a Presbyterian academy was organized at the county seat. Every grade from kindergarten to and including high school was taught. Into these academies came many teachers from district schools. Boys and girls from remote sections carried back into their homes ideas gained.

From the far-away communities came the fathers and mothers of these pupils to see the "new college." The teachers and principal of the school found their way to the log cabins hidden in the coves in the side of the mountain and returned the calls.

In many instances the graduating class from these Presbyterian academies saw some of its members go to college. Some who matriculated at college graduated. Many after finishing the college course entered the professions. The writer is thinking of one brilliant young fellow who graduated at a Presbyterian school in eastern Tennessee, later went to Yale University, graduated with honors, and is now a leading physician in a Southern city. He is thinking of another who came from a log cabin in the Great Smokies. He graduated at one of these little schools, then at Yale University, and is now a Congressman from a great eastern state. Again, he thinks of a young girl who studied at one of these schools, later went to Berea College, graduated, and is now leading a brilliant and useful life in one of the thriving cities of the Southwest.

These instances show that boys and girls of these hills are of the same stock as the big outside world and "make good" when they get a chance. The transformation that has taken place in the hills among the people who have continued to live there is most striking. The writer, a year ago, traveled one hundred and fifty miles down the base of the Cumberland Mountains in a little mountain buggy.

He had gone over this road many times before, usually on foot. Formerly there were only log cabins where the people lived and log schoolhouses where there were schools at all. Now, in many instances, there are beautiful little frame cottages and dwellings along the road, and almost always a little frame schoolhouse painted white, taking the place of the log schoolhouse of former days. The people are awakened.

Those who still live in the valleys and along lines of railroad are interested in making homes, in helping to improve schools, in supporting churches in the community, in improving agricultural life. Those who lived farther back in the mountains have gradually found themselves without land of their own. They have decided to get out of the mountains and make their way in the larger world outside.

As we see it, the great revival in education, marked by a high school in almost every county seat; the revival of attention to the country church; the desire to improve living quarters, thereby making the home more attractive and comfortable, is traceable in very large measure to the stimulus given by the missionaries and teachers who have gone into these neglected and backward places.

The little schoolhouse, maintained by the church, away in the hills and at the heads of the rivers, is largely supplanted by the rural school, which has been lengthened from three months to six months. The Church, instead of conducting these schools, is now making her contribution more largely through boarding schools and churches. The preacher has become a factor in the community and in every phase of its life.

The Church has not completed her work. She is only arriving at her greatest opportunity. She must concentrate on the larger schools and colleges outside of the hills and bring the boys and girls away from the log cabin, and the little contracted world that they have known, to a place within the walls of the higher school and to the big world with its ever expanding opportunities.

The reason for bringing the people out of the hills must be apparent to anyone who knows conditions. The hills, with their coal and their timber and other natural resources, are no longer owned by the people. Corporations own them and are developing them. For those who do day labor there will be no better opportunity than in these mountains. But for those who expect to do more than work in coal mines and timber ranches the

only salvation is away from the mountains. If a call comes to go back to the mountains it must be for some other reason in most instances than that of merely making a home there. One must go back with the idea of service in some true capacity.

The writer, together with another mountaineer, rode across the Black Mountain from Kentucky to Virginia one year ago. The bridle path led through an immense tract of fine timber. The trail from the waters of the Cumberland River on one side of the mountain to the waters of the Powells River on the other side of the mountain was twelve miles. It led across the backbone of the great mountain which had, below its crest and above drainage in the valleys, ninety-six feet of coal. We passed through one tract of land consisting of 56,000 acres. It was purchased for \$26,000, less than fifty cents an acre. Though they are blasting from both sides of the mountain, the ninety-six feet of coal imbedded will not be mined in the next two hundred years. It is hardly possible to estimate the wealth in timber. We

counted two hundred thousand dollars worth of trees within eyeshot of the path over which we traveled.

We rode down a familiar creek which one of our immediate relatives owned and sold forty-five years ago for a horse and a squirrel rifle. At one dollar and seventy-five cents per day, two of his sons were digging coal out of the hills he once owned. This is typical. Had the original sons of these mountaineers had the culture of the outside speculators they would have built coal tipples instead of moonshine stills, and the sons of the mountaineers would sit at the executive desks in the great industrial centers of the mountains instead of digging the coal from the mines as they now do. The mountains were there with their natural resources. The mountaineer was there with his natural endowment. The awakening of the mountaineer through the process of culture, educational and religious, means his redemption. The call for the Church was never more urgent. The mountaineers hear the call and are awakening.

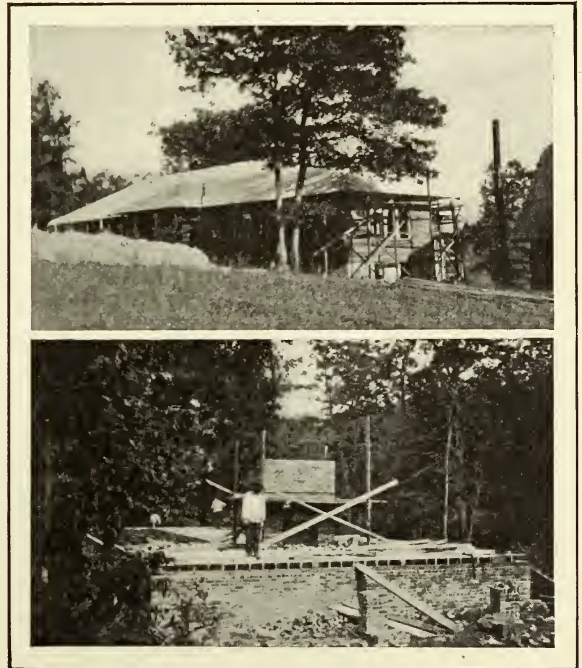
## The Latest News of Farm School

By Elizabeth B. Williams

**A**LL who are interested in Farm School are anxious to know the trend of affairs since the main building burned last December.

The boys and the men of our faculty have been living in the farmhouse which at the time of the fire was vacant. This house was on the farm when it was purchased years ago. The matrons and women teachers took shelter in the superintendent's house. I had fortunately secured a cabin near the school for my sister to live in, and had made it over into a comfortable home for her. She had been living in it just one night when the fire came, so the next night it was a place of refuge for my brother and myself, and there we have been living since, thankful for the little place.

Now we are looking forward to a new year with new buildings, some new teachers, and a number of new boys. Four buildings are nearing completion. One long, one-story



THE NEW BUILDINGS IN PROCESS OF ERECTION  
Above is the refectory, said to be a most attractive building. Below is one of the dormitories in its first stages



structure contains classrooms and office. The refectory contains dining-room, kitchen, dishroom and bakery, with the laundry in the basement. Teachers and boys are to eat in the same dining-room and at the same tables; in the old building there were separate rooms for them. The other two buildings are dormitories for boys. These are two-story buildings, arranged so that the boys will have sleeping porches; there will be need of good warm bed-covering. We trust this way of sleeping will aid in making strong, healthy boys. One of these dormitories has been given by Mrs. Ella V. St. Clair of Greenville, Ohio, in memory of her husband, and is to be called "The Henry St. Clair Dormitory." Our deep gratitude is due her for this fine gift. A hospital will also be built, this being given by four brothers who were in this school during its early years.

The men of the faculty will live in the dormitories with the boys, the women in the cottage that was last year occupied by the principal and his family. With superintendent's home, farmer's cottage, hospital, two dormitories, teachers' cottage, refectory, administration building, and the old gymnasium, we shall be quite a little village, whereas before we nearly all lived under one roof.

The work of rebuilding has been greatly retarded by the delayed arrival of carloads of lumber, and the opening of school has had to be postponed several times. The twenty-five boys who stayed here through the summer, as well as the boys who are to come from their homes, are growing anxious for school to open; they are truly thirsting for knowledge. When the school opens on October 11th, the buildings will not be in readiness, but until rooms are finished classes will be held wherever a spot can be found, as we do not wish to keep the boys longer from their books. Every moment is precious with boys and young men who are so far behind, and we are

as anxious to help them as they are to be helped.

A graduate of our first class, 1897, came to visit us recently. It was very interesting to hear him tell of his ups and downs in life. He has been married some years and has three children. His two little girls he places this year in Pease Home, Asheville, which is under our Board. His boy will soon be old enough to enter Farm School. We shall then feel that we are truly grandparents. This graduate has had five brothers here in school at different times. Most of them could not read nor write when they came, and I have often heard this father say that he did not know where the United States were on the map when he entered Farm School. These brothers are all in the South in business, most of them married and settled, making fine men. They propose making some gift to the school in gratitude for what it did for them.

It is worth while to hear from the boys and to see them in their homes. I came across one this summer, a station agent at an important junction. As I had some time to wait he took me to his home near by, where I met his wife, one of these beautiful mountain girls, and watched them together care for their little son who had been afflicted with spinal trouble. They were so tender with him, and the home was so neat and attractive, I thought theirs a home worth while, a home where love rules. Oh, if our boys will only become good citizens and establish good Christian homes, it is worth helping them here in Farm School!

Providence smiled upon our crops of grain and fruit the past summer, and the granaries are well stored and the cannery well filled with hundreds of gallons of fruit. We are assured again that "Providence helps those who help themselves," for these grains and fruit did not, like Topsy, "just grow," but represent hard work and skill.

## The Spirit of Christmas

We are thinking of gifts these days. Gifts and love go hand in hand. There may be giving without loving, but there is no loving without giving. "God so loved that He gave,"—gave His best for the world's worst because He loved so much. This is the reason for Christmas. The way to a happy day lies in accepting the Christ gift. And then comes the joy of giving it to others. To impart is to acquire, to give is to gain, to bestow is to possess the more. This is the spirit of Christmas.—Robert Brewster Wright.





# The Growth of Dorland Institute

By Julia E. Phillips

SINCE Dr. Luke Dorland came to Hot Springs, twenty-six years ago, and started a school with eight pupils, great changes have taken place in the school and surrounding country. By his persevering efforts the present beautiful dormitory for over fifty girls was erected.

At first these mountain girls rode or walked to school. They are skillful horseback riders and the writer has seen them jump lightly from one horse to another when both were moving briskly. Some walked twenty or thirty miles. On asking one girl when she started, she replied, "While it was yet plumb dark night."

Most came in homespun linsey-woolsey, woven on the rude looms in their homes and dyed with native dyes. One man about forty years old said: "I never had no store clothes. They don't wear none."

There being no other school in the place, over a hundred day scholars attended, both boys and girls. During the past four years there has been a public school. At first our school building was a rough affair, one and one-half stories high, and the roof leaked badly. When in 1900 a new building was



MCCORMICK COTTAGE GIRLS WHO ARE ON THE BREAD DETAIL

The box with shelves is used to place the pans in for the bread to raise. If the weather is cool the open side is placed close to the range. It is simply a store box. Methods and equipment are kept simple and practical

erected, one of the present practice cottages was built of the old material.

For several years there was no place for housing young men who lived too far away to avail themselves of the privileges of the school. Some students did walk four miles and back each day; but frequently young men would walk thirty miles or more with their little bundle of clothing to be told, "No room." "'Pears you-uns don't care whether we'uns knows anything or not; you give all

the larnin' to the gals."

Small and inconvenient quarters were secured for sixteen boys; for their need so appealed to us, and, besides, we felt the need of other associates for Dorland girls than the ignorant country boys.

About this time we ex-



TRAINED IN PRACTICAL, ECONOMICAL HOME-KEEPING AT THE MCCORMICK COTTAGES

postulated with a man for furnishing horses to his son to come on a dark night and take one of our girls by stealth, marrying her on the road just outside our grounds. We said: "You have twelve children to be married. When the time comes, have the girls married at home by a minister; invite in their friends; make a cake, and have a supper." "Well, now, if you had named this e're thing to me before I would a done different. But up in our settlement if a boy wants a gal he mostly goes and steals her and marries her."

After one wedding in the little Dorland Church we observed an improved sentiment. A number expressed a desire to be married, when their time came, in a church by a preacher instead of a justice.

In 1902 the beautiful farm of nearly three hundred acres was given by Mrs. McGregor of Detroit. There was a comfortable brick farmhouse of an ~~ele-be~~ <sup>eleven</sup> days which could accommodate twenty-five boys. It was pleasant with its ten big fireplaces for wood, of which there was plenty on the place. To this building a three-story addition was soon added and at present fifty boys enjoy this home.

The course of study is thorough rather than extensive, intended for a foundation for future development. In addition to class-

room work, both girls and boys can learn poultry raising, gardening and beekeeping; the boys are taught good farming and the girls good housekeeping. This last accomplishment has been greatly helped by two practice cottages supported by Mrs. Cyrus McCormick. In each of these, ten girls at a time are instructed how to care for a home of their own in the very best way.

These young people of the mountains are brave, capable, and proud. The young men at the farm have usually been those who have not had early advantages. For instance: One day a student, twenty-six years old, came into the office and said, "I wish some persons to understand I was not born of any common people," and when he told what his ancestors had been, and done, we agreed with him. "My father married and had nine children, then my mother died and he married again and had another gang. I had to go in the mill and work to get rations for them. That is the reason I am getting my education so late in life."

The writer cannot sufficiently express her gratitude for the love she has received from these young people, and for the kindness and patience of the Presbyterian Board and the many warm friends and supporters of the school; especially those dear friends of Nassau Presbyterian Society.

## The Outgrowth of Pioneer Day Schools in the Mountains

By Woodward E. Finley

*"He must increase, but I must decrease."*

A YEAR or so ago, some one, seeing that the Woman's Board was closing the day schools, expressed regret that we were losing out, and asked if we were selling all the buildings. As we stood and talked, Paul's words came to me: "Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, . . . but God giveth it a body as it hath pleased Him, and to every seed his own body."

Twenty years or more ago the striking need of schools in the mountains drew the attention of interested persons of our

Church, and the plan of placing teachers and workers in the different communities was formed. Starting humbly with a few workers and teachers, with nothing for a nucleus around which to build, it was purely a work of faith and love, confidence in God's promises holding up the weary heart and halting step.

Beginning with one school, as the way opened others were added until twenty-nine centers were established, of which six were the outcome of needs for broader courses than the day schools could give. The Normal and Collegiate Institute, The Farm School, Asheville Home School, Dorland Academy, "Laura Sunderland" and Bell Institute did this work.



At first the work of the day-school was done in the buildings at hand. In one place a log cabin was used, in another an old tobacco barn; but soon the need of proper school buildings and cottages was seen and these were built. These could be used also as centers of religious work. Sabbath schools were organized, and from cottages and school buildings went out the influence which necessarily bore fruit in its kind.

The natural result of religious teaching in the schools was the creation of a desire to have preaching oftener; the minister came and held services and finally a church was formed.

In addition to the work in the day-school, needs in the homes appealed to the missionaries, and thus work outside of school walls was undertaken—visiting the homes and supplying as far as possible the needs of the mothers and children. In this way industrial work developed. Mothers' meetings were held and the children were gathered together until at last from these societies were organized occupations that could be carried on at home, such as weaving and handwork. In this way were created community spirit and the feeling of common aims and common interests.

After a number of years different centers had developed and interest was such that ministers were placed in the different groups; services were held in every one of the schoolhouses regularly at least once a month, and the work became more complex. The problems were no longer those of the schools alone, but those of a growing church.

When blazing the way and pioneering, success is measured in seeing others follow and at last find the way themselves. Public schools of different districts covered began to hold longer terms, centralize the schools, and do much that schools of the Woman's Board had done, and it was felt that in many places the work of church day-schools was no longer necessary. The seed had been planted and growth begun. The schools gave up their life that the work begun in them might



THE CHILDREN OF THE MOUNTAINS WERE EAGER TO COME TO THE DAY-SCHOOLS OPENED BY OUR BOARD

63411  
be done by other agencies. Our efforts now needed to be directed toward reaching the whole community through caring for the material and spiritual welfare of its members.

The problem was no longer single and simple, but multiplied into problems which face the church in any country parish. It was the question of a church nourished in its beginning by the mother, coming to years of maturity and having to live by itself. In one place, where twenty years ago there was but one Presbyterian member and but one church service, and that service of another denomination and only at stated intervals, now the church which grew out of the school has one hundred and seventy members. Instead of there being one church in our district in the mountains there are now eleven organizations; and instead of being a part of a presbytery in another state having different problems to solve and different conditions to meet, these eleven churches have been organized into the Presbytery of French Broad—the mountain presbytery.

Two years ago all this work in North Carolina, and the plant of the day-schools, became part of the church and country work of the Board of Home Missions. The local church, awake to its opportunity and feeling its responsibility, is striving to help solve community problems and make itself the center of all effort for material and spiritual development of the people: for the material, in developing the resources of people and land, in caring for bodies, as done by the



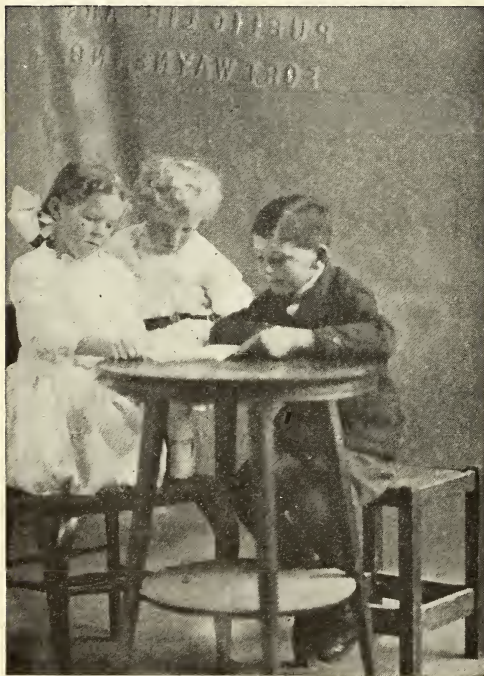
work of physician and nurse; in social work as carried out in different centers; in development of community spirit in the institutes that are held and the annual gathering of the products of home and farm in competition in our fair; in inspiration for the young in clubs and debating societies, in Boy Scouts and Camp Fire Girls; in giving to all a common interest in those things which are for their upbuilding. But above all, there is conserved the thought of the spiritual, as cared for by the ministers of the presbytery. In his parish the minister is the leader of the work done by all persons who have a part in it, because all lines of work followed have as their aim the spiritual development of the community and the building up of the church. Each

year every unit of the presbytery plans first how his or her work can help in evangelizing the district. That this is so, the fact that our accession was the largest in actual numbers and in percentage of any presbytery in our synod last year bears witness.

This is but the development of the work begun in the day-schools, carried on under difficulty and in face of opposition, but which, steadily followed with patience and faith, has attained the result aimed for. The Woman's Board went forth in the beginning bearing precious seed and scattered it unwearyingly and well, and now comes back bearing the sheaf—a whole presbytery—to add to the golden harvest of our Church.

## Another Generation

ASHEVILLE HOME SCHOOL



GRANDCHILDREN OF ASHEVILLE HOME SCHOOL

THE useful lives of graduates of our Asheville Schools and their appreciation of the training they received bring much cheer. The mother of the children whose picture is shown was a pupil in our day-school at Walnut Spring, North

Carolina, and graduated from Asheville Home School. After that Iona Ball was commissioned under the Woman's Home Board and taught for a number of years at Crab Orchard, Tennessee. She then married a Presbyterian minister and to-day is with him in the far West, where he is serving the Board of Home Missions as a missionary to the Indians. With enthusiasm over the work and her opportunities for service as a missionary's wife, she writes: "I would not exchange this field for anything I know of, and should be satisfied to end my days among the Piutes." Of her children she says: "I wish I could show you your three grandchildren of the Golden West. I think you would be proud of them. Our baby, though three years old last Christmas, is still the darlingest baby that ever gladdened earth."

A Farm School graduate wishes to place his motherless little girls in the Home School and writes to Miss Stephenson: "It is not my idea to burden the school with my children, as I am able to support them, but the idea I have in mind is that having no place I can call home, I could do no better than to place them under your care in the dear old Home School. I love the very names of our Presbyterian schools, not only for what they have done for me and my brothers and sisters, but for what they are doing for many precious boys and girls."



LANGDON MEMORIAL SCHOOL

## Where There is a Vision

By Drusilla C. Langdon

TRULY "Where there is no vision the people perish," and there are places in this great land of the Pilgrims' pride that are dark—places where the people, who are native-born Americans, descendants of fearless forefathers, living on the open, wind-swept mountain side, are waiting and longing and languishing for a vision.

The Langdon Memorial School, at Mt. Vernon, Kentucky, through its earnest, efficient teachers, is giving a vision to as many as possible. To see these eager-faced girls gather in the schoolroom is an inspiration. They are longing for the mysterious knowledge that comes from books. Shut away from contact with other people as they have been, they realize that there is something in the world that they have had no chance to learn.

What is the work of the school? Teaching a regular graded course? Yes, but that is only a part.

There is a kindergarten, where the little ones are gathered in from the neighborhood; they carry home to the busy, tired mothers and fathers what they learn of the beautiful world in which we live, many lessons of cleanliness and helpfulness, and beyond all else they are taught of the Lord Jesus who so dearly loves the little children.

All the girls in the school are from the mountain counties of Kentucky, and for them ours is a busy life. The girls are divided into committees. The cooking, most important of household arts, must be looked af-

ter constantly, also dining-room work and cleaning; systematic and thorough methods are taught in each department. There is a new up-to-date laundry that makes that line of work less burdensome. Sewing, too, comes in for its share of attention; sometimes there are happy hours of reading aloud during the sewing period. The more advanced of the dormitory girls attend County High School.

The teachers are lovingly, patiently trying to weave a golden thread into the busy round of duties; for there are play-times when basket-ball is thoroughly enjoyed. The standard of playing fair at all times in the game of life is held up as an ideal. They learn to take defeat and disappointment with a brave spirit, and more difficult still, not to let victory make one careless of the feelings of others.

The missionary society plays an active part in the life of the school, where the girls receive good training for leadership in their home communities. I wish you could hear them as they earnestly voice their petitions to the Father, both in Christian Endeavor and church prayer meeting. It is truly wonderful!

The Civic Club is an outgrowth of the school influence upon the community and has accomplished good work; the Mothers' Club has counted in the life of all the homes. The work of Langdon Memorial School is far reaching, for it begins with the kindergarten, affects every person in the home, and





SCIENTIFIC TRAINING IN CANNING AT LANGDON MEMORIAL SCHOOL

reaches out into the life of county and state.

Is the vision being appropriated? Proof comes on every side in the efforts to make the best of talents and opportunities and to count in the lives of others. A most complimentary notice appeared in the Louisville *Courier Journal* a short time since, concerning the work of one of our young women who took a nurse's training course in Louisville. She was appointed by the State of Kentucky as one of their tuberculosis nurses, and as a district nurse has been carrying the gospel of health and good cheer to many homes. Another one of our girls is now in training at the Children's Free Hospital in Louisville, hoping to return to the mountains for her work.

Rockcastle County was the first county in Kentucky to receive appropriation for the Canning Club work and one of the Langdon girls was appointed the first county agent. As she visits the various schools in the different districts she not only teaches the practical way of canning garden products, but is able to give many helpful suggestions in cooking and other lines of housekeeping. The state agent of the Canning Club work, having visited both Mt. Vernon and Harlan Schools, speaks of their work as among the most constructive along educational lines in the state.

Extracts from the letter of one of the pupils will show the spirit of definite work in the school.

Mt. Vernon, Ky., April 21, 1915.

Dear Mrs. Langdon:—

The Order of Hildegard has requested me to write and tell you all about it.

Beginning at Commencement, it grew quite unexpectedly out of our being appointed on the Illiteracy Commission for Langdon Memorial School. The members are as follows.....

*We expect to wipe illiteracy out of Kentucky.*

Modest ambition? Perhaps, yes, but after all it is better that we should "hitch our wagon to a star," for we are young yet and who knows what we may be!

Our name and some ideas came from a story in the "Little Colonel" books—"The Three Weavers." It is too long to tell here, but if you ever have a chance to read it you would understand our club better.....The minutes of the second meeting show that the Club voted that hereafter we should not allow a golden standard for women and a leaden standard for men, but that we should demand that our boy friends be clean and honorable. At this meeting we decided to adopt the theme text of "The Three Gifts of Life" as our motto—(we have been studying this book in our Home Science Class). "To seek the best in ourselves—demand the best in men, and teach little children how to use their gift of choice.".....

Oh! I wish you were here to see the beautiful mountains. From where I sit I can see the hill just back of the house. It is perfectly beautiful. The dull brown of the winter woods is relieved by the delicate greens of the little new leaves and here and there a spot of pink marks a redbud tree.....

With the dearest love of the club sent through me, I am

Sincerely yours,

Secretary Order of Hildegard

The president of this club graduated from the school in 1913 and has since taught in the graded school in her home town in a mountain county. She has eighty children under her, and besides her regular work is teaching domestic science, assisting in the night school, helping with the Woman's Club, the Christian Endeavor and other similar work. Surely she is putting into practice the spirit of service expressed in the Hildegarde letter!

One of the sweetest incidents of last session was a real home wedding at the school. Every detail was full of interest. The preparations were entered into by the girls with zest. There were loving talks on home-making and the responsibilities and the dignity of all the conditions that make a real, loving Christian home were discussed as busy fingers plied needle and thread. R—, of the happy face and sunny, hair was a graduate, and afterward did good work with the kindergarten children. Her precious bridal veil is laid away and is to be ready for use at any time for any of the girls of the school who marry with the ideal of making a real home.

The Order of Hildegarde will see to it that the young men who desire these girls for wives must look well to their morals and do the part of real men in the future home-making.

Can any results be more far reaching, touching the very center of life at every point? Intellectually, morally and spiritually the knowledge of life at its best is being taught, and still there are others waiting. It is your responsibility and mine to give to these waiting ones the vision.



"A REAL HOME WEDDING AT THE SCHOOL"

Every arrangement for the wedding was an object lesson for the girls. Ferns, potted plants and jonquils, the flower then in bloom, were used in decoration. Everything tended to emphasize the sacredness and joyousness of the occasion

## Our Workers in the Southern Mountains

**Cortland, Ky.** Katharine Loudon, Mary B. Loudon.

**Harlan, Ky.** Cora M. Young, Emma K. Sledge, Carrie W.

Spangler, Mary L. Young, Minnie Vary, Lillian B. Wines.

**Manchester Mission, Manchester, Ky.** Adeline A. Reid.

**Green Brier Mission, Manchester, Ky.** Elizabeth P.

Hemphill.

**Langdon Memorial School, Mt. Vernon, Ky.** Anna

Belle Stewart, Lydia B. Beck, Anna M. Coulson, Mary

H. Estep, Mabel A. Krohn, Hester M. Newberry,

Jessie L. Turner.

**Normal and Collegiate Institute, Asheville, N. C.**

Edward P. Childs, Clara B. Anderson, Ernest N. Billard,

Alice Carroll, Faye M. Ellis, Mildred M. Erickson,

Emily F. A. Hoag, Josephine L. Huston, Agnes S. Kent,

Grace Knoche, Mrs. Lulu R. Lancaster, Ethel Mc-

Donald, Florence B. Patterson, Florence L. Smith, Alice

L. Thompson, Margaret L. Brown, Mary G. Sheak.

**Asheville Home School, Asheville, N. C.** Florence

Stephenson, Josephine Bundy, Bess L. Clark, Mabel

E. Coder, Martha Irvine, Bessie M. Martin, Florence Mills,

Elizabeth M. Rich, Daisy Padgett, Ernest N. Billard.

**Pease Memorial House, Asheville, N. C.** Florence

Stephenson, Edith C. Thorpe, Jeanie S. Fuller.

**Asheville Farm School, Farm School, N. C.** Dr. J. P.

Roger, John F. Beyerle, Raynor Garey, E. A. Joslyn,

Jennie F. Linn, Maude P. Linney, Elizabeth Williams,

R. D. Schoonmaker, Mrs. M. E. Craighead.

**Bell Institute, Walnut, N. C.** Margaret E. Griffith,

Martha P. Darby, Alice Marie Gillespie, Jessie P. Tip-

ton, Mary E. Wilson.

**Laura Sunderland Memorial School, Concord, N. C.**

Melissa Montgomery, Margaret L. Hutchinson, Grace

M. Sample, Connie Prince, A. Elizabeth Thayer,

Alice M. Bryan.

**Dorland Institute, Hot Springs, N. C.** Lucy M. Shafer,

Mae H. Baker, Lena E. Dougherty, Violette H.

Fryer, Edith Houghton, Caroline B. Pond, Emily B.

Sidebotham, Emma Shields, Ella C. Herron, Lenora

Horton, Jane G. Parker, Lona Van Ness.

**Flag Pond, Tenn.** Viola Held, Audie Lee Rightsell.

**Mossop Memorial School, Huntsville, Tenn.** Mary J.

Donnelly, M. Kathrin Graff, Agnes C. Patton, Grace E. Hall.

**Jewett, Grand View, Tenn.** Mrs. Julia M. Wilson.

**Juniper, Sevierville, Tenn.** Nelle C. Cairns, Anna E.

Sample.

**Ozone, Tenn.** Matilda M. Walker.

**Rocky Fork, Flag Pond, Tenn.** Jennie Moore.

**Sycamore, Sneedville, R. F. D. No. 3, Tenn.** Jessie

McNeill.

**Vardy, Sneedville, R. F. D. No. 1, Tenn.** Mary J. Rankin.

**Brush Creek, Cabell, W. Va.** Clara E. Heminger.

**Clear Creek, W. Va.** F. Elizabeth Harris.

**Dry Creek, W. Va.** George A. Reaugh.

**Pattie C. Stockdale Memorial School, Colcord, W.**

Va. Eliza N. Robinson, Florence Belle Robinson, Zula

Wilson, Elizabeth M. Elliott.

**Dorothy, W. Va.** Minnie B. Newcomb, Julia M. Sample.

**Hahatonka, Missouri.** Mary E. Clingan, Edwarda M.

Clingan,

**Flat River, Missouri.** Louise E. Bebb.



# Voices of Busy Girls

AT NORMAL AND COLLEGIATE INSTITUTE

By Emily F. A. Hoag

"JANET, is your gardencraft toy house done yet? I want to use it for 'Goldilocks and the Three Bears.'"

"I declare, I believe I never will get this rural health survey done—I can't remember how many cases of typhoid we've had in our school district this year—and the wrapping paper for the survey charts isn't here yet."

"Has anybody seen that Jack o' Lantern stencil pattern? I just naturally have to have a border for the fourth grade black-board."

"Come here, Nannie, and stand still. I want to practice on you for first aid to the injured methods. I have to give a morning exercise talk on how to put on bandages."

"Somebody tell me the date of James Whitcomb Riley's birthday, quick! I'm expecting to celebrate it to-day in School Methods."

"I'm looking for a new Alexander Song Book. I reckon I'll teach the Model School 'Shine Where You Are' this morning."

"What's the first thing you do in organizing a Mothers' Club, anyhow? And will you be one of the 'mothers' in my club for class next Wednesday?"

"Honey, would you mind asking the man in the kitchen if he'll melt off the tops of twenty tomato cans for us, so we can have them to plant our Nature Study bulbs in?"

"Rock, Chalk, K. U.! Leave me alone! I'm just practicing the Kansas University yell so I can dramatize 'Cuddy's Baby' in gymnasium, second grade, to-morrow."

"I do hope the children will all bring their tooth-brushes Friday, so we can try out that Colgate teeth-brushing drill! I'm sure I've told them enough!"

"Does anyone know where I can get some pink tissue paper? I believe I'll make some cherry blossoms for my Japanese sand table."

"Now what do you think of the color of these kimonos? The fourth grade sewing class is just crazy about them. They want to know if they can't take them home to show their mothers."

Such are the remarks you might hear any day if you lived near the Juniors and Seniors of the Normal and Collegiate Institute at Asheville, North Carolina. These girls are leaders in the making, very busy and very

much in earnest. They are preparing to go out to join the big army of Normal girls already at work in the southern mountains, as teachers and community workers. For inspiration they have the letters which come in from these older girls, filled with reports like the following:

"I would like to tell you about our Public Health Day Celebration in school, Friday. Charlie played the part of 'Sick Mr. Brown' very well, and is now quite elated that his mother won the prize in the exhibit of school lunches."

"Wednesday night we're to have a lecture by Prof. Duncan, organizer for the Woodmen of the World, and start a Community Betterment Club."

"Friday we're going to have a supper to start a library fund. The children are so eager over it."

"We have a school pig which we feed and intend to sell for library money."

"We have designed and are making a school quilt to get money for library books."

"I am preparing to give the play, 'Learning to Eat Potatoes' in my school for Thanksgiving celebration."

"Our community has been all torn up about the consolidation question, and it isn't settled yet."

"I teach and play the organ in two Sunday schools every Sunday. And I'm having the best time, and getting so fat!"

"I'm to teach in the cotton district, a school of about fifty children—I've heard that this is considered a 'rough' school, but I am making plans to change that reputation."

"I have about persuaded my school board to paint the outside of the school-house."

"I am trying to get some good pictures for our school-room walls. They make things look so cheerful."

"Please send me the name of the company where you get kindergarten scissors, and the name of the best all-around school paper, and I'd like some suggestions as to what to send to the fair for an exhibit. We're very busy."

Truly, these Southern girls believe with all their hearts that "It is what one is, that teaches."

# Leaders in Training

## At Bell Institute, North Carolina

The future of the mountain people depends upon our boys and girls of to-day. To avoid weakness and secure strength and integrity it is not enough to win and save them, we must train them for work.

### *Natural Leaders*

In our daily contact with our young people it is easy to find the natural leaders, those who are eager not only to learn but to do. Recently we organized our mission bands for this year. The Juniors elected as president a girl who has just come to us. She never had belonged to an organization of this kind before coming here, and knew nothing about it; but she readily accepted office, saying she wanted to learn how to do this work. Another little girl has been using her ability as a leader in organizing a singing class among the small girls. We frequently hear them practicing out in the yard, and when they sing for an audience the leader sees that everything is done in the approved singing class style.

### *Lifted Out of Themselves*

The youngest of our family, eight girls twelve years of age, have been a joy to our hearts. They are so eager to learn, so enthusiastic in all they do. Besides regular school work, they find time to crochet and "tat." Early in the spring they made a little flower garden, sowing seeds and planting shrubbery and small pine trees. Upon return to school they were delighted to find these flowers blooming and their garden really alive. These children are being lifted out of themselves, and by Christian influence in home and school their lives are wonderfully enriched. As they grow older their new ideals and means of self-expression are developed, and they are enabled to render intelligent and effective service.

### *They Will Listen to Their Own Sons*

Citizenship is made and leadership developed by the constructive forces of religious education. Our church and school lift the standards, impart the vision of serv-

ice, and develop the hidden strength of character of many young men and women who share with others what they have received. The great problem of the mountain communities is lack of education, and the remedy for the evils that exist is to be found in Christian education. This fact is appreciated, and the broad-minded people welcome and encourage the efforts made by the Church to contribute to the education of their boys and girls. The people of the mountains, especially of the more remote sections, will hear their own sons speak of needed change and improvement when they will not listen to strangers. The schools, then, are the best means for reaching and developing young people, who may introduce new ideas and methods into their own homes and communities.

### TEACHERS OF BELL INSTITUTE

## At Harlan Academy, Kentucky

None realize more fully than our workers in the mountain fields, that the greater part of this section must be won to Christ by the native mountaineer. With this thought uppermost we plan all our work, and strive to make each girl in our school a leader in the community in which she lives.

### *Good Home-makers Versus Divorce*

It has always been our policy to make our school as attractive and "homey" as possible, and to see that each girl learns to do all the duties required in a well-regulated home, from the sweeping and dusting of a room to the planning, cooking and serving of a meal; from the sewing on of a button to the making of a dress. By doing things in a well ordered, systematic way, the work of the house is no longer considered drudgery, but pleasure; and as the girls go back to their homes, we find them putting into practice many lessons learned here. Their homes are made sanitary and attractive. They take great delight in teaching their mothers and sisters, and often their friends, what they have learned during the year. A prominent



man of Harlan says: "The Harlan Presbyterian School has done much for us, but I believe one of the greatest results is the reduction in number of divorces in our county. This is due to the fact that the girls sent out from this school are trained to be *home-makers*."

#### *Business Enterprise*

A year ago the father of one of our girls refused to meet the financial obligations of his daughter, even though he is able to pay much more than the amount asked. The daughter was almost heartbroken over the thought of leaving school, but felt that she could not be self-respecting unless she were at least partially self-supporting. Fortunately she had joined the Girls' Canning Club, and her one-tenth of an acre had produced an abundant crop of tomatoes. During the early fall months she was very busy with her canning, and by Thanksgiving Day had sold enough to defray her necessary school expenses. Last vacation she accepted a position as housemaid in a home in Harlan. Her wages were small, but she tried each week to lay by a small part. A few days before school opened, she called on one of the teachers and said: "I have a little bank account which I have saved this summer. If I pay it *all*, will you let me come to school again?"

#### *Leaders in the Social Life of Their Communities*

During the year we teach the girls many interesting games, so that when they go home they have something new to offer their friends. There is nothing in which the young people are more interested, so, naturally, the homes of our girls become social centers in their several neighborhoods and our girls leaders in the social life of the community.

Before Thanksgiving and Christmas vacations, in addition to preparation for our entertainment at school, every girl is taught recitations, stories, songs and hymns, which she can use in her own Sunday school. Appropriate Scripture is selected and often committed to memory. Everything is planned so that into whatever community she goes she can take an active part in the holiday entertainments and share with others some of the pleasures she has enjoyed here. As a result, it often happens that the entire Thanksgiving or Christmas program is conducted by her.

#### *Leaders in Religious Life*

With their special Bible study and experience in planning and conducting weekly prayer meetings and Christian Endeavor meetings, they are fitted for the duties that become theirs as religious leaders in their communities when they go home. They *all* become workers in the Sunday school. Last year's record showed that every girl in the seventh and eighth grades was either a teacher or an officer in her home Sunday school. In a few instances they have been instrumental in organizing a Sunday school, where formerly there had been none. Their lives of loving service are living testimonies to Christ's love for us, and there goes out from each one an influence for good that will in time permeate this entire mountain section.

EMMA KENDRICK SLEDGE

## At Pattie C. Stockdale Memorial School

Pattie C. Stockdale Memorial School, with its attractive brick dormitory and modern chapel-schoolhouse, comes upon the vision of the passer-by in the nature of a pleasant surprise. Even among these beautiful mountains it possesses a charm all its own, expressed not only in an inviting campus, but far more by the purpose for which it stands—the training of mountain girls for efficient leadership in home and community.

The capacity of the dormitory is limited to thirty-three boarding pupils, and from September until June a more busy place could scarcely be found. Of the number enrolled last year twenty-five completed the full term. Of those failing to remain throughout the year, several were considered too young to retain, and a few were overwhelmed by an enormous wave of homesickness. Their places did not remain vacant, however, as others were anxiously awaiting opportunity to enter.

Since the founding of the school, industrial training has been made prominent. Each girl is required to perform her share of household tasks, such as cooking, serving meals, washing dishes, cleaning and scrubbing, and we have a rotary system by which assignments change every four weeks; each girl has the advantage of instruction and practice along every line. During vacation,

letters came from the girls telling how helpful the cooking lessons had proved, and how dishes prepared had been appreciated by the home folks. One girl told how she had prepared a "wedding supper" all by herself, using only recipes taken from the school.

The value of such training can scarcely be over-estimated, as in all probability by far the larger number of our girls will be homemakers, and if they go from school competent to minister intelligently to physical requirements, what a blessing they will prove to future generations.

In addition to regular classroom work from fourth to eighth grades, the Bible is taught in all grades, for we realize that highest development of character can be attained only when based upon the great and eternal truths found in the revealed Word of God. Last year a very excellent system of graded lessons was introduced and thoroughly enjoyed by the students.

We rejoice that a course in music is possible this year, for there is talent among our girls. For the mountain people, "music has

addition to school and home training our girls are qualified to conduct the music of church and Sabbath school, it will prove a wonderful contribution to their efficiency as leaders in the community.

Sometimes you, perhaps, are led to question whether school advantages are really desired or appreciated by mountain girls. In reply let me share with you a letter received from one who feared she and her sister might not be permitted to return:

"This sad day finds me trying to write to you. I guess we will not git to come back to school for it is imposible for to raise the money to pay our entrance fee. We are very sorry that we can't come back to school, I love my school. Times are very dull and no work for to make money. I wish I could git work enough to make a few dollars. oh! how I wish we could come back to school. I have never forgot our prayer circle and hope there will be as many members this year."

Would you say appreciation was lacking in the above? While there may be some failures, yet it surely *does* pay to be enabled to send one such girl out to meet life's battles equipped mentally, physically and above all spiritually, and in this work you may have a share.



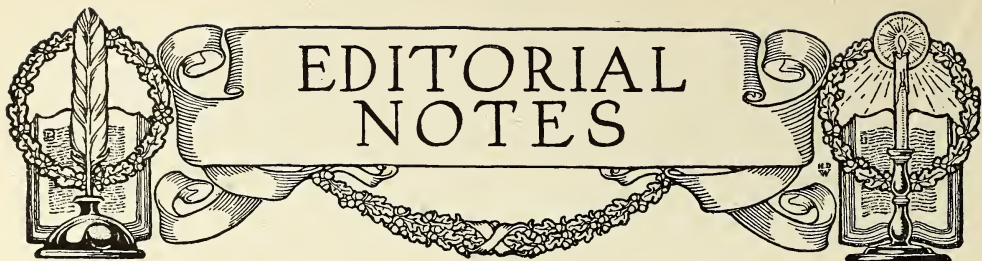
1. PATTIE C. STOCKDALE MEMORIAL CHAPEL SCHOOL HOUSE  
2. WHERE WORK IS FUN!

charms" to a marked degree, and their power of execution, from ear alone, is often a revelation. It is not unusual to find an organ in homes possessing little else, so, if in

The year opens with large opportunities for service. May we use them as those who must render an account!

ELIZA N. ROBINSON





At the Christmastide we give to our relatives, our friends, our neighbors; but how many of us come very near forgetting that on a birthday it is customary to remember with gifts the one whose birthday we celebrate? In the reaction that has come from the excesses and extravagances of an often meaningless "exchange" of gifts, much more attention is now being paid to remembrance of the Lord's work. Sunday schools are instilling the spirit of a "giving" rather than a "getting" Christmas, towns and cities are inaugurating the community Christmas tree where people of every nation and walk in life may gather and join in the Christmas carols, first in English, then mayhap a group is heard in Italian, another in Swedish, another in Polish, and so on, forgetting for the time race-prejudice as they bring a common homage to the Christ. The bright lights on the huge tree erected in some open park of the city and the waves of song lead many to stop and to realize that it is not only a "holiday" but a "Holy Day."

"We have made more of Christmas than we have made of Christ. We have made Christmas gifts to many people, but few direct to Him," writes Maud Junkin Baldwin. Shall we not on His coming birthday lay many gifts on the altar of the Lord?



VERY great interest is added to the article, "A People Awakened," when it is known that the author, the Rev. Jonathan C. Day, D. D., was himself a mountain boy. Born in Harlan County, Kentucky, in 1877, he had only the mountain boy's opportunity in the log-cabin school house. At fourteen he dropped out of school for nearly four years, but becoming interested again in education, secured a teacher's certificate and taught school for five months. When nineteen he entered our Presbyterian Academy at Harlan, and graduated from that school and later from Tusculum College, Tennessee, where he secured his Bachelor's Degree.

After serving two years as Y. M. C. A. secretary in the student field, he entered

McCormick Seminary, graduating in 1907. He married Miss Mabel Pye, Y. W. C. A. secretary, and accepted the pastorate of the Irvington Presbyterian Church, Indianapolis, Ind. Four years later he became pastor of the First Presbyterian Church, Tyrona, Pa. A little more than three years ago he became superintendent of the well-known Labor Temple in New York City. He is also head-pastor of the American International Presbyterian Church, in which services are conducted in five languages, and his ministry extends to people of more than a dozen languages. It is with very unusual pleasure that we present in these pages the article by Dr. Day.



THE "moonlight schools" of Kentucky have wrought wonders in that state. To begin with they were held only on moonlight nights and thus gained their picturesque name. To banish illiteracy and to present greater opportunity to those having but limited education were the objects of the schools.

The first moonlight school was opened on September 5, 1911, at Rowen, Kentucky, and the people came 1200 strong. The oldest was eighty-six, the youngest eighteen. Their motives were varied; many wished to escape the shame of "making their mark," others were eager to learn to read their Bible before they died, still others desired to write to absent sons or daughters, and many foresaw the material advantage in the business world if they could but read and write. The rapid progress these eager pupils made is truly remarkable. At once every available piece of wood in the neighborhood—box or barrel, barn or fence—was decorated by the pupils in their eagerness to practice writing their names. One thirty-eight-year-old man after eight evenings wrote his first letter. After four lessons another learned to write his name, and after seven wrote a letter. As Mrs. Cora Wilson Stewart, president of the Kentucky Illiteracy Commission, says most aptly: "The hour of a man's opportunity should be that hour when he awakens to his

need." In Rowen County, illiteracy was virtually wiped out in three years' time. In 1914, Kentucky created an Illiteracy Commission with the object of organizing moonlight schools in the other counties of the state and doing for them in six years what the teachers of Rowen County accomplished in three.

"IN Shakespeare's Time," is the title of an article by William Aspenwall Bradley which appeared in the August number of *Harper's Magazine* and which throws a very illuminating light upon the so-called dialect of the mountaineers of the South. In fact, it shows that what by many is supposed to be merely dialect is in reality a preservation, in many respects, of the obsolete idiom of our ancestors, and that not even in England can there be found to-day so many survivals of the language and customs of Shakespeare's time as in the fastnesses of our Southern mountains where early settlers from England made their homes. Many proofs are cited. For example: The Shakespearian "holp" for "help" and "clomb" for "climbed" and "hit," which is no mere cockneyism for "it," but the original Anglo-Saxon form of the word. This writer also tells us that when the mountaineer begins to read he prefers Shakespeare, as it seems so "natural" to him.

AUTUMN letters from teachers in our Southern schools are full of the enthusiasm of opening school days. Former pupils return as lovable students and new girls and boys show a wealth of possibilities. Miss Melissa Montgomery, principal of Laura Sunderland Memorial School, Concord, North Carolina, writes that in the first Christian Endeavor meeting every girl that had been there before expressed in sentence-prayers gratitude for the privilege of returning, and those present for the first time gave thanks for having obtained a place in the school. Earnestness seemed an almost universal characteristic, and frankness another. For example: After a few day's study of geography the third grade started on an imaginary trip across the ocean, and the girl who was asked to compare it with a railroad journey frankly replied that she could not, for, as she said: "I hain't had the train trip yit." Miss Montgomery tells of Sibbie, a very interesting mountain girl, who is exceedingly contented at school, and is planning to bring others into that haven of content. She said: "Loler is another girl I

wisht was here. She ain't my sister—ther wasn't none but me—but we brung her up and teachd her how she orto do. She's jest my age, or jest about; she hit sixteen in July and I's all of sixteen in December."

A GIFT to the treasury of the Woman's Home Board from Mrs. Ella Van Dyke St. Clair of Greenville, Ohio, covers the entire cost of one of the new dormitories for boys at Asheville Farm School. The contribution was made in memory of her husband and the building will be known as the "Henry St. Clair Dormitory." This is a very beautiful and appropriate form of memorial and may inspire others to gifts that will strengthen our work and perpetuate honored names.

DESPITE the advance made in the public school system in the Southern mountains, the amount of room for improvement is quite forcibly brought to our attention by the results of an educational survey of the Appalachian region made for the Government by Norman Frost of Berea College, Kentucky. The study embraced 100,000 square miles in Alabama, Georgia, South Carolina, North Carolina, Virginia, Tennessee, Kentucky and West Virginia. Because of isolation the heavier percentage of illiteracy is in the ninety-eight mountain counties, which form a part of the states enumerated. The average illiteracy in the entire United States is 3.7; for these mountain counties it is 15.9. For the whole United States the average number of days per year when each child may attend school is 63; for the mountain counties of these eight states it is 46. In amount of money spent per capita for education the children of the mountains suffer in comparison also. The average per child enrolled in the United States is \$23.56. In the mountain counties of the Appalachian region it is \$6.54. In two counties the expenditure is less than \$2.00 for each child and in 59 counties less than \$4.00.

MR. MCFALL KFRBY in the *Survey* for August speaks of the lack of training of the teachers as the most serious handicap in the education of mountain young people. This is the lack which our schools are helping to meet. The Normal and Collegiate Institute, Asheville, is doing large things in this line, and in a smaller way every one of our boarding schools is taking its part in sending out teachers. While teachers' salaries average as low as \$237 a year, it seems discouraging



for young women or men to enter this work with any thought of permanence; but in spite of the dark side, indicated in all these figures, to-day shows great advance over past times and to-morrow promises continued advance in school equipment. Taxes for school purposes are steadily increasing, there are more teachers' institutes, helpful laws are being passed, and new methods adapted to the region inaugurated. A public awake to the needs can do much to accelerate the speed of advance.

¶

It is said that "there are in the United States 600,000 preventable deaths in a year, or 1,644 every twenty-four hours—a Titanic a day!" The fifth session of the Southern Sociological Congress is to be held at New Orleans, March 27-30, 1916, and its purpose will be to make a crusade for health for the individual, the community and the nation. The appeal of this Congress, directed especially to the people of the South, for co-operation through the agencies of home and school, medical profession and press, church and government, for the achievement of health should meet with great and far-reaching results.

¶

MISS MARY JOHNS and Miss Mary Rose McCord are two valued leaders in the Southern mountains, whose active work is missed this year. Since the serious accident in which Miss Johns was thrown from a mule when riding in the mountains, she has never regained her health sufficiently to retain for long the heavy duties of her former post as principal of Harlan Academy. Miss Johns was for twenty years associated with Miss Florence Stephenson in our Home School at Asheville, where she did a wonderful work. Her powers of organization were much needed in the strengthening and reorganization of Harlan Academy and she notably proved herself mistress of the situation. The work was as dear to her as she to the work and the parting of the ways has been very hard for all. In her days of quiet and rest amid the pines and oaks of Brittain's Cove our hearts go out to her in loving sympathy as we recall all that she has accomplished "in His name" and as our representative in the mountains of the South. She writes: "Though I am not

in the front ranks of the army of workers, I am in the daily prayer circle for the success of the Woman's Board in this the greatest year of their history."

Miss McCord is reaping the results of too great physical strain in her devotion to the work as principal of Langdon Memorial School and is on leave of absence for one year. Her close touch through correspondence with pupils and teachers leads us to feel that her school and her girls are never far from her thoughts. Her enthusiasm is limitless, and it is easy to see why she is such a force among the mountain girls and so beloved by them.

¶

MUSHROOM growth of cities in Alaska is not confined to times past. Six months ago there was a wilderness at Anchorage, Alaska; now there is a city with a population of 5,000, the site being one of the termini of the new government railroad. But these mushroom towns are of another sort than in the past. Anchorage is being built up under the supervision of the Alaska Engineering Commission and is to be a model, strict building and sanitary rules being enforced at the start.

Since Alaska's store of wealth is almost limitless, the tide of newcomers will undoubtedly increase with every advance stride of the railroads which make access so much less formidable. The first twenty miles of the government railroad have been completed and Secretary Lane reports satisfactory progress on the 450 miles remaining.

¶

AN era in Presbyterian women's missionary work is marked by the conference of the Women's Foreign and Home Mission Boards held in Chicago for one week, beginning November eleventh. With a desire for greater continuity in service, a "setting-up" organization program will be considered from every angle of home and foreign organization requirements. Synodical societies are represented by delegates and each of the six Foreign Boards and the Home Board by Board members and officers. The effort to simplify, unify and strengthen the methods employed by the various boards is evidence of the oneness of purpose of our Presbyterian women.

#### SUGGESTIONS FOR CHRISTMAS

Present to your society a new member—some friend whom you have interested.  
 Make to the General Fund of the Woman's Board an extra gift whether it be small or large.  
 Subscribe for *Over Sea and Land* for some children of your acquaintance.  
 Renew your subscription to the HOME MISSION MONTHLY several months *ahead* of time.  
 Send an extra subscription for a friend.

# News Notes from the Mountains

## THEN AND NOW

When talking to one of our men, an old resident of the neighborhood, in regard to the condition of Sycamore Valley, Tennessee, before community workers came, his first expression was: "Oh, there is as much difference as between darkness and light." Then he added: "We knew nothing but to drink, swear and fight. There were moonshine stills everywhere; neither life nor property was safe, one neighbor taking advantage of another; of morality there was none; and only two persons in all the valley could read or write. If a stranger came along the children would run and hide."

Now we have an organized church with a membership of twenty, a Sunday school with an enrollment of seventy, a Christian Endeavor Society and a Prayer Band, praying for greater blessing on the community. Through the efforts of the mission teacher, men and women have been taught to read and write, the children have been taught courtesy, and much of the condition described by the old resident of the neighborhood has been reversed.

JESSIE MCNEILL

## PARENTS CO-OPERATE

At Flag Pond, Tennessee, the people seem to realize the importance of what is being done, and that makes it easier for all. Industrial work was begun last year with great success. The girls are enthusiastic over cooking and sewing. This year we have added manual training, which will be a fine thing for the boys.

We are very proud of our new organization for parents of the school children. They meet once a month to discuss school problems. So far we have had two meetings, which were very interesting and helpful. We think it a good thing for parents and teachers, for it brings them together.

This is the busiest year we have had since coming here; there is hardly a minute that there is not some demand on our time.

HESTER NEWBERRY

## ENCOURAGEMENTS AND DISCOURAGEMENTS

I really think that our Jewett people are exceptionally strong and fine-looking. Our children are hearty, rosy-cheeked and bright. I know of only one family of "dirt-eaters" on the mountain. Their looks are so strange and pallid and woe-begone that they haunt one's dreams. Our young girls are very attractive and many are truly beautiful. Many of our men are over six feet tall and of fine proportions.

Sixteen of our girls and boys committed to memory the new Intermediate Catechism and each received a handsome Bible from Dr. Henry of Philadelphia. Many boys and girls are Christians and active in our Christian Endeavor Society. Three of our young people united with our church recently and are very earnest workers.

Miss Fish says: "The Woman's Board has no more isolated station in the mountains of the South than Jewett." But we have been thrilled



YOUNG PEOPLE OF JEWETT, TENN.

The former Sunday School Superintendent and his wife, Mr. and Mrs. Walter Jewett

by imagining that Jewett was the "Hub," at least for a few days. We have had so many visitors from the outside world! Miss Alice Carroll of Asheville Normal and Collegiate Institute was with us a week, studying life and work in our field. I am sure she will never forget the "Holy Roller" meetings she attended while here. These peculiar ideas and weird meetings were brought into our community about a year ago. These people claim to be the "Church of God" and that all outside of it are lost. They claim to "live above sin," to heal the sick by "laying on of hands" and prayer, to handle snakes, to handle fire, to "speak in tongues," and all by the power of the Holy Ghost. In their meetings they shout, dance, jerk, roll on the floor, jump wildly, or lie in a trance as if dead. These, they claim, are different ways of showing that the "power" is on them. In time of prayer all pray aloud at the same time at the top of their voices so that it is impossible to understand anything that is said. Meetings are held for weeks at a time and anyone "with the Holy Ghost" can preach! One man who could not read a word preached a week.

The event of the year is the visit from Mr. Allaben, superintendent of schools of the Woman's Board. While short, it was a delight and a blessing. His address on "Service" greatly stirred us and our people. I regretted that he was unable to attend a "Holy Roller" meeting and see what we have to contend with. They closed one "big meeting" two days before Mr. Allaben came and began another the day after he left.

We are greatly pleased with the work done by our "Tomato Club" girls. This is a very popular club, and has in it the very best of our girls. Our meetings are enjoyable in a social way and the canning is profitable financially. This means much to our girls and women, who usually find it



hard to earn money. We are having a bright and enthusiastic class in music. Eight boys and girls come to the cottage to learn to play on the organ, their ambition being to learn to play for our Sunday school and Christian Endeavor meetings.

JULIA M. WILSON

### BUSY DAYS AT ROCKY FORK, TENNESSEE

After eleven years of teaching in day-school, I was eager to try the possibilities of community work. Owing to innumerable callers at our cottage I have failed to carry out all my plans. Often we have forty callers, every caller with his or her individual need. On many days from 6 a. m. until 9 or 9.30 p. m. every minute is spent receiving the community.

We have manual training for our boys, sewing and cooking classes for our girls. Miss Held's sewing classes have pieced thirty-one quilts. One of these is now being quilted in the school-room and the girls are enjoying the work very much. The girls of the sewing class have cut and sewed rags for rugs, then each has woven one or two for her home. One woman has woven twenty rag rugs and sold them. The purchasers were mainly in Erwin.

Our tomato crop was a failure as we had too much rain. I went to see one girl's plot and as the girl was away from home, asked the mother about the plants. She replied: "Haint got any; they all fired out."

Last summer we installed a water system which is a miracle to the community and a joy to us.

We are anxiously looking forward to an event next June. The whole community is much interested. Rocky Fork will then welcome home its first college graduate.

JENNIE MOORE

### OUR ONLY BOARDING SCHOOL IN TENNESSEE

On the Cumberland Plateau, about five miles from the station where we leave the train, stands the only girls' boarding school under the auspices of the Woman's Board of Home Missions in the State of Tennessee. We think that Mossop Memorial School has one of the most beautiful sites in the region. The dormitory itself is large and rambling, covering a good deal of space that is wasted, as it was originally built for a hotel and, from time to time, additions were made.

This year for the first time in its history the school opened with an enrollment of forty boarding pupils. With a family of forty-six, including teachers, we crowd the once ample dining hall. Preceding the gathering together of this family in the autumn much had to be prepared for use during the winter. From our garden and orchard plot, we were able to can about one thousand quarts of fruit and vegetables, besides jams, jellies and butters. The ten homeless orphan girls, who have for the last two or three years been making the school their home, faithfully assisted. Another year we hope to enlarge upon this industry.

At the present time nothing is being done for boys, and when we realize that there are thousands of bushels of food products being brought into a country where, with right training of the younger generation, thousands of bushels could

be sent out, we understand how necessary it is that they have training that will enable them to cultivate the ground. With boys to raise the products and girls to care for them, we feel that the home training we are endeavoring to further could be wonderfully enlarged.

Our school is not at present well equipped, but we are sure friends can be made and our girls given the material needed to carry on their work. This year many repairs and improvements have been made, but there still remains a large amount to be done. A heating plant, lights and a larger supply of water must be forthcoming in order to care properly for our girls.

MARY J. DONNELLY

### LEARNING TO PLAY AS WELL AS WORK

One of the leading men of the community recently said of the work done by our Board: "The Presbyterians have done more for this valley than any other one agency." He cited as illustration one of the old mountain families. One of the girls is a successful teacher, another a clever stenographer and the third has married most happily and wisely. These girls, he said, would be unkempt, ignorant and doubtless not innocent, if it had not been for the Presbyterians.

When I came here the children did not know how to play, even simple ring games. Now through the clubs and the play-school they are learning to free their bodies and recognize the value of co-operation in play. I have started a play-school for children under six and one of the mothers came to me this afternoon and said: "If only you had started this last year! It is such a help not to have the little ones under my feet all morning." A member of the Sunday School Teacher Training Class was married, but refused to move away because she wanted to finish the course.

The difference one year makes in these children is remarkable. They are eager to learn and do more each week.

JULIA M. SAMPLE,  
Dorothy, West Virginia

### CONDITIONS SURROUNDING A NEW WORK

In regard to the general outlook of this new mission station the workers feel it presents a great opportunity for Christ. Many homes do not have Bibles at all, and where there is one, it has been shoved so far out of sight that it could not interfere with their conduct in life.

The Sabbath Day is the special day of the week for odd jobs, such as moving—two of our families transferred their possessions last Sabbath. The husband of one came to Sunday school between loads. It is a great visiting day, so the all-day meeting, as they call it, attracts people for miles around. Since this mission started, three months ago, we have seen the consciences of several awakened; they are stirred with a desire to live better. They linger to ask questions after service, how to study the Sunday school lesson, how to prevail with God in prayer. Others burdened with trouble linger for sympathy. These are among the experiences that enter into the lives of the missionaries.

EDWARD A. M. CLINGAN,  
Hahatonka, Missouri

## Practical in All Things



THINK of keeping house with sixty helpers! Those who are housekeepers would be interested in seeing the girls at Laura Sunderland School begin their domestic work. The matron's task of planning this work is by no means light. But the older girls prove themselves

invaluable, for they take the new workers in hand, train them, and see that the work is done right; no half-way measures for them! And so it comes about that even during the first week of school the floors shine, rooms are spotless, meals are well cooked and daintily served. Surely this industrial training will be of value in the homes of the future, even if much classroom work is forgotten.

In the schoolroom, as in the home department, every effort is made to keep the work practical. We do not wish to send out scholars who can diagram and parse poetry, but who say: "I seen it," and "He ain't got no book." A class critic, chosen weekly from among the girls, helps her classmates to keep their tenses and singulars and plurals under control. In the same manner physiology is taught with special reference to hygiene, and includes a class in first aid to the injured.

Last winter our senior girls were much interested in a class of children who came in daily for an hour's lesson, the teaching being done by our girls. We cannot give a real course in methods, nor prepare our graduates in an adequate manner for teaching, but hope that even these few lessons

will be helpful to those who must go to work at once to support themselves, and who will teach in any case without further preparation. The pupil-teachers must have made some impression upon their little scholars, one of whom remarked, on meeting a teacher: "You all's got lots of l'arnin' up at Sunderland, ain't you?"

There is much to tempt us out of doors. Our hilltop, we think, is very attractive, with its smooth lawn, its elm trees, rose-garden, flower beds, and fragrant pine grove at the back. Several moonlight evenings have been spent in recreation on the lawn. Tennis and basket-ball are thoroughly enjoyed.

The religious training of our girls deservedly receives the first and highest place in our school life. A daily Bible lesson, Sunday school classes, and two Christian Endeavor societies are employed as means to this end. In addition I am sure that all feel the influence of the spirit and ideals of a Christian home, and that we strive, however imperfectly, to make our daily lives a testimony for the Master. That the girls are being influenced for good, we cannot doubt. Constantly, we see indifference and carelessness giving way to a desire for a better way of life, and many while with us have been led to make public confession of their faith. Thoughtfulness, patience, and unselfishness are sure to follow, and we have seen lives of girls really transformed by the new influence that has come into them.

Encouraged by these results we work on, trusting that we may be guided and strengthened to do our work acceptably, and that our school may prove a blessing to many.

## One Hundred Years Old

THE Women of the Presbyterian Church at South Salem, New York, celebrated a unique anniversary on October 14th, when the Female Charitable Society held a reception in honor of its one hundredth birthday. Organized in the autumn of 1815 at the home of the pastor, this society reflected the spirit of missionary enthusiasm which swept New England in those years of the Napoleonic downfall.

The quaint preamble to the constitution which still guides the society's affairs, sets forth the "credible news concerning the state of the heathen world" and pledges the members to a penny a week, so that united contributions and prayers might speedily help conditions in India. A yearly meeting and a sermon by one of the brethren of the cloth were also prescribed by the constitution.

The chronicle of gifts shows contributions not only to India, but also to the "pagans of America" and to the "Heathen School" at Cornwall, Connecticut. The latter was one of those experiments in bringing natives from far-off climes to this country for training, and after a ten years' struggle it was closed as not quite meeting the purpose. Through a varied career this society

has held its organization, and to-day granddaughters and great granddaughters of the founders are found in the membership. The blue gentian was the badge of membership and marked the hostesses and participants in the welcome to a large group of friends. Instead of the pillion and coach of 1810, automobiles brought the guests to this country church set in the beautiful autumnal hills of Westchester; and the luncheon and afternoon program showed the executive skill of the later generation in the Female Charitable Society. Greetings were extended from the Woman's Boards of Home and Foreign Missions and by the editor of "Woman's Work"; Mrs. Hunt, the president, extended the greetings of the society; an admirable historical sketch was given by Mrs. Hill, and Mrs. McMillan, president of Westchester Presbyterial Society, spoke in her usual happy manner; while three former pastors gave words of reminiscence and praise. Mrs. Tribus also spoke as a missionary daughter of the church. Many greetings were received and many former members were in the audience. To all of us the program bore this most pertinent message: "The children of thy elect sister greet thee."

EVA C. WAID



# Home Missions in Action

## STUDY OUTLINE ON CHAPTER FOUR: A HEALING FORCE

By Mrs. D. B. Wells

**I**NVESTIGATION of sanitary conditions and hygienic needs is now so common as to awaken no surprise or resentment among the investigated. We are very ready to acknowledge that darkness may cover a multitude of germs, and to turn on the search-light of science and truth. We know that an ounce of prevention is worth many tons of redemption. Modern medicine and surgery are becoming more and more preventive in character, and are seeking for causes quite as much as for cures. We are fighting dirt first, and disease second. But that this attitude of mind is of modern growth, and has not yet invaded the Oriental regions, is shown by the answers given by the Pasha of Damascus to a questionnaire sent out recently by the French Government:

- Q. What is the death rate of your province?  
A. It is the law of Allah that all should die. Some die young, some die old.  
Q. What is the annual number of births?  
A. Allah alone can say. I do not know and should hesitate to inquire.  
Q. Are the supplies of water sufficient and of good quality?  
A. From the remotest period of time no one in Damascus has died of thirst.  
Q. What is the general character of your local sanitation?  
A. A man should not bother himself or his brother with questions which concern Allah alone.

Note:

1. The Source of the World's Compassion.  
The origin of the word "hospital." The significance of the name given to the first French hospital, "Hotel de Dieu," God's Guest-House.
2. The Development of the Field Covered.  
Due to war in the beginning; now extends to all needs of humanity. Ministers to all departments of life, physical, mental, and spiritual. Note how many miracles of Christ included bodily healing as the precursor to the ministry to a greater need.
3. The Forces at Work.  
Physicians, surgeons, nurses, preachers, teachers, hospitals, settlement houses, Christian Associations, Sunday schools, mission schools; lay men and women; the press, public opinion, the platform, the pulpit. The motto of the New York Public Health Department is "Public health is purchasable. Within natural limitations a community can determine its own death-rate." Boston spends sixty-one cents per capita, New York fifty-six cents, Washington forty-five cents, Chicago thirty-one cents. Free dispensaries; pure milk stations; medical and dental care of school children; provision of sufficient and proper food; visitation; "how-to-care-for-the-baby" societies; summer camps for the poor, mothers and children; outdoor and country excursions; all work

under the compulsion of Christ-pity, whether they know it or not.

### 4. The Special Needs.

The treatment of tuberculosis, with its ultimate prevention, among negroes, Indians, and Alaskans.

Trachoma and venereal diseases among the Indians.

Dirt and ignorance, improper and insufficient food, the use of liquor and snuff among Mountaineers.

### 5. Mental Healing Needed.

For the increasingly numerous false creeds, cults, fads, and notions. Few realize how widespread and pernicious are these "religions" (?). Only Truth can overcome error, and free us from delusion.

For baneful college teaching. The faith of young people is being undermined by the speculations and questionings of 'smart' professors who command the unthinking admiration of their classes.

For the spread of socialistic ideas which are non-Christian, through press and platform.

For a growing resentment against the rightful restraints of government, law and order, proper conventionality. Mob action is but the extreme expression of what is finding lodgment in many minds.

For impure literature. A prominent and clean American writer says three-fourths of the modern fiction is fit for the sewer only.

For impure and worthless amusements. Five million dollars a day spent on "movies"!

For low ideals of dress, of life, of homes, of companionships, of purposes and aims. Will anything but the principles of Christ taught and lived heal these open sores?

For war and militarism. The vital need of the world to-day is to know and do the mind of the Master on these great questions. What are we teaching children as to heroism, success, heroes, courage, character, methods and purposes in life? Have Christian women a very special opportunity and obligation in this service? Why?

### 6. The Spiritual Needs.

Mission schools often afford the only Christian teaching that a whole community, a race, a home, or an individual receives. Not to maintain these schools in number, in equipment, and in high grade of work, would be suicidal for the church and injurious beyond compute to the nation. Would it not be unthinkable to drop the healing forces in their broadest application out of our lives? Why not equally unthinkable not to put them into other lives?

*Will you help us to avoid a rush of subscriptions at one time by renewing your subscription early? The HOME MISSION MONTHLY office will be saved trouble and expense, and for you there will be no break in receiving the magazine.*



# A MESSAGE



IN WEST VIRGINIA

Edith Grier Long, General Secretary

"I've been praying that you may have a good year at the school and that the girls won't sass and aggravate you like they have done in past years—me in with them." These words, from a letter to one of our workers in the Pattie C. Stockdale Memorial School, were written by one who for a brief time was a pupil in that school, and hint at the hold its teachings have on the lives of the girls who go out from it. Unique in phrase, honest in confession, and sincere in intercession, such a prayer is compensation for much that "aggravates."

May I take you into the mountains?

We leave the main line of the railroad at Cabin Creek Junction. Many change cars there, and an hour in the little waiting-room holds much of interest. Our fellow-travelers were for the most part a silent company, but at our right sat two old women busily exchanging family news, including items as to the doings last week of "Mose and Elias." Across the room two mothers, one hardly more than a girl, were nursing tiny babies wrapped about like bambinos. Silent children who seemed never to have played, and weary women with no hint of girlhood charm, occupied most of the seats. Inside the station and out unoffending "houn' dogs" and others of mongrel breed accompanied slender, sallow-faced men and boys, while floor and ground alike were moistened by tobacco juice.

Our train ran noisily up the creek. The valley swiftly narrowed, often to the width of the railroad and the stream. Steep hills on either side shut out the sky. Here and there opened a slender valley down which came a smaller stream to join the modest creek. The houses that fringed the creek were for the most part cheaply built shacks, little more hygienic and far less sightly than the old-time mountain cabin occasionally seen. For during recent years in these wooded fastnesses coal has been discovered. The breasts of the mountains have been gashed and scarred; their heads are begrimed by furnace smoke, and at their feet thousands of miners, of varying nationalities, with or without families, have changed the rugged simplicity of the mountains into the abnormal complexity of congested camps. One company alone of the many operating there is said to have on its pay-roll from five to eight thousand men. Into this stronghold of sturdy American life has come what is said to be one of the largest Greek colonies in America.

For all these men of the mines there is practically no gospel ministry, nor opportunity for clean and wholesome recreation. The lot of their wives and children is little better. What an appeal it makes—this great parish of unreached thousands, where the forests were God's first temples, and where His name is scarcely known!

As we swung around a curve, the chapel and cottage at Jarrold's Valley suddenly came into view. Happily Miss Newcomb, one of our former workers there, boarded our train and rode with us to Dorothy, where she now shares the field with

Miss Sample. There the next day we dined with these missionaries and had the pleasure of calling on some of their standbys in the work. In seeking their house we asked help from a small boy; unmistakably and enthusiastically he located it as "the one with the sliding-board in the yard!" The story of the need for a pastor to supplement all our workers can do at this point cannot be briefly told.

At Colcord, the little station and post-office at the end of the railroad line, were a group of spectators, but the teacher from the Pattie Stockdale Memorial School who had driven to meet us was not there, being hindered by the swift current of the swollen branch of the Coal River. A short walk along the railroad track brought us to the rear of our school property. Down the railroad bank and over a rail fence our way led, and then across a lot—and the girls were coming to escort us to the home.

A cordial greeting from the principal, Miss Eliza N. Robinson, and a dainty dinner in the big dining-room were a good beginning of a good afternoon. We were introduced to the treasures of the house, from the stores of supplies sent by friends of the school and the jars and glasses of fruits grown on the place and "done up" for winter use by the matron, Miss Elizabeth M. Elliott, through the pleasant library used by the girls for both study and play, to the well-kept, well-aired rooms of the upper floors, where two or three or four girls with their single beds have a chance to develop individuality as well as comradeship less possible in larger dormitories. A visit to the classrooms found the pupils busy under supervision of Miss Belle Robinson, who entered our work this fall, and Miss Zula Wilson, last year at Mossop Memorial School, Huntsville, Tennessee.

The girls care for the entire house, so each student receives training for the various forms of home industry. When we were there, these included the care of cows, pigs, chickens and garden, as the farmer was temporarily absent. There seemed only the best spirit in all the co-operation necessary to the comfort of a family of forty.

The clouds hung low and night fell early in the shadow of the surrounding mountain crests. The merry voices of the girls—for it was Friday, their evening for play—contrasted vividly with the silence of the children who had been our fellow-travelers. Miss Wilson was with them in their games, for helping them to play is not the least important work our teachers can do.

Shortly before our arrival the father of one of the girls had died. To shield her from needlessly prolonged grief the family had asked the teachers to tell her only of his serious illness and to have her in readiness when they should send for her. Unusually high water, following a period of rainy weather, made the many fords uncertain if not dangerous, so their coming was delayed. A telephone message arranged, in case of continued rain, that the child should be sent out on the early



train Saturday morning; otherwise some one would come for her. The rain continued, so before dawn the solitary little mourner was started on her way. But it had not rained at her home, and within an hour a brother came on horseback for her, leading a horse for her to ride. Great was his disappointment to find her gone. It was necessary for him to return with the riderless horse, to arrange to hold until afternoon the guests expected in the morning for the funeral service, and

to send many miles—over a road that was free from fords—to meet the little sister after her weary and lonely journey.

So with the intermingling of life and death, and work and play, the days go on. Pray much and earnestly for these women hemmed about by the mountains and the often swollen streams; and for that great West Virginia field—that a pastor and his wife may speedily be found fitted to the many-sided task it holds.

## Notes on Young People's Work

By M. Josephine Petrie, Secretary

### SOMETHING DOING

*In Minnesota.* The January, 1915, Junior letter has been utilized by a clever Junior leader and adapted as a playlet, "The Days of the Week." Seven children represented the days, and told of the duties of each as given by Dr. Hildreth in that little letter.

*In Texas.* Lack of the required number of societies has prevented a presbyterial organization in Jefferson Presbytery. But the ministers "needed educating," and the local society undertook the responsibility at a recent meeting of presbytery. The men were invited to a progressive party before supper was served. There were four tables. I. A blackboard and charts on organization methods, tracking the sequence from General Assembly to local societies. II. A table of literature with catalogues, leaflets, etc., on the work assigned for the women and young people. III. Women with their knitting, and each told a missionary story or joke. IV. Young people's work, with a Junior boy who told a story from *Over Sea and Land*, and a girl who gave a message on the band work.

Here is another original plan from Texas. *Over Sea and Land* was illustrated at the synodical meeting by twelve boys and girls costumed to represent the topic for the twelve months. Each child gave a short message from the copy of the little magazine for the month he represented. Subscriptions were solicited.

*In Michigan.* Having recently assumed the salary of a missionary in the Southern mountains for the Detroit young people, the secretary felt the importance of full and definite information, and prepared short studies based on the book by Dr. Wilson. These she is showing leaders how to teach. They will be used as supplementary work by the various societies, and must inspire to gifts and prayer.

*In Illinois.* The State C. E. Field Secretary recommends "Comrades in Service" to all C. E. societies of Illinois as a mission study text-book adaptable and interesting for all ages of young people. We hope all Presbyterian societies will adopt his suggestions and lead the procession in Illinois.

*In Missouri.* The mite boxes became "Happiness Boxes" in the hands of several presbyterial young people's secretaries, and were thus used for the special thanksgiving offering. Young folks have many good times these days, and if their happiness is expressed in these boxes the thanksgiving "special" should show generous returns.

### THE WESTMINSTER GUILD BULLETIN

Do you see it? Do you read it? Did you ever see elsewhere more information crowded into twenty-four pages? Three times a year, and fifteen cents subscription! No Westminster Guild girl can afford to be without it if she would keep up with newest methods and latest news from our foreign missionaries and our home mission stations.

### SIGNS OF THE TIMES

The fall correspondence has been very stimulating. Indications point to a real co-operation in all work with young people. Never has as much time been allowed for presentation in all its varied forms. The special session and special program for young people are not the exception, and delegates are no longer lonely but find themselves a necessary part of the great machine which makes the missionary wheels of the world go round. Splendid meetings are reported all along the line, and young people are returning to their societies with new enthusiasm which must take fire in the hearts of the societies they have represented. At one summer conference in response to the question, "How many are delegates with expenses paid by a society?" three-fourths of those in the room raised their hands. And we may be sure the investment was worth while to at least one-half that number. The Presbyterian young people's societies of Boston sent six to Silver Bay through an every member tax of twenty cents. The full expenses of six were not met, but more were able to go by having a share of the cost. We are absolutely sure of the returns in Boston.

All signs point to another advance record in the number of new Women's Guild chapters and circles. But reports also reach us of the disbanding of some of the older chapters. We welcome such news when the reason given is that reported by one secretary, who tells of two chapters in her presbytery that have become part of the women's missionary societies.

The "Home Mission Ladder" has already reached its third edition, and to its value as a question answerer is added the fact that it is also a model for posters which have appeared at a number of fall meetings. The rounds of the large poster ladder are labeled with the names of young people's organizations in their sequence.

The "Book of Samples" has also proved useful to poster makers—as intended—and strong appeals have been made from ideas suggested in the little pamphlet. Have you seen it? Have you used it?

# "What is a Field Secretary?"

Mary A. Gildersleeve

THIS question was asked the other day when a synodical society that needed stimulus was offered the services of a field secretary.

A field secretary is a woman of pleasing personality and good taste, of abundant good nature, of ability to adjust herself to all sorts of situations, of wonderful powers of endurance, and a woman "always abounding in the work of the Lord." Her work demands that she have knowledge of the schools and other mission stations of the Woman's Board and ability to present the subject forcefully; that she be a teacher of methods for conduct of organized work, a leader of mission study classes, an organizer of every form of auxiliary under the Woman's Board of Home Missions.

A visit to a local society by one of the field secretaries is of special value when time is allowed for an afternoon session with the following points emphasized and fully discussed:

1. Strengthening or organizing Little Light Bearers, Light Bearers, Westminster Guild Circles or Chapters, Junior, Intermediate and Senior Christian Endeavor Societies.
2. Instruction in organizing and conducting mission study classes.
3. Conferences with officers.
4. Formation of prayer circles.

The evening could be set aside for the message from the field.

One field secretary reports as a result of six week's itinerary in a synodical society:

- 7 new organizations of Little Light Bearers.
- 2 new organizations of Light Bearers.
- 3 new organizations of Westminster Guilds.
- 2 new Woman's Missionary Societies.
- 13 new subscribers to HOME MISSION MONTHLY.
- 9 new subscribers to *Woman's Work*.
- 2 new subscribers to *Over Sea and Land*.
- 3 new Prayer Calendars.

Do you wonder that this message comes from the superintendent of that synod? "At the farewell reception we had a delightful time. She gave a parting address, which was, of course, excellent. Our women are delighted with her. \* \* \* As we have traveled together considerably during these six weeks, permit me to add a word of personal appreciation of her noble Christian character, as well as her ability in handling people, her genial disposition and her evident consecration to her task."

A message comes from one whose territory is widely scattered: "After leaving the railroad, an

auto trip of seventy-five miles, through the dense forests, up and down the steep mountain grades, was thoroughly enjoyed, but even the scenery, beautiful as it was, did not give the joy that was experienced over the organization of a little missionary circle in this far-away field. A young pastor and his earnest little wife are doing fine work at ———. You may ask: 'Did it pay to take such a long, expensive trip to organize this one circle?' With God's blessing, this little band will in a few months more than bring in returns for the expense of the trip."

Some of the difficulties of securing an audience and awakening interest in a community where there are other special attractions are shown in the following item:

"My trip through the rest of this county was almost a failure with regard to audiences on account of Ringling Brothers' Circus. You may smile, but if you had never in your life seen a circus, and had never seen many of the wild animals, you would realize that a missionary field secretary has no chance at all in trying to run opposition to the very first circus that has ever visited this part of the state, on account of no railroad communication until the present year. People from a hundred and fifty miles around came to see this circus and for the first time in the history of the Ringling Brothers' Circus they had to give four performances daily. Our driver counted one hundred and twenty-five autos in twenty-five minutes on the road between two points.

"At one of our meetings we had five people in attendance, this being every person that was left in the town, as even the post office was closed. At another place we had six in attendance, but our quality was of the very best though our quantity was lacking. The superintendent of the Normal School, the Sunday school evangelist, the local Sunday school superintendent and wife and the pastor and wife completed our audience.

"My heart was touched by three grandmothers ranging in age from eighty-two to eighty-nine, two of whom had walked quite a distance to attend the meeting. Their faces were the most inspiring of any."

Faithfulness and consecration, coupled with graciousness and tact, are the tools used by these devoted, loyal workers who are sowing the seed which is bringing forth harvests to the glory of God and upbuilding of His Kingdom.

## Christmas Bells

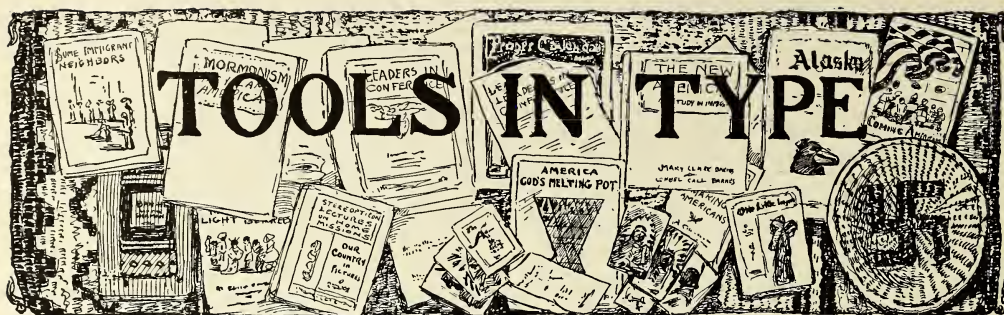
I heard the bells on Christmas Day  
Their old familiar carols play.  
And wild and sweet  
The words repeat  
Of peace on earth, goodwill to men !

Then pealed the bells more loud and deep,  
"God is not dead, nor doth He sleep !  
The wrong shall fail,  
The right prevail,  
Of peace on earth, goodwill to men !"

And in despair I bowed my head;  
"There is no peace on earth," I said;  
"For hate is strong,  
And mocks the song  
Of peace on earth, goodwill to men !"

—Longfellow.





By S. Catherine Rue

**B**EST wishes for a truly joyous holiday season to all the patrons of our Literature Department!

\* \* \* \* \*

The holiday joys should contribute to the atmosphere of all missionary meetings held this month. The real spirit of Christmas may be woven into an entire program by using Miss Johnston's admirable service entitled "Herald Voices" (price 5 cents). "The Little Foreigners' Christmas Eve" (price 5 cents) can be developed by the Juniors to furnish an instructive and entertaining program for the woman's society.

Those who prefer to adhere to the topic recommended for the month, "The Mountaineers of the South," may profitably use "The Impersonation of 'Cindy's Chance'" (price 25 cents). Of all the sketches on our list this is the best seller. It requires only eight or ten characters and most unpretentious setting, and when developed well moves the audience to tears and to the desire to help the needy "Cindys" who have not yet had a chance.

Other character sketches of the mountain field are: "The Lucky Coin of Scrapin' Creek" (price 25 cents), requiring fifteen or more characters, and "On the Yon Side of Little Pine" (price 5 cents), for which there should be at least twelve characters.

\* \* \* \* \*

The best obtainable information on the topic for this month is found in *The Southern Mountaineers*, by Dr. Samuel Tyndale Wilson, President of Maryville College. This is an illustrated book of 202 pages, in cloth binding, sold at 60 cents per copy, postpaid. Its contents cover the history, life and needs of the inhabitants of the Southern Appalachians, also what is being done for their uplift. Dr. Wilson has written out of years of experience

a most readable record which is proving acceptable to South and North alike. Send your order at once.

\* \* \* \* \*

New aids containing information that we wish all local societies to receive at the earliest possible moment are just off the press.

Three leaflets which relate to the San Juan Hospital, the special object of interest to all Presbyterian women this year, are: "Worth Looking Into," "Every Day Counts," and "A Question of Life and Death."

A new edition of "Queries" on the object and work of the Woman's Board, "What and When" for 1916, covering the work of the local missionary society for the year, and "Questions for use

with 'Home Missions in Action,' the textbook for study during the coming season, are also ready.

All these are available without charge to those who will use them. Let us have requests from many workers.

#### OUR PRAYER CALENDAR

Miss Lida V. Hunter says: "Those who never use the Prayer Calendar published each year by our Board cannot realize what good things they miss every day."

"The Home Missions Prayer Calendar is a mine of information concerning our own country, the resources and conditions of different states and sections of the homeland,

the names and work of our missionaries and the needs and problems overcome. There is nothing aside from the Bible which so helps us to learn to pray for others. We are told for whom and for what to pray, and so may become links in the great chain of prayer that winds its loving way to the Father every hour of the day from all over the world."

<h2>PRAYER CALENDAR</h2>		
10¢ PER COPY	247,000 COPIES SOLD SINCE 1892	10¢ PER COPY
<b>SEND YOUR ORDER FOR 1916 AT ONCE</b>		

## WANTED

*Letters from churches having unassimilated college girls,  
Letters from college girls who think they are in impossible churches,  
Letters from church women and college girls who have found the way to mutual helpfulness,  
Will be welcomed by the Joint Committee on Student Work, Room 636, 156 Fifth Ave.,  
New York City.*

## Leaders

### SUGGESTIVE FOR A SECTION OF THE PROGRAM AT DISTRICT CONVENTIONS OR INTERCHURCH MEETINGS

Prepared by the  
COMMITTEE ON HOME MISSION INTERESTS AMONG CHILDREN, COUNCIL OF WOMEN FOR HOME MISSIONS

[This committee, realizing the need for qualified, consecrated leaders for children's work, has prepared this suggestive program for use in conferences and conventions. The closing hymn was written especially for this program by the chairman of the committee.]

**Hymn**—"Savior, teach me day by day."

**Scripture**—Psa. 34:11, Isa. 28:10, Psa. 90:14, Col. 2:7, Psa. 126:6.

**Symposium**—Topic: Leaders.

- a. The Making of a Leader.
  - Capability and consecration in herself.
  - Call and co-operation of others
- b. The Un-making of a Leader.
  - Dis-interest, disorder, discouragement.
  - Lack of application, sympathy, vision.
- c. The Quest for Leaders.
  - The quest obligation—whose?
  - The quest field—where?
  - Inducements and rewards.
- d. The Leader's Prior and Ultimate Goals.
  - Prior: Preliminary—Getting the children.
  - Preparatory—Taking step, or mutual understanding.
  - Progressive—Seeing, hearing, knowing, feeling.
  - Ultimate: The Leader's Divine Commission, John 20:21.
  - Life, John 10:17.
  - Joy, John 15:11.
  - Salvation, Luke 19:10.

**A Song**—Call for Leaders. (Tune, "Call for Reapers," by Clemm).

All around us fertile valleys  
Should be sown with golden grain,  
All around us should be growing  
Seed to gladden slope and plain.

Chorus

Lord of Harvest, send forth sowers!  
Hear us, Lord, to Thee we cry:  
Send them now the seed to scatter,  
Ere the sowing time pass by.

Everywhere the call for Leaders:  
Everywhere the children wait:  
Sow the precious seed within them  
And the harvest shall be great.

Chorus

Bring to Him the little children,  
"Ordained strength," "perfected praise,"  
Keep them such as is the Kingdom,  
That they serve their King always.

Chorus

**Prayer for Leaders.**

"Leaflets for Leaders," a packet of Interdenominational leaflets and other helps may be procured from our Literature Department.

### BOOK NOTICE

A book which makes a delightful addition to mountaineer literature is "The Carolina Mountains" by Margaret W. Morley. This volume, which has real literary charm, pictures with a poetic touch the wonderful beauties of the region in which the mountaineers live, gives a glimpse of their origin, and shows from an appreciative and friendly viewpoint the mountaineer of today with his fine traits of hospitality and his preservation of English idioms of Shakespeare's and Chaucer's time. The book contains among its 390 pages twenty-five fine illustrations.

Houghton Mifflin Co., Boston Price, \$3.00.

### SUCCESS

If we carry about with us the spirit of success, and expect that our efforts will bring the results we desire, success must follow—for "the Lord helps those who help themselves." This saying, of course, holds true only when we are striving for that which is good, and if we are doing a good work, without success, there is a lack in US somewhere that we will do well to search out and rectify. This little suggestion is made to secretaries of literature who are not yet successful enough in getting subscriptions to *Over Sea and Land*. Perhaps in some cases people are not approached in the right way; perhaps some secretaries consider the work a trouble. Let us get the right spirit. If you haven't it and want it, write to the editor, Room 1113, 156 Fifth Avenue. She has help to give to those in need of suggestions.

**Found**, in First Presbyterian Church, after the Synodical Meeting held at New Brunswick, N. J., Oct. 14th, a small stone, probably lost from pin or earring. The owner may address: Mrs. W. W. Knox, 58 Bayard St., New Brunswick, N. J.

### FREEDMEN CONTRIBUTIONS

In order to conform to the policy of the Foreign and Home Mission Boards, the six Women's Boards of Foreign Missions and the Woman's Board of Home Missions regarding the Sunday School and Young People's offerings, the Board of Missions for Freedmen has adopted the following policy:

I. The Board of Missions for Freedmen shall be responsible for and receive gifts from Presbyterian Sunday schools for the furtherance of its work as a Board.

II. The Woman's Department of the Board of Missions for Freedmen (which is also a department of the Woman's Board of Home Missions) shall be responsible for and receive gifts from young people's organizations (including Senior, Junior and Intermediate Christian Endeavor Societies) for the furtherance of the work of the Woman's Department.

It should be noted that all pledges now in operation in the Sunday schools will remain unchanged with the exception that the money will be sent direct to the office of the Board. The



Woman's Department of the Board of Missions for Freedmen continues to have sole responsibility for all young people's societies, mission bands (Light Bearers) and Little Light Bearers and receives their offerings as heretofore.

The policy herein outlined shall be considered as effective from April 1st, 1915.

While this is to be the general policy of the Board, at the same time we recognize that every organization has the final right to act concerning the distribution of its gifts.

Regarding special Freedmen objects for young people's organizations address Mrs. W. T. Larimer, General Secretary, Woman's Department of the Board of Missions for Freedmen.

Regarding special Freedmen objects for Sunday schools address Rev. John M. Gaston, D.D., Associate Secretary of the Board of Missions for Freedmen. Send Sunday school offerings to Rev. E. P. Cowan, D.D., Treasurer.

The address of the Board is Bessemer Building, Pittsburgh, Pa.

## Receipts of Woman's Board, September, 1915

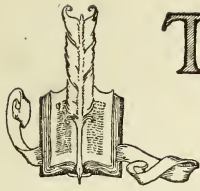
	Current work & bldgs.	Immi- grant work	Freed- men		Current work & bldgs.	Immi- grant work	Freed- men		Current work & bldgs.	Immi- grant work	Freed- men
<b>Alabama</b>				Duluth.....	\$130.50		\$28.00	Cimarron.....	\$35.25		\$4.00
Gadsden.....	\$5.00			Mankato.....	204.21		42.50	El Reno.....	10.00		2.00
Huntsville.....	102.00			Minneapolis.....	920.50	\$5.00	130.94	Hobart.....	16.60		
<b>Arizona</b>				Red River.....	20.00		18.00	McAlester.....	20.10		.90
Phoenix.....		\$6.25		St. Cloud.....	74.50		5.00	Muskogee.....	44.00		8.00
<b>Arkansas</b>				St. Paul.....	666.85		176.75	Oklahoma.....	116.25		
Arkansas.....	33.00			Winona.....	31.75		2.75	Tulsa.....	66.00		9.00
Ft. Smith.....	65.00		2.35	<b>Mississippi</b>				<b>Pennsylvania</b>			
Jonesboro.....	14.60			Bell.....	17.05			Synodical.....	100.00		
<b>Baltimore</b>				<b>Missouri</b>				Blairsville.....	156.00		83.00
New Castle.....	598.45			Carthage.....	285.00		64.00	Carlisle.....	189.70		40.33
<b>California</b>				Iron Mountain.....	23.50		4.00	Chester.....	752.50	\$90.25	39.50
Benicia.....	88.00		9.00	Kansas City.....	318.00	181.00	42.00	Clarion.....	410.90		96.24
Los Angeles.....	1,080.55		414.00	Kirksville.....	57.00		20.00	Erie.....	154.50	88.50	69.00
Nevada.....	7.00			McGee.....	136.10		13.00	Huntingdon.....	913.00		235.00
Oakland.....	411.05		61.00	Ozark.....	70.58		11.30	Kittanning.....	105.50	114.40	40.50
Riverside.....	114.00		74.00	St. Joseph.....	190.23		35.50	Lehigh.....		90.00	
Sacramento.....	87.66			St. Louis.....	828.00	103.25	143.75	Northumberland.....	372.00		13.00
San Francisco.....	305.00		64.00	Sedalia.....	104.00		2.00	Philadelphia.....	216.86		
San Joaquin.....	177.95		42.75	<b>Montana</b>				" North.....		55.25	
San José.....	215.50		26.00	Butte.....	41.00		21.00	Pittsburgh.....	1,387.55		686.75
Santa Barbara.....	198.75		28.50	Yellowstone.....	12.00			Shenango.....	427.32		103.00
<b>Colorado</b>				<b>Nebraska</b>				Washington.....	610.51		127.00
Boulder.....	256.75		5.25	Box Butte.....	34.00		14.00	Westminster.....	148.25		5.00
Denver.....	392.80		122.00	Hastings.....	61.30		27.75	<b>So. Dakota</b>			
Gunnison.....	41.00		10.50	Nebraska City.....	211.05		99.15	Aberdeen.....	52.00		15.00
Sheridan.....	12.28		2.22	Niobrara.....	31.82		12.91	Cent. Dakota.....	28.30		
<b>Illinois</b>				Omaha.....	268.25		129.00	<b>Tennessee</b>			
Alton.....	171.00		22.00	<b>New Jersey</b>				Chattanooga.....	46.70		5.20
Bloomington.....	161.60	\$1.00	29.00	Jersey City.....	78.45	18.00		Columbia A.....	48.85		
Ottawa.....	82.00		56.00	Morris & Orange.....	14.82			Holston.....	38.89		
Rock River.....	179.00		43.00	Newark.....	420.00			McMinnville.....	23.60		
Rushville.....	105.00	1.00	47.20	West Jersey.....	156.53			Nashville.....	102.00		2.00
<b>Indiana</b>				<b>New Mexico</b>				W. Tennessee.....	94.70		
Crawfordsville.....	135.84	23.50	75.94	Pecos Valley.....	24.00			<b>Texas</b>			
Ft. Wayne.....	162.00	30.50	101.48	Rio Grande.....	11.25			Abilene.....	48.40		
Indiana.....	199.55	25.25	48.90	Santa Fé.....	56.75			Amarillo.....	46.00		34.75
Indianapolis.....	272.69	115.60	68.50	<b>New York</b>				Austin.....	27.00		21.25
Logansport.....	118.25	38.50	98.45	Binghamton.....	90.00		23.00	Brownwood.....	18.00		
Muncie.....	137.35	47.95	60.90	Brooklyn.....	101.00	55.00		Dallas.....	73.82	35.25	
New Albany.....	10.00	47.00	56.50	Buffalo.....	325.00	203.44	110.50	El Paso.....	25.00		
Whitewater.....	110.50	19.00	26.80	Cayuga.....	181.72		12.00	Ft. Worth.....	115.25	65.00	4.00
<b>Iowa</b>				Columbia.....	20.00		13.00	Houston.....	26.25	17.00	6.00
Cent. West.....	2.50			Genesee.....	136.00		21.00	Jefferson.....	18.00		
Corning.....	148.00		43.50	Geneva.....	58.00			Paris.....	51.75	25.75	
Council Bluffs.....	116.00		38.00	Hudson.....	78.00			Waco.....	136.10	30.50	1.00
Dubuque.....	100.20		12.00	Lyons.....	154.75		6.00	<b>Utah</b>			
Ft. Dodge.....	175.00		25.00	New York.....	8.00	70.00		Ogden.....	5.00		2.00
Iowa.....	319.98		122.65	Niagara.....			34.00	So. Utah.....	21.55		6.20
Iowa City.....	184.89		40.11	St. Lawrence.....	95.00		13.00	<b>West Virginia</b>			
Waterloo.....	421.45		94.20	Steuben.....	144.00		80.00	Grafton.....		70.00	
<b>Kansas</b>				Syracuse.....	50.00		9.00	Parkersburg.....	188.35	25.00	8.25
Emporia.....	106.00		19.00	Utica.....	278.00		15.00	Wheeling.....	205.10		43.00
Highland.....	111.00		48.00	Westchester.....	230.35		68.80	<b>Wisconsin</b>			
Larned.....	134.50		25.50	<b>No. Dakota</b>				La Crosse.....	12.00	5.00	3.00
Neosho.....	197.00	98.00	47.00	Minnewaukon.....	9.50			Milwaukee.....	77.00	28.25	15.25
Osborne.....	87.70		31.25	Mouse River.....	15.14			Individuals.....	7,671.70		
Solomon.....	189.00		27.00	Oakes.....	59.08		9.95	Tuition, etc.....	9,865.18		
Topeka.....	300.25	60.00	88.75	<b>Ohio</b>				Rents and sales.....	164.01		
Wichita.....	298.25		17.50	Cincinnati.....	122.50	31.00	24.10				
<b>Kentucky</b>				Columbus.....	183.50		54.00				
Princeton.....	54.00			Dayton.....	529.60		63.00				
<b>Michigan</b>				Lima.....	47.84		12.00				
Detroit.....	303.73	196.00	84.50	Marion.....	144.10		44.50				
Flint.....	61.00	16.15	2.00	Maumee.....			3.09				
Lake Superior.....	91.00		20.00	Portsmouth.....	187.70		16.00				
Petoskey.....	17.00		11.50	St. Clairsville.....	100.00						
Saginaw.....	74.00	8.85	5.00	<b>Oklahoma</b>							
<b>Minnesota</b>				Choctaw.....	4.00						
Adams.....	37.05		15.00								

\$43,992.68  
a/c Specials not  
a part of Wom-  
an's Bd. Budget 20.00  
Literature sales.....605.74

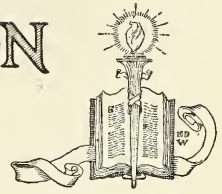
Totals.....\$44,618.42 \$2,191.14 \$5,769.31

Total, \$52,578.87

DORA M. FISH,  
Treasurer.



# THE HOME MISSION MONTHLY



VOL. XXX

JANUARY, 1916

NO. 3

## The Case of the Cat

By Margaret E. Sangster, Jr.

ONE day, while passing the greatest of our huge city shops, I happened to notice a cat sitting on the ledge that ran along the outside of a show window. It was a large, gaunt, unutterably miserable looking cat, and as I passed I could not help seeing the contrast that its mangy, black-brown fur (fur that was drawn sharply over protruding bones) made to the sweeping brocades and shimmering satins and gorgeous velvets that were draped on the other side of the glass.

Because it's a rather unusual thing to see a cat sitting still in our shopping district (city animals are usually running away from something with furtive, backward glances), I was not the only one who noticed the cat. People all around me commented upon it and the comments were widely different. One man said that it wasn't a bad advertising scheme, it showed the fabrics inside the window so wonderfully; and one richly gowned woman shuddered and said: "It's horrible—they shouldn't have such pathetic creatures around!" A great many people passed it by without saying anything.

As I stood there I found myself especially watching a woman and a tiny girl in front of me. They were evidently on a shopping expedition, for they carried bundles. . . . . As they passed I heard the woman say: "See the poor kitty, dear. It looks hungry!"

The little girl dropped her mother's hand and darted back in the throng. I watched her curiously, and as I watched I saw her pat the animal's back gently before she laid something in front of it. The cat was too far gone to notice the caress, but it sniffed with vague interest at the something that the little girl had left before it and turned its head to the wall. A shudder ran through it gruesomely, but the little girl thought that it was only sleeping. When she trotted back

to her mother there was a smile on her face—such a pleased little smile that the mother smiled, too, as she asked, "What did you go back for, dear?"

The little girl beamed up into the loving face before she answered. "Why," she said, "why, the kitty was hungry. He had nothing to eat. I gave him a penny!"

A penny, in the little girl's mind, amounted to food. Therefore pennies were food. But—the cat was dead.

Very often I hear of people, a great many people, who are brimming over with a desire to do good, to help other people. They write to me, sometimes, telling me their plans, and nine out of ten plans would never materialize, although there is a heart full of love and sympathy back of each one of them. The stumbling block in each plan is the lack of efficiency. For there can be just as much efficiency in giving as there can be in digging ditches, or making pies, or running a factory.

A few years ago efficiency was a practically unknown word. And, a few years ago, a great many business houses failed—or nearly failed—because of the lack of organization. A few years ago efficiency was not known in the matter of giving and so a great deal of true charity failed—or almost failed—in its purpose.

I once read a story about a Southern woman who was famous for her cooking. One day, during the civil war, she decided that she would give the wounded soldiers a treat, and so she began to cook, using her greatest skill. When she had several baskets filled with goodies, she stationed herself by the side of the road that led toward a field hospital to wait for the wagons and stretchers that were sure to come by. In war, hospital wagons and stretchers can always be depended upon.

She had not waited long before a slowly



moving cavalcade came toward her through the dust—a cavalcade preceded by tired men. Some of the men limped, others had arms that were placed in rough slings, others had bloody rags tied around their foreheads. The woman, filled with pity, opened her baskets. For perhaps an hour she filled the hands of slightly wounded men, and then, as her baskets grew empty, she saw the first of the stretchers coming opposite where she stood. There were horribly wounded men on the stretchers. She saw ambulances drawing near; she heard shrieks, and she realized that the men were crying for the food that she had already given away. Far down the road she saw the men who had passed—slightly wounded, not very hungry. They were munching her carefully prepared delicacies.

Now, this woman meant well—she meant very well indeed—and yet because she did not know how to regulate her giving she failed to give to the ones most in need. Present day charity is often like her method—unless it is organized charity.

If you had taken only one year's work in arithmetic you would hardly attempt to work an example in higher mathematics, would you? You'd say: "I can't do it—I haven't studied it!" And yet, knowing in

only an elementary way about the horribly keen needs of the thousands, many people who are broad-minded in other ways refuse to give their help—financial or even spiritual—through the organizations that are especially suited to do the giving for them—especially suited because they have studied the conditions and needs in an efficient way.

Oh! it was mighty sweet of the little girl to give her penny—and that penny may have been the only money that she possessed—to the homeless, starving cat. But, perhaps if she had given her penny the day before to an institution that made a business of feeding cats, it might have done more good. For the cat could not spend the penny—the cat died.

Charity is very like the case of the cat. A great many people pass it by without noticing; some people say it's a good advertisement, and other people say: "Don't bother me with such pitiful things—this world is sad enough."

But out of every crowd of passers-by some one is sure to stop—as the little girl stopped; and, although this some one has a heart full of love and good intentions, very often the object of his charity fails—and the cat dies. You know the application.

## An Epoch-Making Conference

By Edith Grier Long, General Secretary

**I**N mission work, as in all other lines, efficiency must be the watchword. The tendency toward joint synodical, presbyterial and local organizations has brought to the attention of the Woman's Boards of Foreign and Home Missions the need for such oneness of method as shall simplify the work all along the line. Many avenues of service are open to women: they are pressing themselves especially upon the attention of the young women of the Church. To command their interest, missionary work must be carried on as effectively and efficiently as are all the other agencies with which they are in touch. The insistent demands of the mission cause have indicated the need of a clear-cut, definite administrative policy."

The foregoing is from a letter to synodical home mission leaders, inviting them to a conference of home and foreign missionary women, held in Chicago November 11-18.

Would that all HOME MISSION MONTHLY readers could have been there!

No conference like it was ever held before. None quite like it ever can be again. Working along its own line of effort and within its own geographical territory, each Board has been careful about its own methods and its own goal, realizing but slowly the complications arising because of different ways of doing similar things, and comprehending but recently the need of more uniform service throughout all organizations of Presbyterian women. Only so can be maintained the united strength of Presbyterian womanhood and its effectiveness in the task set.

With one home and one foreign representative from the larger synodical societies, and a joint representative from the smaller, there were present at the Chicago conference more than a hundred women, including three members of each of the six Woman's Foreign Boards and eighteen from our Wom-

an's Board of Home Missions. There were present in addition the administrative officers of the Woman's Board of Home Missions, the secretary of the Woman's Department of the Freedman's Board, and the field secretaries of Home and Foreign Boards.

It was an earnest company who gathered at the appointed time at the Chicago Beach Hotel, away from the noise and smoke of the city, and on the shore of the beautiful lake. At very special rates comfortable rooms had been allotted to the guests. For the general sessions the large ball-room was available both day and evening. Smaller rooms opening from the lobby were convenient for committees. Nothing was lacking which could contribute to the well-being of the guests or to the success of the gathering. The daily program was as follows:

9.00	9.30 a.m.	Morning prayer.
9.30	12.00	Business session.
12.00	12.15 m.	Noon prayer.
2.00	4.30 p.m.	Business session.
9.30	10.00	Evening prayer.

The evenings before nine-thirty, and often much later than ten o'clock, were occupied with group or committee meetings. The program consisted of questions sent in from all the Boards and arranged under general headings. These questions concerned matters of organization and administration, and presented important problems of mutual concern. Their increasing number and the fact that no one Board alone could answer them had led to this conference.

Long anticipated by the leaders of our women's work, the conference abundantly justified itself. The devotional periods were quiet times in which the daughters of the King, in drawing near to Him, drew near also to each other. Board people came to see more and more from the viewpoint of the organizations, and the women from the organizations realized some of the difficulties of administration. Representatives from different localities shared their pressing problems, and learned quick sympathy for those whose shoulders bore responsibilities not common to all. The importance of unity in method was paralleled by the desire to discover what would be the best method. The choice of any plan was made with the understanding that its minor details should be adjusted to the individual needs of each Board or local society. Increased familiarity with each other's viewpoint often compelled less satisfaction with one's own plan. More and more grew the effort to discover similar ways of working, similar titles for

those who are doing the same kind of work, and similar ways of measuring the work done. More and more evident grew the desire to forget terms that stand for separation, and to approve those that show oneness of service.

The conference had no power of decision on any matter, but agreed upon many recommendations to be considered, and if possible ratified, by our own Board and the six Woman's Foreign Boards. Only when these Boards shall all have acted on the recommendations can definite results be known.

The conference was presided over in alternate sessions by our own Mrs. Bennett and Mrs. Albert L. Berry, at this time chairman of the Central Committee of the Woman's Foreign Boards as well as president of the Board of the Northwest. These two leaders with their appreciation of the mission task before the women of our Church wrought together by night and by day that the conference should accomplish all that was possible in its limited time, and their joint service seemed happily to typify the unity of spirit in which the conference was carried on, and in which more and more the whole work of our Presbyterian women will go forward. Recognition should also be made of the efficient services of Mrs. A. V. Powell, recording secretary of the Board of the Northwest, who acted as secretary of the conference; and also of the help rendered by Mrs. Noble C. King, secretary for mission study of the Board of the Northwest, who was responsible for the business details in connection with our entertainment. A happy incident on the closing day of the conference was the presentation of flowers by synodical representatives to these four ladies, in token of esteem and appreciation.

"Establish Thou the work of our hands upon us: yea, the work of our hands, establish Thou it," was the prayer of all hearts as the unique conference came to its close. It is ours to continue to pray that those who were there may carry to their Boards and their synodical societies so much of the atmosphere of the days together that there shall be a general agreement in the plans proposed, and that thus the individual woman in each local society may find her work made simpler and more efficient. So will the oneness of the work become more evident, its appeal be more irresistible, and its results be largely multiplied.

(Note.—The names of those in attendance on the conference appear on page 73.—Editor.)



# True Stories of Investments That Pay

**C**ONCERNING pupils whose lives have been touched by the work of the Woman's Board of Home Missions, hundreds of true stories could be told. We have gathered a few examples of paying investments made by women of the Church. Though no two lives are identical since they are cast in different moulds by circumstance and opportunity, yet in many respects these cases could be duplicated again and again.

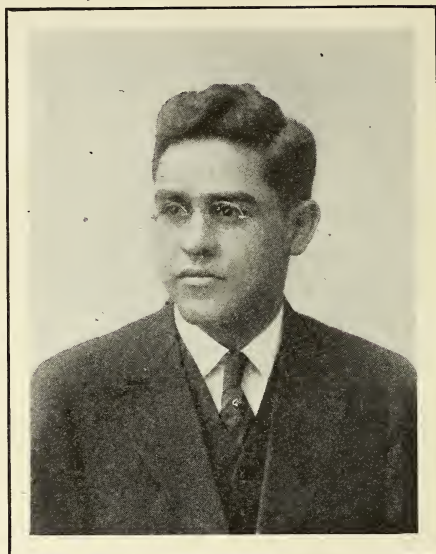
## Carlocito, a Child of Menaul

**L**ISTEN to the story of Carlos Cordova, the young Mexican minister who spoke at the annual meeting of the Woman's Board in Chicago, May, 1914.

More than nineteen years ago word came to one of the older boys in Menaul School that his mother was very ill, and ere the son reached her she was called to her mansion above. That son and a lad of nine years were left to the bereaved father. There were sisters, but they had homes of their own.

The following September the father took his small son, Carlos, to Menaul. Mr. Ross met them at the station. It was his first year as superintendent and his knowledge of Spanish was exceedingly limited, while they could speak no English. How to make them understand was a problem. After becoming desperate, Mr. Ross spoke the name of the former superintendent, Miss McNair. That name made the way clear; Carlocito's eyes opened wider than ever and his entire countenance changed as he answered, "O ! si, si." (Yes, yes.) After a few days the father returned to his work. Who would blame the little fellow for tears when the good-byes were said ? But he was a little man and never gave up that year nor any other year; nor has he given up yet in anything he has undertaken.

It would be interesting to tell of each year of this boy's school life, but that cannot be. A little "I Am His" society was organized during his first year at Menaul, and Carlos was one of the first to take the pledge, which he has never broken either in school or since. As a child he was unusual and this continued through his youth. He was always inclined to take life seriously and yet was full of fun. He must have had an excellent mother and



REV. CARLOS CORDOVA,  
A FORMER PUPIL OF MENAUL

we know he had a noble father, one to whom every one far and near went for advice and counsel.

"The child Samuel grew," and so did the boy Carlos grow in stature and wisdom and loving favor with God and man. The school also grew, and Carlos was an example to every boy who came, for he always cared for himself and his duties to the best of his ability. He comforted those that were lonely, always showing the side of life worth most. One day a teacher said to an erring lad: "Why, Carlos doesn't do that way," and the boy replied: "He never does anything bad."

The years passed quickly and in 1906 Carlos was one of the six fine young men of the first high school graduating class. His teachers found it hard to give him up, for he had come as a wee laddie; he had been a leader in his literary society, in athletics, in classes and Christian work; often he went out to neighboring towns and held services.

In 1906 Carlos, with two Menaul classmates, went to Tusculum College, Tenn., and he did not return until the four years' course was completed. Mrs. Ross visited these boys during one vacation while they worked in Bristol, Tenn. She found that they had asked permission of the foreman to

have noon prayer-meetings. He took it as a huge joke at first, but consented, and the boys held meetings every day with fine attendance. It surprised the officials.

With Carlos it makes no difference where he takes his meals—he never forgets to recognize the Giver. All through his college course reports came of his deeds of chivalry, love and patience. He was one of the first in athletics, debates, contests, glee-club work and Young Men's Christian Association. When the day came for graduation from college, Mr. Carnegie having given the college a new library, Carlos was chosen to give the address at the laying of the corner-stone.

During the next year he filled a position on the Menaul faculty most efficiently and for Menaul's sake all were very sorry to have him go, but he had chosen his life's work, that of taking the Message to his people, and he needed more preparation. The first year of his seminary life was spent at Princeton, but the completion of the course was at McCormick, where he graduated in June, 1914. He now has charge of the Spanish work in Las Vegas and Santa Fé, besides doing much else of which very few will ever know. His life is a benediction to all whom he meets.

Perhaps you wonder how Carlos has been financially able to do all this. It was through friends and his own physical strength. God cares for his own, and Carlos was dedicated to him, not only by the teachers of Menaul but by his parents and himself in early childhood.

## Out of Mormonism

SERENA NEILSEN, who was born in a Mormon home, and is now the wife of a Presbyterian pastor, the Rev. A. G. Frank of Brigham City, Utah, tells her own story:

"I was born in Ephraim, San Pete County, Utah, in 1872. Shortly after that my father left the Mormon Church, owing to the way they taxed him for funds without his consent. My mother, however, continued to be a faithful Mormon, sincerely believing that in Mormonism was the truth. When I was four years old two Christian missionaries traveled through that country and, since my father was a liberal, stopped at our home. When they showed my mother how certain Scriptures were misinterpreted, she also gave up Mormonism, and was cut off from the church with solemn proceedings. My par-

ents thus became the first Presbyterians in that part of the state.

"When I was seven years old, Rev. G. W. Martin came to that field, and until ten years of age I was under his ministry and that of the mission teachers. I can well remember those childhood days and the impression of the mission school upon me. To its teachings I owe everything. When I was ten, my mother and I moved to Mt. Pleasant, Utah, and I attended Wasatch, having previously come under the influence of Rev. D. J. McMillan, who founded that school. I was the first student to receive an eighth grade certificate and the first to enter the high school department, where a one year's course was given. I then went to the Collegiate Institute, Salt Lake City, graduating in 1891. For one year I taught in the Presbyterian mission school at Salina and for three years in Wasatch Academy. In the fall of 1895 I began my college course at Carleton in Northfield, Minnesota, but at the end of the sophomore year was compelled to leave because of my mother's health. For two years I was at home and taught part of the time in Wasatch. In 1900 I graduated from Carleton College and after a year in Europe taught again at Wasatch Academy. During the winter of 1902-03 I was in the East, speaking before missionary societies for the Woman's Board, then resumed my teaching at Wasatch, where I remained till 1907, when I was married to Rev. A. G. Frank, the Presbyterian minister at Mt. Pleasant. For seven years we have resided at Brigham City, Utah, where Mr. Frank has had charge of the mission church. I have an inspiring task in the training of three beautiful children, and my work in the church is as large as I have strength for. Presbyterian work has grown much in these years, and the Woman's Board work is most valuable and encouraging. These facts seem cold, but my heart is warm as I think of what mission work in Utah has done for me, and I am giving myself to the same sort of work as a partial expression of my gratitude."

To these words from Mrs. Frank should be added the words of her husband that "as a pastor's wife she is everywhere admitted to be the best trained and prepared woman for such duties that can be found in a long distance." Those of us who know her agree that Mr. Frank does not in the least overestimate the value of Serena Neilsen, whose life has been "made" by our mission schools.



## An Alaskan Second Generation

THE Normal and Collegiate Institute this year has a native Alaskan girl among its pupils. Miss Linnie Cook, a graduate of Sheldon Jackson School, in preparation for teaching will continue her studies in this mountain training school of the Woman's Board. She made the trip across the continent with Mrs. L. R. Lancaster, formerly a member of the faculty at Sheldon Jackson School and now a teacher in the Normal and Collegiate Institute.

Linnie's father and mother were students in the old "Sitka Training School," and their wedding and that of another couple were the first solemnized among the pupils of the school. This father and mother have conducted their lives along lines mapped out under the Christian teaching of school and church. So Linnie's heritage is that of a second generation in our Sheldon Jackson School. Linnie seems always to have had an unusual aptitude for school and its activities. Her happiest times have always been school hours. She could never be called a brilliant student—she is a faithful plodder.

As Alaskan girls near the end of their training in our Sitka school, their thoughts generally turn to matrimony; a bachelor maid is unknown among native Alaskans. But marriage has not appealed to Linnie. She has rather resented the idea, and finally announced to friends and relatives that she wanted to prepare herself to teach among her own people. The idea seemed especially good to her friends, for it must be admitted that a native teacher can reach more lives than can a white teacher sent out from the States. Linnie did not arrive at her decision quickly; the process was slow, but very sure, and the decision definite.

The opportunity which she is now enjoying seems to her an answer to prayer, for when her plans were made the prospect for a fulfillment seemed very far away. Her days at Normal and Collegiate Institute are happy ones; her sweet face fairly beams most of the time. Many of the girls are homesick, but when Linnie is asked if she is not homesick too, she always says she hasn't had time yet. Her family realize what splendid good fortune has befallen her and their gratitude is beautiful. This is an investment still in the making. We plan and hope for returns.



A CUBAN GIRL NOW A TEACHER IN OUR GUINES SCHOOL

## In Cuba

IF we imagine that our island work is too new to show such visible results as in our longer established missions, here is proof to the contrary.

Because she wished to learn English, a young girl entered the English class in our school at Güines, Cuba. Her home was only a few blocks away, but Cuban custom at that time would not allow her to come or go alone, so she remained during the whole morning session in order to walk back and forth with her younger sisters. Thus there was an hour and a half each morning with nothing for her to do. The American teacher, to whom it seemed a sin to waste so much time, found work for her in helping the younger children with their reading lessons.

It was soon manifested that she had a special gift for teaching the little ones, and, naturally, when an extra primary teacher was needed, she was asked to take the place. She accepted; not because of the remuneration, but because, during the term she had been connected with our school, a new purpose had been formed in her life. Having lost her mother years before, she had been reared in the Catholic family of her grandmother, but her father, criticized by friends for permitting his daughters to attend a "Jewish" school—the most ignominious term they could heap upon us, declared that his children might choose their own religion. Thus the way was made easier for her and

her sisters and brother to become connected with our Sabbath school and later become members of the church.

So grateful was she for the new joy that had come into her life that when she was offered a place where she could "tell the story" and help bring others to know about Jesus, she was more than glad to accept.

There came an important day in her life when one of the King's stewards visited her room, saw her enthusiastic interest and on inquiry heard of her sweet Christian character; then it was made possible for her to better prepare herself for the work she had learned to love.

After several years of hard study she has returned to our school with a more ardent desire than ever to be used in the Master's service. Seated among her little ones she is at her best, ever patient and happy and never tiring of teaching them the lessons that can but influence their lives for good. The measure of this girl's influence in our mission can hardly be expressed. She is loved and respected by the older pupils and by her daily life is proving that a Cuban can be a real Christian *in Cuba*.

## From the Southern Mountains

IN a little one-roomed cabin among the foothills of the Old North State, was born, on a December day, a blue-eyed baby girl. Before the child was old enough to realize her loss, the girl-mother had passed to the beyond, leaving the baby to the care of the grandmother.

Memories of this home of her childhood are vivid and sweet to the grown girl of many responsibilities and cares. She loves to think of the evenings when she sat on the floor in front of the big fireplace and watched the apples roasting, or ate, with relish, the ash-cake baked on the clean-swept hearth. The coming of the stove marked an event in the family history. No one knew how to set it up or use it, so it was given the place of honor in the room and shown off to curious and admiring neighbors.

The years brought changes; the wee maid was taken to a neighboring town and put to work in a cotton mill. There she worked from six in the morning till six at night for twenty-five cents a day. The air was full of the dust and lint of cotton; the noise of the clashing machinery was deafening; about her

were snuff-chewing, tobacco-using workers whose language and morals were not conducive to the growth of high ideals in our little maid from the hills. But she must earn her bread, and this was the only way open to her. Quick and bright, she soon mastered her work and was put on piece work where her quickness enabled her to earn one dollar per day. The foreman thought this too much for so young a child to receive, so he required more work for the same wage. Then the little fingers flew faster, till she once more reached the dollar mark. Again the wages were cut—for a child to receive so much might cause trouble with older workers.

The weary days went by till she entered her "teens." Up on the hill outside of town, stood a building to which her wistful eyes turned longingly, for there girls were taught "books," and how she longed to learn. The day came when her desires were realized—the way was open for her to go to school. She entered the first grade, but did not remain there long for there was so much to learn, and so little time when one had lost so much already.

The next year the aunt with whom she had made her home, and to whom she had given all her wages, required her to go back to the mill, and the doors of opportunity closed again. She went back to the old treadmill of work with a determination to get an education.

She worked and waited till the way opened and again she was an enthusiastic student of Sunderland school on the hill. From there she went to a private home in the North, where she attended high school, did household tasks and studied far into the night. Her life during the next few years had its ups and downs. She passed from one home to another, sometimes finding help and sympathy in her desire for an education and again meeting neglect and discouragement. Through one woman's kindness she took a course in domestic science. Not long after this she took a position under the Woman's Board as matron of the Home Industrial School at Asheville, N. C., a position which she filled acceptably for two years.

A part of her duties was the care of the sick, and so efficient was her service that the attending physician advised her to take a nurse's training.

One year ago last June there graduated from one of the finest hospitals of Chicago our little girl from the hills of the Old North State. She was the honor girl of the class, re-



ceiving the highest grade, and a special prize for excellent work. The hospital from which she graduated invited her to remain as assistant head nurse in the surgical ward. A few days ago there came a letter saying that on the retirement of the head nurse from this ward, our little mission girl was to take her place as head nurse of a ward in one of the most famous hospitals of the great city of Chicago. Isn't that glory for us?

The superintendent of nurses said of her: "She is splendid, I don't know how we could get along without her. The student nurses come to her for help, as a friend. The physicians with whom she comes in contact respect and admire her. Her influence is widespread, and always for good."

She is invited to speak to Christian Endeavor and missionary societies and tells the story of what the mission school has done for her so simply and effectively that she wins friends for our cause wherever she is heard.

One woman said, after hearing her talk about "demonstration": "She is the most effective demonstration for the mission schools that I have ever seen."

## A Farm School Boy

A RECENT letter from a graduate of Asheville Farm School tells that he is studying for the ministry in one of the Southern seminaries and that he is now a full Junior. In addition to his studies he works three or four hours every day to meet expenses. Some of his friends were not in favor of his taking a theological course, but he was determined, and writes that he finds the spiritual atmosphere in the seminary most inspiring. While not sure what his life work will be, he is thinking of going to Africa as a missionary. He concludes his letter by expressing his appreciation of the Bible instruction that he received at Farm School, which has greatly influenced his life. Since leaving Farm School, he has worked his way through a higher institution, preaching at times and keeping up a Sabbath school in a country place.

This boy was not considered a promising lad when he entered Farm School; he was very backward in his studies as well as in his interest in industrial work. After a time, however, he became interested in music; he had a good voice, and as he learned to use it and loved to sing, this seemed to inspire him to better work in everything. When he left Farm School his instructors noted the won-

derful change in him. For what he is doing now they are most thankful; a lad taken from ignorance and sloth soon will be preaching the Gospel. Has not this investment paid? This is but one of many fine evidences of return from investments made by our Church in her Southern schools.

## A Native American

A CHEROKEE Indian girl has written the following letter for the readers of the HOME MISSION MONTHLY. It needs no comment:

Dwight Indian School.

*Dear Friends:—*

I am a Cherokee girl seventeen years of age. I was born and have always lived in the Cherokee Nation near the little town of Vian, Sequoyah County, Oklahoma. My parents are full-blood Cherokees and have always lived here. When I was quite young they wanted me to learn English and as I look back to those days, I remember how hard they were. A Cherokee man was trying to teach a little school close to our home and boarded at our house. He could speak both Cherokee and English and my parents sent me to school with him. How I used to cry when we were called in to school or when the teacher called me to class. It seemed I never should get used to it, but by and by I did, as all Indian children have to who go to school, and the last day of school found me ready for second grade work.

For a year and a half I did not go to school and at home talked Cherokee. When another little school opened I went for a few weeks, but on account of cold, wet weather I was taken sick and lost the rest of the term. Again I started in a little country school, but having forgotten all I had learned, had to start in the primer again. Fortunately we had a good teacher and by hard work I was able to make the third grade. The next year the teacher was not good and I was taken out of school and missed all of that year. Getting an education for an Indian girl seemed to be hard and my people were much discouraged, but by this time I was very anxious to know English and had visions of myself as a teacher of other Indian boys and girls.

My people are very poor, but father decided to send my sister and me to Dwight if he could get scholarships for us. The scholarships were given us. The first year we were here my sister and I were converted and

joined Dwight Presbyterian Church. We spent the summer vacations at home and I read the Bible and tried to tell my father



NANNIE JOHNSON, A CHEROKEE INDIAN

about our new-found loving Father and how He saved people. Oh, how my father needed Him, for he had been used to doing many things he should not do. When school closed the next year I went home, more

anxious than ever before for my father to become a Christian, and when I returned to Dwight I kept thinking of father and wishing he might be under the same influence that I was and that he could hear the same things, for it seems to me that here at Dwight the Christian life is made so plain that we can do nothing else but the right. I believe, however, that God was working quietly with my father, for during the term my mother wrote to me saying they were going to have a Presbyterian meeting at home and that she and father had been talking of becoming members of the Presbyterian Church. Oh, how glad I was, for I did feel that I had been of help by talking to them.

When school closed I was glad and anxious to go home and help organize the church. It started with only two members, my father and mother, and gradually increased until it lacked only two of having enough for organization. Sister and I then took our letters from the Dwight church and placed them in the home church so the organization could be completed. Mr. Robe and some of the teachers came over to our home and on June 27th, 1915, my father was made elder of that church. It was named "Cedar Grove Presbyterian Church" by my sister.

This year and another will finish my high school work at Dwight, and then I want to be of, oh, so much use in the world. Surely my school days at Dwight have been the best thing that has ever come into my life and into the life of my people. Our Indian people need so much, and the boys and girls of the different tribes are surely trying hard to get an education so they can help.

Sincerely yours,

NANNIE JOHNSON

## The Contingent Fund

By Dora M. Fish

**I**F only there might be written above the words "Contingent Fund" in letters of shining gold, "*Advancement—Success*," for our great work on the mission field, the poet's question, "What's in a name?" would be answered. Perhaps a more clearly defined name, with a definite knowledge on the part of our organizations of the actual value of this fund would be the means of forever silencing those who feel that the fund is solicited for the purpose of giving officers in missionary societies "a good time."

First, then, let us obtain a fair idea of the "Company" organized for the purpose of carrying on

### *The Business of Missions*

1. *The Company*. "God with us."—Matt. 1:23.
  - a. The Woman's Board.
2. *The Operating Departments*. "The women that publish the tidings."—Psalms 68:11 R. V.
  - a. The synodical society.
  - b. The presbyterial society.
  - c. The local society.





MRS. WALTER MCKIRAHAN

Treasurer of Southern Utah Presbyterian Society, composed mainly of missionaries



MRS. AUSTIN P. SPEED

For twenty-six years treasurer of Louisville Presbyterian Society



MRS. GEORGE HILL

Recently retired from treasurership of Blairsville, Pa., Presbyterian Society after serving forty years

3. *The Capital Stock.* "Bring ye all the tithes."  
—Mal. 3:10.
  - a. The good will and gifts of the Operating Departments.
4. *The Business.* "Go ye into all the world and preach the gospel."—Mark 16:15.
  - a. The work on the mission field.

#### **Points Necessary for Advancement and Success**

1. All factors working together.
2. "The Company" in line with the "Operating Departments."
3. "The Operating Departments" in line with one another.
4. Efficient workers as heads of departments.
5. All workers given a quantity and quality of work commensurate with their capacity.
6. "Departments" kept running continuously.
7. Departments in balance with other branches of the business—*Advertising, Financial, Administrative.*

Owing to the fact that "The Company" is located in New York, while the "Operating Departments" are scattered over all parts of this great country, in order to carry on the work of strengthening the business it is necessary to use the following



MARY R. McCORD

Of Pittsburgh Presbyterian Society. The treasurer who handles the largest totals

#### **Means of Communication**

1. Mail
2. Telephone
3. Telegraph
4. Visits to local societies
5. Attendance at presbyterial and synodical meetings
6. Distribution of literature

These means of communication are means of *advertising* as in the case of any great business, and are worthy of the expenditure of money. All business concerns realize that in order to obtain money they must expend a reasonable amount. Therefore, the need of a Contingent Fund—a fund which shall stand separate and distinct from all missionary funds, and which shall be so understood by the local organization that gifts for this fund shall always be designated by the local treasurer.

#### **Business Needs of the Operating Departments**

Briefly set forth, the needs of the contingent fund in the local missionary society are somewhat as follows:

1. Record books for secretary and treasurer
2. Postage for notices and necessary correspondence
3. Fund for the secretary of literature
4. Printing of annual report
5. Expenses of speakers
6. Expenses of delegate to presbyterial meeting
7. Small fund for the social committee
8. Assessments for the presbyterial contingent fund

This may not be an exact statement of the necessary expenditures of every society, but the list serves as an example.

It being conceded that these expenses are just and absolutely necessary, why not set



MRS. A. BELL

Treasurer of Minot Presbyterian Society, North Dakota; our smallest society



RUTH MARSH

A young business woman who is treasurer of Corning Presbyterian Society in Iowa



MRS. JOHN SINCLAIR

The first treasurer of New York Synodical Society and a member of the Woman's Board since its early days

about to secure them in a business-like way, and how can this be better accomplished than by adopting the

#### *Budget Plan?*

If the officers of the local society will get together at the close of the fiscal year and give careful thought to the expenses which must necessarily be incurred during the new year, they might easily arrive at some such figures as the following:

1. Record books, estimated at.....\$1.50
2. Postage..... 5.00
3. For secretary of literature.....10.00
4. Printing annual report..... 5.00
5. Expenses of speakers.....15.00
6. Expenses of delegate to presbyterial meeting.....10.00
7. For social committee..... 5.00
8. Assessment for presbyterial contingent fund..... 5.00
9. Miscellaneous..... 5.00

Total.....\$61.50

(These figures are used only as an illustration and are arranged with joint home and foreign societies in mind. They will vary considerably in different societies.)

Having prepared this budget, the next question is

#### *"How Shall It Be Raised?"*

No better way can be devised than by an assessment of so much per member, the assessment to be made on the relation the budget decided upon bears to the membership of the society. In some societies this assessment may be five cents, while in others it may be twenty-five cents. At the last meeting of the fiscal year, present this budget to the members of your society, explaining the

need of the various items, and urge the payment of the assessment early in the year. This will enable the local treasurer to remit the presbyterial assessment at once, thus allowing that "department" to know on what it may rely for business. Some societies may find it necessary to supplement this membership assessment with collections taken at the meetings. When once, however, these expenditures are carefully estimated and the members of the society are thoroughly drilled in the assessment decided upon, there will be no difficulty in getting them to add a contingent fund envelope to their gifts at the beginning of the year. When a new society is organized, have the contingent fund budget thoroughly explained.

#### *The Presbyterian Contingent Fund*

Nothing better can be suggested for the

success of this "department" than the preparation by the executive committee at their spring meeting of a *budget* along the line mentioned for the local society, the items of course varying according to the needs. These needs might include



FANNY G. CHILDS

For thirty years treasurer of Washington City Presbyterian Society



a small amount for the use of the young people's secretary in her work. Then divide the amount among the local societies in proportion to their contributing membership, giving to each local president a copy of the budget prepared, in order that she may intelligently present the assessment asked of her society for the presbyterial work. With this in hand thus early in the year, there should be no reason why the local treasurer should not send in her presbyterial contingent fund plainly marked, thus doing away with the necessity of the presbyterial treasurer's being compelled to take from the missionary gifts of the local society an amount required for the presbyterial contingent fund.

**The Synodical Contingent Fund**

The local society being the foundation of the great business of missions, we begin with that foundation in dealing with all matters pertaining to our work, but the synodical society should fall in line with the budget plan as suggested for both local and presbyterial societies.

As the synodical society presents its appeal for a contingent fund to presbyterial societies, no better way can be suggested than the preparation of a statement of estimated expenses for the year prepared by the synodical executive committee at its meeting held during the early part of the calendar year. A copy of this statement or budget can then be handed down to the presbyterial societies at their spring meetings when apportionments for missionary work are considered, and a request be made for a certain proportion of the budget compared with the size of the presbyterial society. The presbyterial president will then be able to explain to the local societies the amount assessed for the synodical contingent fund and the need of

the local societies meeting the full amount of the presbyterial assessment.

**A Suggestive Budget for a Presbyterial Society**

1. Record books.....	\$2.00
2. Postage, including young people's secretary ..	10.00
3. Secretary of literature.....	5.00
4. Annual report ..	10.00
5. Speakers.....	20.00
6. Delegate to synodical meeting.....	10.00
7. Visits to local societies, fares, etc .....	10.00
8. Assessment for synodical contingent fund ..	25.00
9. Miscellaneous ..	5.00
Total.....	\$97.00

(Do not take these figures literally. They are only suggestive.)

**A Suggestive Budget for a Synodical Society**

1. Record books ..	\$2.00
2. Postage ..	20.00
3. Secretary of literature .....	10.00
4. Annual report ..	15.00
5. Speakers.....	20.00
6. Delegate to annual meetings of Woman's Boards.....	30.00
7. Traveling expenses, visits to presbyterial meetings .....	30.00
8. Miscellaneous.....	10.00
Total.....	\$137.00

(As the time and place of meetings of the Woman's Boards are always known in advance, it is not difficult to secure the item of expenditures that will be required for this purpose.)

Does this budget plan seem complicated? Try it once and you will never give it up. Present the Contingent Fund as a splendid opportunity for accomplishing "the King's Business" and then watch the results.

"Anyone can succeed for a while—when times are propitious. Anyone can advance with the throng.

"But to stand by the guns when others have fled, to go forward when others retreat, takes the stuff of which heroes—and successes—are made."



DORA MABEL FISH, TREASURER OF THE WOMAN'S BOARD OF HOME MISSIONS

# How Janet Brown Was Won to Missionary Giving

By Agnes K. Brodie

IT was Sunday morning in the Brown home, and Mrs. Brown had just arrived from church. It wasn't often Mrs. Brown went to church. "The meenister was aye preachin' missions," she would make her excuse, "and he thinks we have nathin' else to do with oor money but gie it awa' to the heathen." So Janet tried to quiet her conscience, for she had been reared in a Scotch home where church-going was the order of the day. True, she sent her four children to Sunday school, and she went to every communion herself; it put her in mind of old days. She would not have been there to-day, but her husband's sister, "Aunt Ann," had come across the Atlantic to visit her only brother—but here the door opened, and her husband and Aunt Ann came in.

"My! what a grand meenister you have," were Aunt Ann's first words, "and what a grand text! Let me see. Get the Bible, Mary. Listen while I read it again! I never thout sic words were in the Book. I'm thinking the prophet Malachi kent what he was talking about, an' everybody robbing God these forty years. Listen, will ye, to what he says. 'Ye are cursed with a curse, for ye have robbed Me.'"

"Aye," was Janet's comment, "deed I thout very little o' his sermon. He said we should gie systematically to the Lord. My! that was a big word to say, but I dinna mind much what he says. If he had only \$20 a week, he would say less about missions; and, besides, we mind our own hoose first."

"Your ain hoose," broke in Aunt Ann, "and wha left His ain hoose for us, and became a missionary? Na'! na'! His last

words were, 'Go ye and preach the Gospel to every creature.'"

"Weel, weel, come to dinner," said Janet, and so the subject was dismissed; but it would not down. After dinner, when the children were all at Sunday school, and her husband and Aunt Ann were out, she sat down near the fire, and thoughts of her old home came crowding in upon her. She seemed to hear again the voice of her father the day she set sail for America.

"Janet," went on the voice, "you'll mind and go to church regular, and dinna forget your father's God." "And, Janet," another voice seemed to break in, "dinna be hard with your money. Ye ken the Good Book says, 'There is that scattereth and yet increaseth'. See and gie a tenth to the Lord, He'll see that ye never want." And then another voice seemed to come to her out of a mist—with thorn-pierced brow and nail-scarred hands—saying:

"I suffered much for thee—  
More than thy tongue can tell,  
That thou might ransomed be  
And quickened from the dead.  
I gave, I gave My life for thee;  
What hast thou done for Me?"

Janet sat up with a start. Had she been asleep? Was it all a dream? And was it still a dream? But no! She seemed on holy ground; and when her husband and Aunt Ann returned, she surprised them by saying: "I think I wid like tae gang tae the evening service. Ye ken there is a special offering for missions to-night."

At the close of the service, the minister opened his eyes as Janet Brown slipped a dollar into his hands with these words: "The Gospel has din much for me, sir, and I wid like tae gie it tae ithers."

## PRAYER WITH EVERY GIFT

*"As money is useless until it is spent, so it is powerless until sanctified. It is not the kingdom; it cannot bring the kingdom; it merely gives a chance for men filled with the Spirit to be used of the Spirit, and the gift of the Spirit comes by faith. As you give, pray. Not only, 'Here is my prayer, and a dollar to help answer it'; but also, 'Here is my dollar and a prayer to help.'"*



# Methods Among Treasurers

By Fanny G. Childs

Treasurer of Washington City Presbyterian Society of Home Missions

OUR treasurers agree that those who hold this office should be of cheerful and hopeful disposition, always on time and ready for service; that their reports at monthly meetings should be very clear, and given as if they were the most interesting part of the program; but in methods of work our treasurers differ.

Some societies having joint meetings of home and foreign missions have one treasurer, but a committee for each object. In that case the chairman does the work of gathering in the funds. She keeps track of the time when payments are due, and while much is received at each monthly meeting, a big part of her work consists in sending to members notes with kind reminders.

We find everywhere that the annual payment is too often left for the last month of the fiscal year, and our treasurers are trying to have these payments made in the first quarter. The fact that our presbyterial society gave in the first quarter of this year nearly one-third of the total amount contributed for home missions last year shows that advance has been made. We shall aim next year to have at least one-half of our payments made in the first quarter, as the second quarter brings in so little money. Generally our auxiliaries do not have a fixed amount as a membership fee. The greater number make monthly payments; but as one treasurer says: "Too often these monthly payers allow their payments to accumulate." Here, again, comes in the gentle reminder each month.

A few societies raise a part of their money for "specials" by having lectures, making rag carpets, or gathering in newspapers and magazines to sell. One auxiliary has every year a very successful rummage sale. Only a small proportion of the money, however, comes in this way; the free-will offerings are our mainstay.

Envelopes are used largely—not only for summer offerings, but for praise offerings, Easter offerings, Thanksgiving offerings,

and in many cases for a special object, such as a building fund.

One society at the beginning of the fiscal year gives a package of twelve envelopes to each member, all marked for each month with a special object. For instance: envelopes for April would all be for "Miss A.'s salary," those for May for a certain scholarship, etc. The envelope is brought—or sent—according to date. This plan has worked well in that society, but it means more work than the mere giving out of envelopes. There is much back of it, as there must be to make any plan a success.

One auxiliary holds its praise service on a Sunday evening, when all the congregation has opportunity to contribute. This has been very successful. Mite boxes are used in several societies and bring in considerable money.

An enthusiastic treasurer who has not been very long in this office asks: "Why should not the treasurer always be allowed a few minutes after her dry report to broaden information and stir up enthusiasm?" She takes this opportunity to tell the ladies something of interest, such as how their total contributions stand with reference to last year, what percentage of increase they have made, where their money has been sent, just how much and where more is needed.

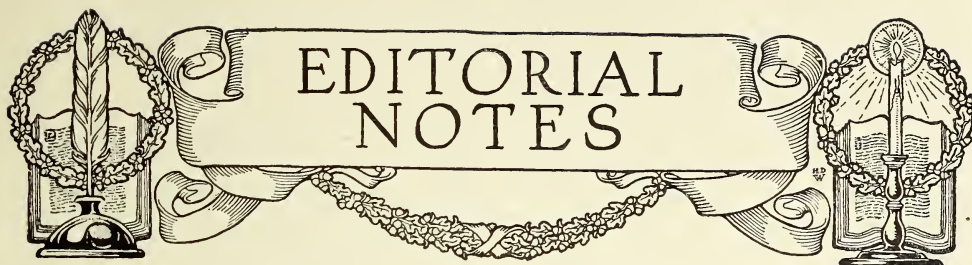
Another very suggestive thought comes in these words: "It seems to me I never knew anything about our finances until I began going to the presbyterial meetings, and more especially the executive committee meetings." All our auxiliary treasurers are on the executive committee of the presbyterial society.

Results show that we have a most earnest, faithful band of treasurers, always ready and willing to follow out any suggestions from the presbyterial officers, striving together to do the work intrusted to us, to save our homeland, and thus to advance the cause of missions throughout the world.

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*"All the streams of God's bounty cannot sweeten a heart that has no outlet; that is ever receiving, yet never full and overflowing."*

*"Giving should be an act of worship—not a collection for a certain board, but an offering to God."*



A JOYOUS New Year to our readers ! The year just closed in many ways has been eventful. As missionary women we have faced new responsibilities and have made progress. The Chicago conference was one of the last notable events of the year. In these days no one can afford to sit indifferently and let the world pass; we are a part of the procession and must advance or drop out entirely. Efficiency, progress, earnestness, consecration, knowledge are essentials for the coming year, if our missionary work is to bear comparison with the epoch-making events of the world.

Are we really in earnest in our work ? Then why not tithe our thoughts, our speech, our time, our talents as well as our gold ? We are not all rich in worldly goods, but we may all be rich in vision and in spirit and we may give *ourselves*. It was said of a wealthy man who left a legacy to missions that he did not actually give it, that in truth he "relinquished" it when he could no longer hold it. In the new year why not give joyously, whether it be time, talent or money ?



It was a wonderful occasion, that coming together of missionary leaders in the joint conference of the seven Woman's Boards of Home and Foreign Missions of the Presbyterian Church, in Chicago in November. On another page, the secretary of the Woman's Board of Home Missions gives a more detailed message concerning these meetings, but we cannot pass without expressing editorially our delight in the rare spirit of good will and the desire on the part of women holding strong personal convictions to unite, nevertheless, heartily and generously upon uniform policies of administration and organization. The hours were taxed to the utmost in the desire to consider widely varying problems that there might be unity in action as well as spirit. As Mrs.

Bennett said, it was a time for clearing away the underbrush, and even should we not touch many trees, it would be a grand beginning. The large problems of the after years will be more easily reached. All had difficulties that others had not appreciated. There was the synodical viewpoint, and even that was not always the same, since sparsely settled states such as Montana and Utah and Idaho meet widely different conditions from those of Pennsylvania and New York and New Jersey. Then there were the viewpoints of seven Boards. It is so much easier to adjust either simple or complex matters when one meets a smiling face instead of paper and ink. All present felt that much was accomplished; yet had there been no tangible results other than the comprehensive outlook gained, the realization of many viewpoints and varied perplexities and of earnest desire on the part of all to unify and simplify methods, and the establishment of closer bonds of sympathy and friendship, this coming together of the women's boards of the church for the first time in history would have amply paid.



In considering the subject of loyalty to denominational work a member of the recent Chicago Conference gave a forceful illustration: "You can't join the United States Army by putting a gun on your shoulder and marching up and down the streets. You must join a regiment and receive your training before you become a part of the army." In our big, broad interdenominational outlook we must not forget that we are not fitted for that work unless we "belong to a regiment," and have had training in the work of our own denomination.



"WHAT is to be done with the surplus funds of the HOME MISSION MONTHLY this year ?" our friends are beginning to ask.



it has become a custom to turn into the treasury of the Woman's Board annually any sum received beyond expenses of the magazine, the selection of an object has come to be a matter of interest to many. The HOME MISSION MONTHLY will hope to transfer at the close of the fiscal year an amount to be applied to the General Fund. This object is chosen since to many it is so general as to lack picturesqueness, yet it covers a large number of very necessary expenses. On the whole, the popularity of the General Fund is growing. The following letter, received by the treasurer of the Board, is an example of appreciation of this fund:

"It having been made possible, through God's goodness, for us to give something beyond our usual tithe, I am enclosing a draft for \$50 for the work of our Woman's Home Mission Board. I shall not designate any particular object but leave it to you to decide where to place it, viz., where the need seems the greatest. I know it is often a help to have money given to the General Fund, which seems more uninteresting, but which has to supply a multitude of needs. I feel the greatest point is to *give to the Lord*, and ask His blessing upon it."

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THIRTY-TWO years ago Miss Ida Boone inaugurated mission work for Mexican girls in Los Angeles, California. It was not long before this independent work was taken over by Los Angeles Presbyterian Society and fell into the lines of Presbyterian organizations.

She taught for twenty-five years in the school and had wonderful influence upon the Spanish-speaking girls. From that beginning has developed Forsythe Memorial School, housed in its beautiful new building. Eight churches in Los Angeles Presbytery are also felt to be the outcome of the work of Miss Boone, who for many years was the only Presbyterian missionary on this field. Seven years ago she gave up teaching but has been none the less active as missionary visitor for the school. This autumn she has severed her official connection with Forsythe Memorial School, but all who know her feel that she will continue to do a work which no one else can do, in the homes of the Mexican people.

When she gave her last official report at the monthly Presbyterian Society meeting of Los Angeles, the women presented her with a purse of gold as a slight recognition of their great love and appreciation for one who has

given many years to the development of this fine work in the city of Los Angeles. May Miss Boone long be spared to see the results of the seed she has sown.

✠

BECAUSE too many good American citizens forget that there is a child labor problem which could be changed by a big, strong pull all together, the National Child Labor Committee announces that January 22, 23 and 24 will be Child Labor Days. The first day will be observed by synagogues, the second by churches and Sunday schools, the third by secular schools and clubs. Last year 9,000 organizations recognized the day.

Child labor in the United States is one of the big national problems that can be touched by legislation. More than 50,000 children would be at once eliminated from industry if a fourteen-year age limit were enforced in factories and a sixteen-year age limit in mines. Another 100,000 children would be affected if for children under sixteen an eight-hour day and no night work in factories were the law. Child Labor Day is to be observed that the country may be reminded of these conditions and of the pressing legislative issue. The committee urges a Federal child labor law. Information may be secured from their New York office, 105 East 22d Street.

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THE pictures of presbyterial treasurers, shown in these pages, represent several types of our efficient officers throughout the country, and we know that all will enjoy looking into their faces. Until she retired from office in May, 1915, Mrs. George Hill was the only treasurer that Blairsville Presbyterial Society had known. She had served for forty years and was greatly honored and beloved. She is now treasurer emeritus of that society. Miss Fanny Childs, the presbyterial treasurer now longest in office, says: "It seems a good deal to acknowledge that I have just finished thirty years of service, but you see I was only a child—and am still the same!" When she was elected, Mrs. M. E. Boyd was treasurer of the Woman's Board, then called the Woman's Executive Committee. Mrs. Darwin R. James was living in Washington, and it was through her that Miss Childs started in the path of treasurership. She still remembers how frightened she was at her first meeting; even while sitting still, waiting to give her report, her knees were fairly knocking together. Here is encouragement

for all beginners, for Miss Childs was soon past that stage and doing fine work. To-day the very best methods for treasurers and the freshest way of putting things are evident in her work. She is a treasurer of whom we are proud.

Mrs. Austin P. Speed also represents the treasurers who have been long in the work and are still giving efficient service. She says: "I have been thankful all these years that I have been able to do a little in this way for our great mission work. Of course it takes time, but I have never found it a burden, but always a pleasure." Miss Ruth Marsh represents the young trained business women of our land. Although a successful and busy woman in the world of affairs, she finds time to be a presbyterial treasurer and puts good business methods into practice in missions. Miss Mary R. McCord is the presbyterial treasurer through whose hands passes the largest amount of money. During the past year she forwarded to the treasurer of our Board \$19,653.45. All will recognize that a vast amount of work is entailed in her service of love.

Two years ago, at the time of her resignation, reference was made in these pages to the beautiful work of Mrs. Anna M. Robinson, for thirty-five years treasurer of Philadelphia Presbyterial Society. Although

not now in office we can but think of her as we consider our faithful officers. Hers was a leading and inspiring spirit.

Mrs. John Sinclair was the first treasurer of New York Synodical Society in the days when that society handled funds. When New York Presbyterial Society was established she was made its first treasurer. Her office as treasurer led to her connection with the Woman's Board in the fall of '82, when it was known as The Woman's Executive Committee and had headquarters in Center Street. Mrs. Sinclair has been a valued member of the Board through all these years.

Mrs. Walter McKirahan is treasurer of a presbyterial society composed mainly of missionaries, and let it be said that Utah's records are fine. The percentage of giving would put to shame many of our well-to-do and thickly populated regions. There are other presbyterial societies of this same type in North Carolina, New Mexico, Alaska and so on. Mrs. A. Bell is treasurer of our smallest presbyterial organization. In North Dakota, with long distances, scattered population, few church people and little ready money, her position has problems all its own. All cheer to the brave women who hold office and do their part in promoting interest in the difficult places!

## Those in Attendance on the Joint Home and Foreign Mission Conference Held in Chicago, Nov. 11-18

*See account of conference, page 58*

### BOARD MEMBERS AND OFFICERS

#### Foreign Boards

*Philadelphia.*—Miss M. E. Hodge, Mrs. E. B. Weitzel, Miss Mary E. Allis, Miss Gertrude Schultz (Field Sec'y).  
*Northwest.*—Mrs. Albert L. Berry, Mrs. Lincoln Coy, Miss Edith Moss, Mrs. Noble C. King, Mrs. A. V. Powell, Miss Clara W. Davidson (Field Sec'y).  
*New York.*—Mrs. W. E. Waters, Mrs. R. C. Morse, Mrs. W. P. Schell.  
*Southwest.*—Mrs. W. H. Bissland, Mrs. Joseph Dubbs, Mrs. C. A. Rosebrough, Mrs. Patterson Bain.  
*Occidental.*—Mrs. H. B. Pinney.  
*North Pacific.*—Mrs. B. A. Thaxter, Mrs. F. I. Fuller.  
*Secretary of Central Committee.*—Mrs. Halsey Wood.  
*Joint Home and Foreign Student Secretaries.*—Miss Isabel Laughlin, Miss Olga E. Hoff.

#### Woman's Board of Home Missions

Mrs. Fred S. Bennett, Miss Annie Hyatt, Mrs. Clarke Tillinghast, Mrs. J. S. Dickson, Miss Julia Fraser, Mrs. W. E. Geil, Mrs. E. K. Hopper, Mrs. H. C. Louderbough, Mrs. J. K. Mitchell, Miss E. Jessie Ogg, Miss Mabel G. Parker, Miss Florence E. Quinlan, Mrs. M. V. Richards, Mrs. C. L. Thompson, Mrs. D. E. Waid, Mrs. James A. Webb, Jr.  
*Administrative Officers.*—Miss Edith G. Long, Miss Dora M. Fish, Miss M. Josephine Petrie, Mrs. M. J. Gildersleeve, Miss Theodora Finks.  
*Field Secretaries.*—Mrs. J. W. Aldrich, Mrs. Guy S. Davis, Miss Abbie H. J. Upham, Mrs. D. E. Wiber.  
*Woman's Department of the Freedmen's Board.*—Mrs. W. T. Larimer.

#### SYNODICAL DELEGATES

Alabama.—Mrs. Walter M. Crawford, Mrs. J. K. Thompson.

Arizona.—  
Arkansas.—Mrs. R. T. Phillips, Mrs. C. E. Hayes.  
Baltimore.—Mrs. M. V. Richards, Mrs. Edw. Stinson.  
California.—Miss Julia Fraser, Mrs. R. W. Cleland.  
Colorado.—Mrs. J. G. Klene, Mrs. E. H. Silverthorn.  
Idaho.—Mrs. J. H. Barton.  
Illinois.—Mrs. A. G. Beebe, Mrs. C. C. Brown.  
Indiana.—Mrs. F. F. McCrea, Mrs. W. P. Sidwell.  
Iowa.—Mrs. S. J. Brown.  
Kansas.—Mrs. L. L. Uhls, Mrs. W. E. Hutchinson.  
Kentucky.—Mrs. E. S. Porter, Mrs. I. H. Goodnight.  
Michigan.—Mrs. J. K. Mitchell, Mrs. B. P. Graves.  
Minnesota.—Mrs. W. C. Weld, Mrs. C. W. Williams.  
Mississippi.—Miss Kate McGuire.  
Missouri.—Mrs. G. P. Baity, Mrs. Austin D. Wolfe.  
Montana.—Mrs. H. S. Buell, Mrs. C. E. Passmore.  
Nebraska.—Mrs. J. B. Butter, Mrs. E. C. Babcock.  
New England.—Mrs. David McInnis, Mrs. A. McD. Paterson.  
New Jersey.—Mrs. C. L. Thompson, Mrs. H. C. Olin.  
New Mexico.—Mrs. C. M. Blackwell.  
New York.—Mrs. C. T. North.  
North Dakota.—Mrs. Oliver C. Johnson.  
Ohio.—Miss Helen Keil, Mrs. U. S. Bartz.  
Oklahoma.—Mrs. W. A. Knott, Mrs. G. D. Willingham.  
Oregon.—  
Pennsylvania.—Mrs. W. E. Geil, Miss Sarah Lowrie.  
South Dakota.—Mrs. M. E. Van Nuys, Mrs. H. P. Carson.  
Tennessee.—Mrs. T. A. Wigginton, Mrs. A. H. Daily.  
Texas.—Mrs. W. B. Preston, Mrs. J. P. Owen.  
Utah.—Mrs. G. W. Martin.  
Washington.—Mrs. D. R. McClure.  
West Virginia.—Mrs. G. I. Wilson, Miss Marie Carrothers.  
Wisconsin.—Mrs. W. O. Carrier, Mrs. W. J. McElroy.



## In Memoriam

**K**ATE McBETH! How much the name means to the friends of the Indian, and how much more to the Nez Percés themselves. On October twenty-ninth, at Lapwai, Idaho, where for thirty-six years she has carried on her wonderful work among these Indians, Miss McBeth received the heavenly summons.

Her sister, Miss Sue McBeth, who died twenty-two years ago, established a work for the theological training of Indians and Miss Kate McBeth continued that work. Noble results in the lives of Indian ministers are a memorial to these sisters. One of their boys, Rev. Mark Arthur, who preached the funeral sermon on the text, Acts 9, 36-39, said of Miss Kate McBeth: "To-day we have something better than coats and garments to show for the work of our beloved Miss McBeth, for I see sitting before me redeemed souls won to Christ through her gentle ministry." This rare woman lived more than eighty years and worked to the very end for her Master.

At one of the devotional services held in Chicago in connection with the Home and Foreign Mission Conference, the leader, Miss Julia Fraser, made the service a memorial to Miss McBeth. Having many times since childhood visited this missionary, she spoke with deep feeling. A beautiful feature of the service was that she called upon the synodical president of Ohio, the state in which the veteran missionary was born, to read the Scripture, and upon the president of Wisconsin Synodical Society, the society that had supported Miss McBeth for over a quarter of a century, for a personal message, while the closing prayer was offered by a representative from Idaho, the state in which Miss McBeth had lived and accomplished her glorious work. Larger reference to Miss McBeth's life and work will be made in the Indian number of this magazine.

In November, Rev. Samuel E. Wishard, D. D., was called to his reward. As a worker for home missions and for the past fifty-eight years one of

the prominent ministers of the Presbyterian Church he was widely known and honored. Among many distinctions, he was the oldest living graduate of Wabash College. After graduating from Lane Seminary, he began his ministry in 1857. As synodical missionary for Kentucky and later for Utah, Idaho and Montana, his vigorous work marked him as one of the rugged, clear-brained, staunch men of our denomination. For the past ten years he had made his home in Los Angeles, and it was not only his delight, but the delight of his hearers, that he preached frequently in spite of his retirement from active service. Though ninety years old at the time of his death, his mind was keen and his body strong. To the very end of his career he gave the pure, true gospel, with a mind and heart that touched the pulse of the day.

All honor to this grand old man of the Presbyterian Church!

Dr. Susan LaFlesche Picotte was born in an Indian tepee on a wild, unsettled Indian reservation before Nebraska had become a state, and lived the nomadic life of her people during her early years. Later she attended mission and other schools and at the age of twenty entered the Woman's Medical College of Philadelphia, graduating at the head of her class. She returned to her people of the Omaha Indian Reservation, where, as Government physician, she treated practically every Indian in the whole Omaha tribe, numbering 1300. Later she was commissioned as medical missionary by the Presbyterian Board of Home Missions. A fine hospital stands as a tribute to her enterprise and persistence. In helping her people her strong personal Christian influence counted quite as much as her medical work. Through a protest which she led, sale of liquor in towns on the Omaha and Winnebago Reservations is forever prohibited in the title conveyances. Her death takes from her people a noble and remarkable woman and their foremost leader. She leaves two sons well trained and entering promising manhood.

## Money for Missions

By Mary Parker

**I**N its early days the young women's society of the Fourth Avenue Church of Louisville, Kentucky, was neither enthusiastic nor popular. The seven or eight members did "their duty" by it, attended the meetings with a certain regularity, worked through the two study-books each year, and divided their money between Home and Foreign Boards with impartiality and indifference.

Thus time passed for three or four years and then two things came to be—a new president, and a new object of interest. It was psychological, their coming at the same time, and it had a delightful effect. It roused the bored and started them to doing things. First came the new presi-

dent, a capable, clever young matron, full of executive ability, and expecting us to do something; and then came our synodical president, suggesting something for us to do. She had a hobby—*Kentucky must help Kentucky*—and she expected every society in our Kentucky Presbyterian churches to ride it with her. She told us about the needs of our schools up in the mountains; about the girls—such nice, bright, pretty girls (her girls are always pretty) who wanted a chance; and about the many, many who had been turned away from our schools because there was not money enough to give them that chance. She made us feel ashamed of ourselves; we determined then and there to take one girl in hand and "raise" her.

Did you ever adopt a child? Then you know just how we felt. There were ten of us to take care of her, but we thought that we must have at least ten more. So we went out into the highways and byways to look for new members and it wasn't any time before we found them.

But it required more than members to support a growing girl; it required money. So we did the usual thing: we discussed the question of an entertainment. It didn't take long to settle it. "No entertainment for us!" The church had had entertainments without number and the entire congregation was in revolt. If only we could get an honest job, we'd take it!

Now you know if you really want something to do and look for it, you find it. We did. Our president is the wife of a doctor, a tuberculosis specialist, and she led us to the discovery that the city had opened its new Fresh Air School, that it needed Esquimau suits for winter use, that Marshall Field had already supplied them with fifteen, and they needed fifteen more. How would it do to put in a bid, and get the contract away from Marshall Field?

It was positively thrilling to compete with a concern with a capital of \$25,000,000—and do you know, we beat them! I wonder they didn't make an assignment under the blow! We underbid them by just enough to get the contract, and yet not enough to make us wish we had asked more. It was very satisfactory.

Then we got to work. Did you ever make an Esquimau suit? Take our word, it is not easy, and when there are fifteen of them, piled up in front of you, waiting to be made—and you don't know a thing about tailor work anyway—you need the courage and ambition of a hero, and a sense of humor strong enough to operate under the most adverse circumstances.

The suits are made according to an exact pattern (we had to call a tailor in to cut the pattern). There were the little trousers, coming down to the feet (for girls as well as boys), and there was the little jacket, with its hood and belt and pockets. Marshall Field's were gray, bound and trimmed with red braid; ours were the softest, prettiest brown—and we want you to know that the children all begged for ours.

It took us weeks to make them, working every Wednesday from ten in the morning till black dark in the evening. We had a purchasing committee, who saw to it that everything we needed was bought *before* we got there, instead of afterward, and then we had a "forewoman" who bossed everybody, distributed the work, and saw to it that everybody kept busy. She usually resigned two or three times each day, but we didn't pay the least attention to that. The buttonholes made us very anxious, for they were always *round*, and you know the law requires that buttonholes shall be long. At last we went out and borrowed a real old-fashioned buttonhole maker, and then we breathed easy.

As I said, it took us weeks to make them, and the pay, which sounded so large and easy before we began, seemed positively diminutive with the memory of those needle pricks behind it, but you can't imagine how pleased we felt when we received that first check from the Louisville School Board, and when, about a month later, they sent us another order for fifteen suits, we tasted the delight of a large success.

The city can't keep on needing and ordering Esquimau suits, so we had to have something else to do. We have taken orders for fruit cake, made by a "famous old recipe"; we have made the darlingest "sand suits" for babies who have sand piles; we have hemmed tablecloths and napkins and window curtains—and hung the curtains; we have made nurses' aprons and maids' aprons; we have also made maids' dresses.

Our largest order came last spring. We secured the contract to make three hundred pairs of pajamas for the Tuberculosis Sanitarium. When the three hundred pairs of pajamas were commenced it staggered the entire congregation. It was late spring, they had to be ready for summer use, and we all had many outside interests to take our time. But we did it! We not only worked our own regular day each week, but we had "pajama teas" at the various homes, we turned bridge parties into "pajama parties," and we got people to sewing on pajamas who had never realized our existence in the church before, who didn't know that there *was* such a thing as a tuberculosis sanitarium, and who didn't usually consider pajamas proper garments anyway. We talked pajamas; we cut up bolts and bolts of material into pajamas; we had them piled up in any old place around the parish house, only respecting the church, the chapel and the pastor's study. We made such an impression on the sympathetic congregation that offers of assistance came in from all directions! "Send me four pairs to make," "Send me six," "Send me eight," etc. Women came to our meetings to help that never came before, and may never come again—but they won't forget us. Even now, in October, they are asking, "What are you going to do this winter? I'll help you if you get stuck." And as for the pastor, he says nobody can say anything against our organization to him; it is the hardest working business firm in town.

Now and then we are out of pay work, but we are always busy. We have to make the clothes for our adopted mountain child, and we find she requires a good many. Sometimes it almost seems as if we were dressing twins or triplets.

I wonder if you are asking yourself how much money we make by all this work and scramble. Well, I'm not going to tell you. It would be a bad policy on my part, for it might discourage you from going and doing likewise. We have trebled our gifts to missions, but that isn't saying much. The great gain is in interest aroused, faithfulness to a job under all circumstances, and a new loyalty to the church. The society is of assorted ages, but we have found a need for all of them. Several of our girls have been debutantes, several have been students of kindergarten, some are mothers with babies, and all have many outside interests to draw them away—but they come, and they work, and they *like* it. They have the satisfaction of *accomplishing* something. A real need for help in a real work makes an appeal that no amount of begging "Come to the meeting" can do.

One phase of the question of our "going into business" is our mission study. Last winter the president tried to slip in just one chapter of the mission-study book at each meeting. This winter we are going to do better.



# Home Missions in Action

## STUDY OUTLINE ON CHAPTER FIVE: AN INTEGRATING FORCE

By Mrs. D. B. Wells

"THAT they may be one, Father, even as we are one!"

The ultimate ideal: one in spirit, one in desire, one in purpose, with diversities of service. Integration is one of the strong, silent, continuous forces at work in building up the Kingdom of God. It is the law of the Divine, as its opposite is the law of Nature. To maintain life in any form requires a struggle; death is easy. The power of a struggle is measured by the number of forces co-operating. Proverbs and axioms to this effect are numberless: "Unless we all get together, we shall all get left." "Unless we all pull together, we shall all pull apart." The signers of our national Declaration of Independence were told, after they had affixed their signatures: "Now, gentlemen, unless we all hang together, we shall all hang separately."

*Has the Church realized the value of this power in her missionary activities? What is its value? What results does it secure?*

It dissipates racial hatred; creates friendliness; produces united effort; enlarges the vision of possibilities; ennobles ideals; increases accomplishment; puts real meaning into "brotherhood"; promotes progress; manifests the Christ-spirit; leads to union with Christ. The underlying cause of the lack of any one of these conditions is ignorance of the truth, about one another, about facts.

*How shall the truth be made clear and union developed?*

Through knowledge, through contact, through sympathy.

Prejudice is literally pre-judgment; that is, an opinion formed *before* knowledge; its best and surest antidote is contact with the facts, or the personality.

*Why is there so great and special need in our country? Because of:*

1. The varied character of our population, and its tendency to group-segregation. This leads to isolation and prejudice. Do not forget the wise words of our President: "You cannot be an American if you think of yourself in groups. America does not consist of groups. Think first of humanity."

2. The importation of old-world enmities, which form a portion of every immigrant's luggage, invisible, intangible, but more real to him than anything else he brings with him. And this is strongest in the women, because they live more to themselves, and are not thrown into contact with work-mates or school-mates.

3. Race competition; as between natives of the various Balkan States, between Greeks and Turks, Austrians and Hungarians, Italians, Serbs, Chinese, Japanese, Hindu, and almost universally between Oriental and Occidental.

4. Language barriers, which prevent mutual understanding. Here again the women are at a disadvantage. The men are compelled to get some smattering of English as they work in the

shops; and the children at school. The "friendly visitor" who can speak their own language can heal many a quarrel, and soothe many a sorrow. Moreover she can help to raise the low ideals of living that have been brought from the old country and introduce new standards of cleanliness, food, and dress.

5. Religious diversities, which are so often matters of race habit, rather than of conscientious conviction. Here Christ's law of attraction, not compulsion, must be practiced. A wonderful illustration of this work and its success may be found in the life and activities of the "American International Presbyterian Church" of New York City. In this church there are six deacons and six elders, this body of workers being composed of two Russians, two Ruthenians, two Hungarians, two Italians, two Englishmen, and two Americans. Often interpreters are needed in Board meetings. Every Sunday there are five preaching services in as many languages; yet all unite in the regular communion service. Among the races present on a recent Sunday at such a service were both Russians and Hungarians. The pastor said to them: "Think of it! In Europe your brothers are fighting each other, and here you are communing together." The reply was: "Yes, we are glad of it. This is better."

*Would good "team-work" help in the cause of civic community righteousness, temperance, church-growth, soul-saving? Do "fusses" in a church weaken its power for good in its field?*

Perhaps we need curbstones to define our denominational limits, but surely we ought to spend no strength in rearing high fences; it is too much needed elsewhere.

*What forces are working against this law of the Kingdom?*

Exploitation of labor by capital, instead of union for the best interests of both. In a plant where the spirit is, "Look not every man on his own things, but every one on the things of others!" there are no strikes and riots.

Occupational organizations which see but one side to any question, and will not admit arbitration; which use race antipathies and factional prejudices for personal ends.

Putting the dollar above the health or safety of man, woman, or child.

The bitterness of anarchy and socialism.

*What agencies are helping to strengthen the oneness of the Kingdom?*

All really Christian activities, which live the principles of Christ in love to one's neighbor. Turn again to the definitely stated platform of the Federation of Protestant Churches in America. You will find it on page 35 of Mrs. Bennett's booklet of last year, "Home Missions and the Social Question."

*What power is sufficient unto these things?*

The last chapter of our book provides the answer.

# Turning the Leaves

A 1916 MESSAGE TO YOUNG PEOPLE

M. Josephine Petrie, Secretary

## Leaf Number One

It was in a Pullman car. Twelve women, physically and mentally conference-wearied, faced toward the East. As the train moved from the station twelve sighs of relief echoed through the car, and each unit separated from the rest of the dozen for a twenty-four-hour's rest—too fagged even to watch the restless snowflakes flying past the window. But listen! What is this whisper in the ear of the inert young people's secretary? "To-morrow is the 20th. Where is your article for the January HOME MISSION MONTHLY?" The small personage moves quietly down the aisle—perhaps to rouse some other slumbering conscience—and the aforesaid secretary painfully endeavors to collect her scattered forces. The effort is fruitless. The 20th comes! Still ten hours from New York and "nothing doing." Three hours left! One more struggle and—the result!

## Leaf Number Two

A New Year! A Joyous Year! New opportunities! Renewed promises! As we turn the page those who are of the Christian Endeavor army should take account of the stock reserved last July in the pledge made for "a million new members" and "a million new dollars for missions." How many new members, and how many new dollars does your inventory show at the beginning of 1916?

## Leaf Number Three

The recent Chicago conference of Women's Boards is referred to elsewhere in the magazine. Although no definite action can be reported until recommendations are adopted by the seven Boards concerned, work for young people occupied such an important place on the docket that to make no reference to it would be a serious omission. Westminster Guild questions were thoroughly discussed and Miss Allis, chairman of the Westminster Guild Council, was present to answer questions. The following will go into effect immediately: "The W. G. Council meeting called for January, 1916, will be postponed until further notice, and the present officers and policies will hold over until further action is taken by the interested Boards."

There were four Board secretaries for young people's work present, six field secretaries—all vitally interested in all branches of this service, and five synodical presidents who had proved their ability for that office by their efficiency in work with young people. Watch for further reports of this council meeting, which gave earnest consideration to all phases of work for young people. The year 1916 should be a "record breaker" in plans for unifying and simplifying methods of administration.

## Leaf Number Four

Missionary programs for the Christian Endeavor monthly missionary meetings are assured. Six of them will be on the topics assigned by the United Society of Christian Endeavor, and the others will combine the chapters of "Comrades in

Service" and the monthly Board topics. Then there are always the leaflets on our field work and helps for the regular and special meetings. Where is the "big sister" who keeps informed for the sake of the young people of her church?

## Leaf Number Five

But missionary women cannot be idle even in a Pullman car, and a postponed leaflet is the result of that same journey. Mrs. D. E. Waid, of the Woman's Board, and the writer have used similar outlines in conducting conferences and the combined ideas have now been woven into a publication which we call a "Missionary School of Methods." The suggestions are intended for leaders of conferences or "Round Tables" held in connection with synodical, presbyterial or local gatherings. Lessons for discussion are assigned to classes in history, geography, arithmetic, grammar, language. "Special Supplementary Subjects" treat of domestic science, drawing, dramatics, calisthenics, music, nature study. Attention is also called to the "Opening and Closing Exercises."

## Leaf Number Six

A hint from Phoenix, Arizona: "Last month our mission band graduated six girls into a Westminster Guild Circle \* \* \* A few boys came regularly to our band meetings and we gave them an 'understanding' sort of girl as leader, and have now organized them as a 'Boys' Congress of Missions.'" (See H. M. M., August, 1913.) They are very enthusiastic. May we hear what others are doing for boys? Shall 1916 make history in this line of service?

WILL YOU HELP "TURN THE LEAVES"  
FOR THE YOUNG PEOPLE DURING THIS  
YEAR OF 1916?

An Ideal Gift for

Boys and  
Girls



THE ONLY JUNIOR PRESBYTERIAN MISSIONARY MAGAZINE SHOULD BE IN EVERY SUNDAY SCHOOL AND HOME, AROUSING INTEREST IN OUR MISSIONS

Attractively illustrated monthly.  
25 cents a year

Room 1113, 156 Fifth Avenue, New York





By S. Catherine Rue

**A** NEW CHANCE COMES with the opening of every year. A new chance to refurbish old methods, to adopt new ones; a new chance to "turn over a new leaf" and write a record of success instead of the record of half-finished tasks that the "old leaf" exhibits. Let us seize the new chance that 1916 brings in a spirit of rejoicing that it is granted unto us, and let us put a buoyancy into our efforts that shall create such momentum in the work of the year as shall increase our standards for all future time.

\* \* \* \* \*

THE SPECIAL CHANCE offered to secretaries of literature who desire to magnify their office at the opening of this new year is in the STAR PLAN. Resolve on January first to bring your society up to the standard of this plan by April first and begin at once to win results. The plan has been so enthusiastically received throughout the country that a large increase in the use of all kinds of home mission literature is anticipated. It is to be hoped that no society will miss its opportunity to have a part in this work.

\* \* \* \* \*

The topic for this month is timely. Its development should help societies to forecast their financial totals for the end of this fiscal year, and to plan for those of 1916-17. The most helpful publications for the consideration of the general financial needs of the Woman's Board are the "Treasurer's Report" and "Queries," both of which can be had without charge. A full set of inspirational aids on the topic is to be found on the last page of the cover of this issue. Any society wishing to emphasize in connection with this topic the special schools to which its support is being contributed

may secure the leaflets regarding them, or in case such are not available recent letters will be supplied.

\* \* \* \* \*

Our best seller for this past month is the Prayer Calendar 1916, price ten cents per copy. The largest number sent to one local society is seventy-seven copies; another ordered forty; another thirty-eight; and many societies have ordered twenty-five. The largest number sent to a presbyterial secretary of literature is four hundred copies, and she writes after receiving her order:

"I have always looked upon our Prayer Calendar as a wonderful little book, but this year it has outdone itself. What a help and inspiration it will be to every missionary woman, and we pray that through it many may be converted to the blessed Gospel of Missions."

\* \* \* \* \*

"The Annuity Gift vs. the Bequest" is a leaflet put out by our treasury department regarding the matter of the investment of money in the equipment of youth for Christian service. It should be placed in the hands of women who would be likely to make such investment.

\* \* \* \* \*

Those who inspect our colored post-cards pronounce them the best obtainable in the vicinity of our headquarters. We have taken great care to select subjects that represent conditions on mis-

sion fields and we think they should be valuable for many uses in all grades of missionary societies. Our Indian subjects are considered especially fine. We will send an assortment of twelve for twenty cents; twenty-five for forty cents.

## WANTED

BEFORE JANUARY 31, 1916

---

**1000 SUBSCRIPTIONS @**

**\$1.00 EACH FOR**

**ONE COPY OF EACH**

NEW LEAFLET PUBLICATIONS of the  
WOMAN'S BOARD OF HOME  
MISSIONS

SUBSCRIPTIONS CONTINUE UNTIL  
MONEY IS EXHAUSTED

---

**SEND YOUR NAME NOW**

## Suggestions for Programs on the Treasury

### Devotional Period: God's Financial Plan

*The Call for Money:* Malachi, 3:10.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

*A Giving Society:* II Cor. 9:7.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

*A Thought for Each Giver:* I Tim., 6:7.

"For we have brought nothing into this world and it is certain we can carry nothing out."

*A Charge to the Rich:* I Tim., 6:17, 18.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate."

*How Shall Each Member Give?* Romans, 12:8; Matt., 10:8.

"He that giveth, let him do it with simplicity."

"Freely ye have received, freely give."

**Prayer**—"Thy Kingdom Come." "Individual Responsibility."

### Mottoes—

"Don't say you are 'all for Jesus,' when you seldom give one dollar to missions."

"It is no use to wait for our ship to come in unless we have sent one out."

"A man or a dollar will go farther on the mission field than anywhere else in the world."

"The relation of money to missions is a vital one."

*Note.*—Have the above mottoes printed on white paper, 24x36 inches, and hung where the audience cannot fail to read and in many cases profit by the printed suggestions.

**Topics for Short Papers** or talks may be selected from the following: Doubling the mission dollar. The King's treasury. Tithing. Treasury needs. "Neither will I offer that which costs me nothing." Stewardship. Short biographies of two Americans that have consecrated their money to the Lord. Numbers plus consecration. Three women: the woman of darkness; the woman who carries the light; the woman who sends it. Systematic giving: time; talent; money. Systematic giving versus hap-hazard giving. Demand and supply of the treasury. Instances where natives give. How the world spends money. How Christians give.

**Topics for Discussion**—How shall we give? What our society might accomplish by systematic and proportionate giving. The standard to be attained.

**A Help for the Treasurer:** A novel method for societies that use the pledge system and pledge cards. Have the cards distributed at the beginning of the meeting and a large blackboard placed in front of those assembled. Before the close of the meeting, the president asks those present to fill out the cards, each woman stating the amount

of her pledge for the year's work, and making as large increase of pledge over that of last year as possible. These cards are collected by two reticent women and handed to the treasurer, who writes on the blackboard each pledge but never the name. Interest will be keen. Pledges are finally added, and the sum total that will be received, stated. It makes people realize how other people give and is found to be an incentive to larger gifts.

### Concerning the Collection:

"There never was a day that did not bring its own opportunity for doing good."

"The measure of self-denial that one is ready to suffer is the measure of the love that is in one's heart. Money is a blessing if honored as a trust and used as entrusted to us by God for His service."

Arranged by MRS. HORACE M. HILL

## Aids in Securing Subscriptions

Do you wish aids in securing subscriptions to the HOME MISSION MONTHLY?

For the asking you may have envelopes to hold the amount of the subscription so that it may be placed on a collection plate or collected at a meeting. There are also miniature copies of the cover of the magazine which bear on the back an invitation to subscribe. These may be distributed at meetings, or at a missionary luncheon or tea, accompanied by the envelope. Sample copies of back numbers of the magazine may also be had.

## Prompt Quarterly Payments

As secretary of our local society, I wish to tell you what our local treasurer does to meet payments. When she has not the amount needed to meet our pledge she borrows the lacking sum and sends on the amount due. It happens that she can do so without paying interest, but she would do the same, I believe, in any case. How much better than making the Board borrow and pay interest! If local treasurers would put it up to their own societies that if they didn't pay promptly they would have to pay interest too, it would, no doubt, help matters.

ELLA ALLEN DODD, Clinton, N. Y.

## Program for Indian Meetings

### THE FIRST AMERICANS

**Hymn**—All Hail the Power of Jesus' Name (4 min.)

**Opening Prayer** by leader—(3 min.)

**Business Session**—(15 min.)

**Devotional Service**—(15 min.)

Scripture illustrating the only acceptable motive in service for Christ:

St. John's Gospel, Chapter 15, verses 1-17, and Chapter 21, verses 15-17.

Short period of silent prayer, followed by sentence prayers which have been requested of different women at least one week before the meeting.

**Hymn**—"I Gave My Life for Thee," (Soft and low.)



Statement of the subject of the meeting by the president:

The North American Indians.

Four five-minute talks or readings given from the front of the room.

(a) Historical survey of early colonial days with their picturesque setting. The period of conflict and conquest.<sup>1</sup>

(b) The Indian and his problem.

The present period of co-operation and amalgamation.<sup>2</sup>

(c) The solution of the problem.

The Indian needs schools and churches.<sup>3</sup>

(d) The Church's opportunity in this matter.<sup>4</sup>

Hymn—"Oh, Zion, Haste." (3 min.)

Mizpeh Benediction—(1min.)

1 In Red Man's Land.

The American Indian on the New Trail.—*Thomas C. Moffett*, Chapter II.

2 Account of transformations wrought under Eliot and Brainerd.

3 Pamphlets of Woman's Board of Home Missions.

156 Fifth Ave., N. Y. C.

4 Betty Visits the Indians. Katharine R. Crowell, Parts I and II.

A first week at Tuscon Indian Training School. Woman's Board of Home Missions.

Annual report Superintendent of Schools, Woman's Board of Home Missions.

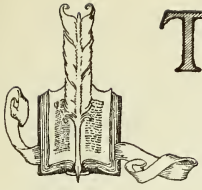
MARY READ JACKSON

## Receipts of Woman's Board, October, 1915

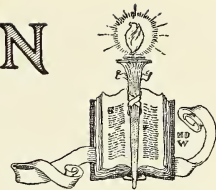
	Current work & bldgs.	Immi- grant work	Freed- men		Current work & bldgs.	Immi- grant work	Freed- men		Current work & bldgs.	Immi- grant Work	Freed- men
<b>Alabama</b>				<b>Montana</b>							
Birmingham... \$31.50				Helena..... \$9.40		\$4.20			Wooster..... \$156.66		\$45.85
<b>Arizona</b>				Yellowstone.... 14.00					Zanesville..... 133.37		71.97
Phoenix..... 67.00				<b>Nebraska</b>					<b>Oregon</b>		
<b>Arkansas</b>				Kearney..... 189.50		96.50			Grande Ronde. . 27.55		19.00
Little Rock.... 15.20				Nebraska City. 146.00		70.00			Pendleton..... 1.90		.95
<b>Atlantic</b>				<b>New England</b>					Portland..... 209.95		124.45
Fairfield..... \$15.50				Boston..... 95.00		41.00			So. Oregon..... 14.25		6.65
<b>Baltimore</b>				Conn. Valley... 361.00		89.00			Willamette..... 96.90		42.89
Baltimore..... 300.00				Newburyport... 36.00		8.00			<b>North Pacific Board</b>		
Washington City 866.35				Providence..... 40.00		17.00			Synodical..... 9.88		
<b>California</b>				<b>New Jersey</b>					<b>Pennsylvania</b>		
San Francisco... 20.00				Elizabeth..... 433.50		33.00			Beaver..... 82.00		
<b>Colorado</b>				Jersey City..... 124.00	\$17.00	2.00			Butler..... 351.75	\$9.00	127.50
Boulder..... 4.00				Monmouth..... 209.75		12.00			Carlisle..... 1,775.66		301.50
Pueblo..... 252.22				Morris &					Chester..... 50.00		
<b>Idaho</b>				Orange..... 532.13	10.00	30.00			Clarion..... 285.80		146.05
Boise..... 22.80				Newark..... 296.00					Erie..... 155.25	297.90	112.00
Kendall..... 16.15				New Brunswick. 460.55		180.50			Kittanning..... 214.31	14.00	68.00
Twin Falls..... 15.20				Newton..... 90.60					Lehigh..... 71.42	95.00	68.02
<b>Illinois</b>				West Jersey.... 295.00					Phila., North.. 629.90	143.85	55.50
Bloomington... 230.00	\$0.50	98.00		<b>New Mexico</b>					Pittsburgh..... 286.50		132.50
Ewing..... 81.88		.12		Santa Fé..... 10.00					Redstone..... 277.75		144.60
Freeport..... 115.00		38.50		<b>New York</b>					Westminster... 100.00		
Mattoon..... 49.58		131.86		Albany..... 457.50		75.50			<b>Tennessee</b>		
Peoria..... 199.00		85.00		Binghamton.... 41.00		5.00			French Broad... 32.61		31.50
Springfield... 278.65		55.30		Brooklyn..... 262.15	55.00				Union..... 138.00		45.00
<b>Indiana</b>				Buffalo..... 562.80		364.00			<b>Texas</b>		
Fort Wayne.... 50.00				Champlain..... 102.00		7.00			Synodical..... 22.00		
New Albany.... 69.30	7.35			Chemung..... 157.50		64.00			Houston.....	12.45	
<b>Iowa</b>				Genesee..... 56.00		18.00			Austin..... 2.70		
Cedar Rapids.. 236.64		73.50		Geneva..... 132.00		178.11			<b>Washington</b>		
Des Moines.... 208.40		83.75		Hudson..... 44.00		43.00			Bellingham.... 20.42		7.60
Iowa City..... 100.00		100.00		Long Island... 174.40		16.00			Cent. Washgtn. 128.96		27.55
Sioux City..... 295.50		89.50		Nassau..... 212.00		51.00			Columbia River. 21.38		11.40
Waterloo..... 72.55		25.00		New York..... 450.50	217.50	95.00			Olympia..... 35.15		18.05
<b>Kentucky</b>				Niagara..... 291.25		10.00			Seattle..... 86.45		43.23
Ebenezer..... 68.00				North River... 214.50		32.00			Spokane..... 56.67		27.48
Logan..... 49.00		7.00		Otsego..... 99.00					Walla Walla... 44.65		17.10
Louisville.... 209.00				Rochester..... 2.00					Wenatchee..... 31.35		12.35
<b>Michigan</b>				St. Lawrence... 66.00		18.00			<b>West Virginia</b>		
Detroit..... 431.00	247.89	157.75		Syracuse..... 88.00		70.00			Parkersburg... 102.50		
Flint..... 49.00		3.00		Troy..... 243.00		118.00			<b>Wisconsin</b>		
Grand Rapids.. 47.00		31.00		Utica..... 344.00		37.00			Chippewa..... 27.00	27.39	31.00
Kalamazoo.... 31.35		6.00		Westchester... 260.25		73.00			Individuals... 1,672.41		200.00
Lake Superior.. 71.00	10.00	5.00		<b>North Dakota</b>					Rents and sales. 461.00		
Monroe..... 26.50				Bismarck..... 3.25		3.25			Int. on permanent		
Petoskey..... 14.50		13.00		Fargo..... 5.48		1.37			fund..... 1,491.49		197.73
<b>Minnesota</b>				Mouse River... 6.00					Tuition, etc. . . 6,625.77		
Winona..... 12.00				<b>Ohio</b>					Specials, not a part		
<b>Mississippi</b>				Athens..... 69.00		15.00			of Woman's B'd		
New Hope..... 8.65				Cincinnati.... 310.70		79.50			Budget..... 229.03		
Oxford..... 21.05				Cleveland..... 313.00		51.50	144.00		Literature Dept. 1,082.03		
<b>Missouri</b>				Dayton..... 2.83							
Salt River..... 83.00		14.00		Huron..... 38.00		46.50					
				Lima..... 67.90		35.80					
				Mahoning..... 28.00							
				Maumee..... 144.88		30.85					
				Portsmouth... 50.00							
				St. Clairsville. 298.28		58.50					
				Steubenville... 143.50		24.00					

Total, \$37,845.81

DORA M. FISH,  
Treasurer.



# THE HOME MISSION MONTHLY



VOL. XXX

FEBRUARY, 1916

NO. 4

INDIAN  
SCHOOL  
GIRL  
HOLDING



ISIVIK  
CACTUS  
IN FULL  
BLOOM

## The Desert Indians and Their Food

By James F. Record, Ph. D.

WE have heard that "necessity is the mother of invention." Sometime in the remote ancestry of the Indians of the Great American Desert necessity led them to discover, if not to invent, food in the desert plants that would seem least likely to produce it. The knowledge has been transmitted to succeeding generations so that even to-day, when their cultivated crops of wheat and barley and corn fail for lack of rain, they turn to the desert plants for sustenance and those plants yield them a living. These plants are cacti, roots, fruit-producing trees, and weeds that bear a nourishing seed.

There are four varieties of the cacti which bear fruit. The sahuaro or giant cactus (Indian name, *há-á-sunth*) bears a fruit on the very top of the main trunk of the plant and occasionally on the end of the arms of the largest of the plants. When the plant is in bloom it looks from a distance as though it were wearing a white crown. The fruit of this cactus ripens in June, and frequently

whole villages of the Papagos camp at a *há-á-sunth* garden during the cactus harvest. These cacti frequently grow to a height of thirty and forty feet and seldom bear fruit before they have reached a height of fifteen or twenty feet. It is not easy to gather the fruit growing at the top of this thorny plant, but it is worth while to gather it, for the fruit is very sweet and makes a delicious syrup, which is stored in the earthen vessels (*ollas*) made by the Indian women. It is eaten with pinole and parched seeds from certain weeds.

The fruit of the giant cactus is sometimes made into a very intoxicating beverage. Before the Protestant missionaries went among the Papago Indians they held an annual Rain Feast during the cactus harvest, when great quantities of the wine were made and drunk. When the master of the feast pronounced the wine ready for use it was poured into large *ollas* holding fifty or more gallons and the men sat in a circle around it. There were four singers in the circle marking each of the





CARRYING A LOAD OF CHOO-A-LIM FRUIT IN THE KIÂ-HÂ

four points of the compass, who sang in turns to the gods of the winds. The god of the East wind sang first, then the god of the West wind, then the god of the North wind, followed by the god of the South wind. All in the circle drank of the wine at the close of each song. After the song to the god of the South wind drinking became general and dancing began, which ended in grossest immorality. It can be said to the credit of the Indians of Arizona that the Rain Feast is practically unknown among the present generation. The Papago Indians of Sonora, Mexico, continue the practice. The Indian who gave me this information is a man in middle life and he said that he had never attended but one of these feasts, and that in Sonora.

The *Opuntia arborescens* (Indian name, *choo-a-lim*) bears fruit in great abundance and, like everything else that grows on the desert, has thorns. This fruit is gathered with an instrument which resembles an enlarged wooden clothespin. It is collected by the women in great quantities and carried home in the *kiâ-hâ*, or burden basket. The thorns of this fruit are removed by a process of cooking, before storing. A pit is dug, a fire built in it, and stones placed on the fire. When the stones are heated they are taken out and salt-bush put in the pit, and on the salt-bush a layer of cactus fruit, and on the fruit a layer of heated stones; and so on alternating, cactus fruit and heated stones, until the pit is full, when another layer of salt-bush is placed on top and covered with earth. The cactus is allowed to remain over

night and when taken from the pit the thorns are soft and easily removed. The fruit is then dried and stored for future use. It is cooked again before eating, sometimes with salt bush or other greens, sometimes with milk and sometimes with meat. It is palatable and nutritious and forms a considerable part of the desert Indians' diet.

The prickly pear cactus (Indian name, *yîi*) bears a fruit on the top of the thorny slab. This fruit when ripe is a rich deep red and is covered with hair-like spines. It is used

to make a beverage which is not intoxicating and is very refreshing. The women also make a palatable jam of it. In gathering the fruit they make a brush of sage-bush with which they strike the fruit gently to remove the hair-like spines before plucking it.

The *îîvîk* cactus grows close to the

SAHUARO OR GIANT CACTUS  
INDIAN NAME, HÂ-A-SUNTH



CHOO-A-LIM, A FRUIT-BEARING CACTUS



YPI, OR PRICKLY PEAR CACTUS, WITH RIPE FRUIT

ground, so close that it is not easy to photograph. This bears a fruit which is eaten raw and for a delicacy rather than as nutritious diet. The *isíwik* plant held by the girl, as shown in the illustration, is in full bloom. She pulled the stamen out of the blossom, split it and put it on her ear lobe. When pressed the stamen exudes a liquid which serves as a glue to fasten it to the ear. As she put it on her ear she laughingly told us, "This is the Indian girl's earring."

The mesquite, besides furnishing wood and building material for the desert Indians, bears a bean in a pod. This, when green, is prepared for food much as we use the ordinary string bean. The mesquite bean, when dried, is ground on the metate and the flour is used for pinole and to make tortillas. The Indians are not so fond of the mesquite bean tortillas as they are of the tortillas made

from wheat flour which the women also grind on the metate. These beans are very nourishing and the range cattle like them. When the crop of mesquite beans is abundant, the Papago Indian and his stock fatten upon them.

If space permitted, I might tell of other native drought-resisting plants which furnish food, such as the tepary, a small white bean, *sáát*, a root resembling the sweet potato, *shóó-ă-văt* and *tááph*, seed-producing plants, and others.

It is hard to pluck a living from among the thorns and claws of the desert and doing it has made the desert Indians a hardy, independent people who do not ask charity from the United States Government. They ask only to be let alone on their desert land, and to be given schools for their children.

## The Legal Status of the American Indian

By Arthur C. Parker, Secretary of the Society of American Indians

IN 1910, of the 265,683 Indians in the United States, 72.9 per cent, or 193,811, came under the classification, "taxed." Only 71,872 were not taxed. The number taxed in 1890 was 58,806, or 23.7 per cent. Since "subject to taxation" means that the individual is a citizen and a supporting unit of the Government, it will be seen that a fifty per cent improvement has been made in twenty years. At this rate all Indians, with the possible exception of those of Arizona and Montana, will be classified as taxed in 1940.

\*The Indian and Citizenship, *The Red Man*, 1912: cf. Pub. S. A. I. 1912.

As Dr. McKenzie in writing on the census says:\*

"We are obliged to confess, however, that not all who are taxed are accorded the rights of citizenship, nor are all citizen Indians taxed. Nevertheless, there is a distinct, however intangible, change of status effected when the transition is made from the class of 'not taxed' to the class of 'taxed' or taxable."

Reservation Indians are broadly divisible into two grades, the pure ward and the allotted citizen-ward. The allotted Indian having his limited patent to a parcel of land is theoretically a "taxed Indian." The chances are, however, that he pays no taxes and has but a hazy notion of what true



citizenship means. A further review of the classes of Indians reveals the non-taxed ward, the taxed allottee, the non-citizen Indian, and the citizen Indian. Out of this classification, through natural and legal exigencies, all sorts of combinations arise to make definite status a difficult thing to determine. The result is confusion and endless litigation, to the congestion of the Indian Office and the delight of the claim lawyer. Another view of the inequality of status is shown by a survey of the Indians in the various states. Indians of like capacity and situation, as pointed out by Prof. McKenzie, in Oklahoma are citizens, in New York non-citizens. Allottees in Nebraska are citizens, in Wyoming non-citizens. The allottee Indian may or may not be a citizen according to the state in which he dwells, notwithstanding Federal control over all. In the state of Wisconsin, citizen Indians are wards of the nation; in Maine, of the state; in New York, Indians are wards of both state and nation. In North Carolina, 7,000 Indians are citizens of the state and not of the nation. But whatever the Government may intend by citizenship to the Indian, the Indian allottee usually finds the name a mere fiction, and that although a citizen of the United States he has a Federal agent ruling his destiny. In many cases this is most humiliating, as we might illustrate by examples. A consideration of these facts reveals the significant conclusion that no series of definite grades has ever been established that in a uniform way will lift the Indian from a state of pure wardship to complete citizenship.

In our attempt to civilize and assimilate the Indian we have neglected to afford him one of the most vital rights of mankind, that of a definite legal status. This has never been determined, and the Indian has been variously called a "domestic subject"\* and "a perpetual inhabitant with diminutive rights."† The Indian as neither citizen, alien, nor foreigner, has occupied and now occupies a precarious position in our national life.

\*Attorney General Cushman.

†U. S. vs. Bridlemon, 7 Fed. Report 898, et. seq. Gibbons vs. Ogden, 7 Wheaton 189, etc.

In his present state, wherein he is ruled over and thought for, he feels himself the insignificant non-represented minor and ward that he is. Not knowing what his rights are, or what will come next, he becomes chronically despondent, careless, and often degenerate. Out of an undefined status and the resultant uncertainty, springs the host of evils deplored by the church, the school and the Federal departments. These evils are treated with much solicitude by the moral and social forces of the country, but no one seems to recognize a deeper lying cause. Congress, urged by many petitions, steps in and legislates upon the symptoms of the disorder, failing likewise to see a cause beyond.

There is always confusion and anarchy if there is no definition of rights and obligations. There is demoralization and misery where there is incomplete or obscure definition, for then the very foundation of society is insecure. The feeling of insecurity as a conscious or subconscious factor means the coming of all evils. The reservation Indian has his heart strangled by the fears that beset him. He does not know what will happen next. He knows that something is being done to him and perhaps for him, but having little or no part in its initiation, his interest may be only a morbid one. He cannot help matters one way or the other. This produces a paralysis of every virile mental force.

The lack of a definite series of steps has led to much miserable confusion and prevented any true freedom. In realization of these facts the Denver platform of the Society of American Indians states: "Of all the needs of the Indian, one stands out as primary and fundamental. As long as the Indian has no definite or assured status in the nation, so long as the Indian does not know who and what he is, and what his privileges and duties are, there can be no hope of substantial progress for our race. With one voice we declare our first and chief request is that Congress shall provide the means for a careful and wise definition of Indian status through the prompt passage of the Carter Code bill." This paragraph affords an idea of what the Indians themselves, through their leaders and their friends, think of the matter.



# Race Leaders

By M. L. Girton  
Superintendent of Tucson  
Indian Training School



MRS. RANSIER AND HER PUPIL COOKS AT TUCSON SCHOOL

IF you examine a silver certificate of recent engraving you will see in beautiful script the name of Gabe Parker, Register of Treasury. "Gabe," as he was familiarly known while attending Henry Kendall College at Muskogee, Oklahoma, received all his education in a "Board" school. He was one of "Miss Crosby's pets," so the boys used to say. Miss Crosby, by the way, was the balance-wheel at Kendall for many years. After graduating from Kendall, Gabe became principal of one of the Government schools among his own people. While in school he developed his gift of leadership, and it was no surprise to his teachers that he gained considerable recognition among the educators of Oklahoma as an excellent school-man. He was appointed Register of Treasury by President Wilson, and while serving in that capacity was found by Hon. Cato Sells, U. S. Commissioner of Indian Affairs, who placed him at the head of the

Indian Agency of Oklahoma. I heard Mr. Sells speak of his appointment with a tinge of personal pride. Gabe is now filling that responsible position with credit. His ability as a leader of men appeals to those who are working under his management, and he has developed under trying circumstances an efficient and devoted band of employees.

In Prof. Lunholtz's book, entitled "New Trails in Mexico," you may find the picture and account of Josea Pablo, who served as guide for the naturalist. Josea received his entire education at Tucson Indian Training School, coming to the school when but a youth, with no knowledge of English. After finishing the course he became interpreter for Mr. Herndon, who was then superintendent of the school. In assisting the allotting agent in the assignment of over 320,000 acres of land, he rendered the Government valuable aid. He is a good carpenter and has worked under Superintendent Thackery in building schools among the Pima and Papago Indians. When Commissioner Sells and Governor Hunt made their trip among the Indians last summer, Pablo was selected as the best qualified man as interpreter and guide. When the Papago church was organized in Tucson, Josea became the first elder, which honor he still holds. He is becoming a successful rancher and is an excellent example of Christian manhood. His wife, Silepolla Garcia, is also a graduate of this school. She is an excellent home-maker.

The Pimas have had more advantages than have some of the other tribes in Arizona, and they feel that it is their duty to aid those who have not been so fortunate.



TUCSON INDIAN TRAINING SCHOOL BASEBALL TEAM



For a number of years, they have had their own missionary among the Apaches. This year at their camp meeting they felt that someone of their number should go among their nearer neighbors, the Papagos. After much prayer Narcisse Porter, another of our boys, volunteered to go, and recently he and his family moved among a people that will be extremely difficult to reach, for they have all the superstition and ignorance found among Indians of the Southwest, and it is doubtful if there is one Christian within five hundred square miles. He and his family will live in a tent, as they have no house, and doubtless, by their example as much as by what is said, much good will be accomplished.

While at home Porter was active in church work. Without pay he conducted prayer meeting, Sunday school and services in the little chapel, and thus kept up religious interest in his own community. Last year he worked among the Mohave Apaches at Ft. McDowell. Dr. C. H. Ellis states that he was very successful. It is also of interest to know that his son, Felix Porter, is now in school with us. He is a fine Christian fellow, a leader of the right kind. We expect him to take training at the Phoenix Bible School when he finishes here, and then join his father in the work that he is now undertaking.

James Fulton is another product of our school. He did excellent Christian work at Blackwater, Arizona, where he served without pay. Later he graduated from our Bible Training School for Indians at Phoenix, and is now helping Mr. Herndon in the Papago church at Tucson. Owing to the strained financial conditions of the church, he is now serving for half pay, and it is necessary for him to supplement this in whatever way he can in order to make a living. James's wife

is also a product of this school and is a fine helper.

Josea Padgley has been in the Government employ for a number of years. He is an expert in cement work and has done a great amount of it for the Government at Sacaton. His first lesson in work of this kind was received at our school as punishment for running away. He is a leader in the Young Men's Christian Association and exerts the kind of influence we expect of our former students. His wife is another one of our girls.

This list might be lengthened indefinitely, but enough have been mentioned. It is true that no Joshua or Booker T. Washington has yet arisen among these Indians, but the general state of civilization has wonderfully advanced. It is not fair to the race to say that as a rule they drift back into their old customs after receiving education. Among the Papagos and Pimas who have had the advantages of an education it is a rare exception to find any who have returned to the old manner of life. The tremendous influence that this school and others similar to it have exerted, not only on lives but on communities, can be appreciated only by comparison. If anyone cares to go out of the beaten way of travel and visit Indian Oasis and then Sikolchirpa or even the non-Christian part of Topowa, he will be thoroughly convinced of the need as well as the efficiency of our work among this people.

In "Who is Who in America" you may find the names of Senator Owen, Senator Curtis, Congressman Hastings, and Congressman Carter, all of whom are Indians or have Indian blood. The nation is enriched by these men of recognized ability. Who knows what latent forces for leadership may still lie dormant among this people from whom so little has been expected?

## Our Workers Among the Indians

**Kirkwood Memorial School, Ganado, Arizona.** Minnie M. Orr, Helen Simmer, Sara E. Cochrane, Mary J. Nickelsen.

**San Miguel Mission, Indian Oasis, via Tucson, Arizona.** Sarah H. Chapin, Elizabeth T. Wolfe.

**Tucson Indian Training School, Escuela, Arizona.** M. L. Girtan, Maiza L. Atwater, Frank J. Bouick, Bernice Y. Landrum, Sara E. A. Lesnett, Kathrine McSpadden, Minnie Parker, Florence Sawhill, Charles D. Ransier, Mrs. Chas. D. Ransier, Lewis A. Ammon, Mrs. Lewis A. Ammon, Mamie Morrow, Alice Nicely, Henry H. Whiffen.

**North Fork, California.** Dorothy Damkroger, Frances Marston.

**Lapwai, Idaho.** Mazie Crawford.

**Pit River Mission, Glenburn, California.** Cora L. Moore.

**Kickapoo Reservation, Powhattan, Kansas.**

**Wolf Point, Montana.** Mrs. Cynthia D. King, Margaret Hartness, Henrietta Miller, Mrs. H. T. Smith, H. T. Smith.

**Dwight Indian Training School, Marble City, Oklahoma.** John M. Robe, Louis P. Guigou, Philip Heusel, James W. Jones, Helen M. Rice, Elizabeth C. Whitehead, Florence Wemple, Ruth Cole, Mrs. Louis P. Guigou, S. Nellie Long.

**Elm Spring, Welling, Oklahoma.** Jennie E. Templeton.

**Neah Bay, Washington.** Helen W. Clark.

# Among The Navajos of Ganado

By Sara E. Cochrane

THE sandstone formations on the journey from Gallup, New Mexico, to our school at Ganado, Arizona, are most wonderful. Within four miles of the Navajo Reservation one seems to be approaching a great city wall. Leaving this behind one finds formations that look like huge gateways guarding the entrance to the Navajo country, for we enter the reservation about four miles from the "Haystacks," as these rocks are called. After this we travel through a truly desert country for many miles, then cross a high mountain on which grow very tall pine trees.

In the spring some of the school workers made a trip to Gallup, New Mexico, our nearest railroad town, sixty miles away. This journey, when made in the springless school wagon, requires two days. To camp we made a fire of cedar wood, and prepared our meals in true Indian style. It was necessary to carry all the water needed for the first thirty miles, then we refilled our water-kegs for use until we reached the metropolis of Gallup. This town has a population of twenty-five hundred, and is a typical western town. The express or freight for our school is delivered there, then hauled the sixty miles westward to the mission. When any of the workers have to make this trip we are always sure of a feast of fresh vegetables and fruits upon their return, otherwise canned goods only are used, for we raise only cacti, snakeweed and tumbleweed at the mission.

The Navajo people raise many sheep and goats and drive their flocks before them, often many miles, to



QUICKSANDS IN THE ARROYO, GANADO

find pasture and water. White sheep are very numerous and there are some black sheep, but brown sheep are very rare. We purchase goat and sheep meat from the Navajos. Think of securing lamb chops at ten cents per pound!

The Navajo women are famed for the beautiful rugs they make. In the spring they shear the sheep, sort the wool, wash, comb and spin it. Then a crude loom is made of cedar or pinon boughs, and the weaving of the pattern begun. Some of the most noted blankets and rugs are made of the natural wool of black, white, grey (a blending of the black and white) and brown. At times the women purchase dyes from the trader and work in designs in cardinal and other shades of red. The genuine Navajo rugs are made wholly of wool, are most durable, and grow more handsome with years. We have two large looms in our sewing-room. Some of our girls weave and we encourage this art, for during vacations our children must care for the flocks, and there is thus no time for them to receive instruction in weaving at home. One of our fourteen-year-old girls did weaving

at the San Francisco Exposition.

During July and August we have our rainy season, when everything on the desert looks beautiful and fresh. It is often very dangerous to ford the arroyos at that time because of the quicksands.

The riverbeds are dry the balance of the year and one may



ZONIE SLIVERS AND NEDABAH WEAVING A SADDLE  
BLANKET IN OUR SCHOOL





A HORSE RACE DURING "CHICKEN PULLIN'"

easily cross to the opposite bank. Last summer the rains came so quickly that the arroyos filled before people on the opposite bank could cross. As the water approached, two children tried to cross and both little lives were lost. Sometimes we go for a picnic down into the arroyo. The sand is clean, like the sand of the shore, and our children enjoy jumping, playing leap-frog and making houses.

To celebrate the Fourth of July our trader invited the Navajos who live in and near Ganado to a "chicken pullin'," one of the Indian sports. Before the missionaries came it was a custom of the Navajos to bury a live chicken all but its head; then, starting from a certain point, race on their ponies, lean over as they approached the fowl, and endeavor to pull it out. The fortunate one secured a prize. Now a piece of leather is substituted for the chicken and just as much excitement prevails when they endeavor to secure it.

Horse-racing is also indulged in—our men, women and children entering the races. It is most exciting to watch the Navajos dash forward at the signal. The ponies are often arrayed with silver-mounted harness. I saw one with many turquoises set in the silver.

Indians came to the Sunday morning service, then attended the opening games after dinner. Many passed the mission arrayed in holiday attire. One Navajo belle, on a pretty pony, wore an emerald green plush skirt and a brilliant red waist of the same material, while a tan silk sunshade—purchased no doubt at the town sixty miles distant—protected her from the brilliant Arizona sunlight.

The Navajo lassies at our school all enjoy having their pictures taken, but many of the older Indians believe that posing for a photograph shortens their lives.

not afford to purchase them often. From left to right is Ruth Henderson, daughter of son of Red Mustache. Ruth entered school last year and is our brightest wee girl. When Elthdozbah's father brought her to school he gave as his reason that he wished his daughter taught all the white folks know, so that when anyone cheats him or steals his property she will know how to advise him to act. Little Miriam is a darling roly-poly Navajo of four years, whose merry laugh is heard often during the day. Ruth



TINY TOTS OF OUR GANADO MISSION

Reynolds and her sister Elma Colwell, who is sitting on the ground, are most promising girls. Elma received the prize at the close of school for having spoken English oftener during the year than any other small girl. Ombah, at the right, always has trouble with her eyes; note that she does not hold her head up. Many of our children and their parents have trachoma, the eye disease for which our children are treated every day during the school year. The disease is caused by the filth and smoke of their hogans.

Don't you think these are nice looking Navajo Indian boys? Let me introduce them. David is only six years old; his mother is Bah-he, of whom a story was written

In the photograph which is shown below little Esther, who visited the East last spring, and "saw much water," as she termed the Atlantic Ocean, is standing against the tree, eating an apple. Our children are very fond of this fruit, but apples are expensive and we can-

describing a "sing," or ceremony, held by the medicine men to cure her when she was very ill. Our people do not have money to pay these medicine men, but give many sheep and goats, ponies and silver jewelry for their services. Read "Bah-he and the Shaman"—then think of the way we have neglected these Indians that such heathen ceremonies should be performed in this country of ours. For such rites the medicine men often receive hundreds of dollars' worth of silver jewelry, or the equivalent in flocks and ponies. The second boy, Kelth-Bah, and the fourth, Kee Yashie, are brothers. Their father built a nice two-roomed stone house and they have a cook stove, chairs and four windows. Before they moved into this house, they lived in a one-room adobe hut, having no windows, and as the only means of giving light and air to those within the house a door and an opening in the roof to allow the smoke to escape.

Tse Carl (Tse means little) is one of our most promising pupils. Three years ago, when we opened the boarding school, his father brought him twenty-five miles to us. The little chap never had seen a white person before and he was so frightened that he shook for some time. His Navajo name means "grandson of a little prairie dog." One vacation we took him out to the railroad. The first train he saw he likened to a long hogan, or house, with many windows.

Ketso is a bright boy, too; he has learned well in school. His family name is Slivers because his father's people are all very thin. He, like all our boys, can ride a pony well, and use a bow and arrow to good advantage.

Kee Lincoln is not wearing the head-dress worn by the men of our tribe—someone during the play hour accidentally threw a stone, causing an injury to Kee's head. When Kee came to us he was entered as Kee Loco; when he realized Loco meant crazy he asked for a new name, and the boys chose the name of Lincoln for him. He thinks he is very much dressed up if he has a necktie to wear.

Chee means red, and our Chee is always good natured. He is the best horseback rider of all the boys. When this last boy came to us his mother requested, in Navajo—for none of the parents know or speak anything but Navajo—that we name him John. The meaning of his father's name is "mean man" and the mother did not wish her boy to be known



"DON'T YOU THINK THESE ARE NICE LOOKING  
NAVAJO BOYS?"

as the "son of mean man." The garments worn by the boys were sent to us by friends in Pennsylvania who are deeply interested in our Navajo children. This year we have twenty-five boys as boarding pupils, and the same number of girls. Think of the privilege which would be yours if you assumed a scholarship! What better way could you invest seventy-five dollars? Perhaps the boy or girl for whom you could be responsible would later be the one who would lead many of these people out of the darkness of heathenism into the light of Christianity.

Do not our middle-sized girls look well worth establishing a school for sixty miles from a railroad? Yashie, the one on the left, comes from a family of one father, three wives and seventeen children. Two years ago, when the father wished to place three more children in our school, he could not understand why we had neither room nor money for more children, for he could accommodate his family of twenty in a mud hut. Yashie's father's name is "Blinker," for he blinks his eyes so often. He was at the San Francisco Exposition, making Navajo silverware, and one of his wives accompanied him to weave blankets and rugs.

Nagebah first came to school two years ago. Last year she sold two of her silver bracelets and brought the money to one of the teachers with the request that a wash-suit be ordered for her five-year-old brother. I wish you might have seen her face beam when the precious suit arrived!

Tazbah has been here two years also. Her home is twenty miles away on the White Mesa. In less than six months she could read and write in English. When you consider that English is a foreign language to



our children, you must admit that Tazbah made a great effort in her school work. We think these girls are about twelve years of age. As the Navajos have no records we cannot be sure of the ages of our children.

Is it necessary to ask the question, "Does it pay to give a Christian education to the Navajo children?" We think nothing pays better. When you realize that about three-fourths of the thirty thousand Navajo Indians are still in the darkness of heathenism, that between six and seven thousand of their children are still without school advantages, won't you help make it possible both by your prayers and by your gifts that



OUR MIDDLE-SIZED GIRLS  
LEFT TO RIGHT: YASHIE, NAGEBAH AND TAZBAH

these native Americans may become Christian citizens? To what people do we owe a greater debt than to them?

## Miss Kate McBeth—A Sketch

By Susan H. Pingry

THE story of the four Nez Perce Indians who in 1834 journeyed "over a long trail of many moons through many enemies and strange lands" in quest of the White Man's Book is well known.

Of this event Miss McBeth said: "Undoubtedly the two younger men, when they had buried their fathers far from home and had returned without the Book, felt their mission to be a failure; for those brave hearts could have had no idea what results would follow their 'search for light'; but back of this movement was the living, loving Lord who could see the end from the beginning, and as He looked westward down through coming years could say, 'I have much people there.'" And in the gathering of this "people" into His fold no one has been more instrumental under God's blessing than Miss McBeth herself; for though consecrated pioneer missionaries preceded her, though her sister, Miss Sue McBeth, laid strong and firm foundations, and other faithful workers have labored with her, yet the long term of service—thirty-six years—gave to her unparalleled opportunities.

It was in October, 1879, that Miss Kate McBeth began her work among the Nez

Perce Indians. The older sister, Miss Sue McBeth, then at Lapwai, Idaho, was teaching the young men, training them for the ministry and for Christian work, and this fact determined the character of the work which was to be Miss Kate's (the Indians always called her Miss Kate) in the future years. The two sisters moved to Kamiah. The elder continued her class with the men while Miss Kate opened a school for women. Most of those who entered these classes were church members, but moral standards were low and "tripping and stumbling into sin" was a common occurrence. The McBeth standards were high. "We will not remember the heathen past against them," said the elder sister, "but only their walk since they professed Christianity, and we will know no compromise," and to this rule both sisters religiously adhered.

The women were proud and happy; these were their first school-days. They were taught not only geography, spelling, writing, singing and much reading of the Bible, but knitting, cutting and fitting, sewing and baking. But first of all, finding that the greatest need was soap, and having seen her own mother make it, the teacher procured

some "concentrated lye," learned the art of soap-making, and taught it to her pupils. Miss Kate immediately began a study of the language. The Gospel of Matthew was the only book in Nez Perce, but she learned much from her pupils and when a Sunday school was organized, including the entire congregation, she was able to teach in their own language. How she did enjoy it! Twenty years later she wrote: "The Sabbath school has lost none of its original interest after all these years."

After six years came a change. The small Government school for children at Kamiah was consolidated with the one at Lapwai, and the teachers were transferred; the McBeth sisters were thus the only white women in the Kamiah valley, and when the elder sister, on account of ill health, removed to Mt. Idaho, the Board, unwilling that Miss Kate should be alone, transferred her to Lapwai. Great was her sorrow at leaving Kamiah, for the years had been happy and in her own words, "profitable to my own soul at least." Later years bore testimony of the profit to many another.

New and more difficult problems confronted her at Lapwai; demoralizing influences, close proximity to the soldiers at the fort and to the Government agency, for agents and employees were not always in sympathy with mission work. She could but contrast conditions with those at Kamiah and with a heart-sinking feeling exclaim, "Who is sufficient for these things?" But He who called fitted her for the work, so with a brave heart she opened a school for women on the same lines as that at Kamiah; visited in the homes, taught them moral standards, trained them in neatness and order, for she claimed the secular must always have large place in Indian work, while the spiritual must never be forgotten.

With what courage and heroism she withstood for ten years the heathen practices of the Fourth of July encampment, praying and working for a change in the order of things and finally establishing in turn a Christian camp and demanding of the Christian Indians that there should be no mingling with the heathen camp. A strenuous measure was that—this question of who is on the Lord's side—for it meant separating members of families and almost parting husbands and wives, but the "no compromise" of the early days was ever in force, and later it was recorded that the Lord showed His approval, for the winter following

the separation of the camps the Lapwai church received such a blessing as it had not known for years. The July camp meeting is now an established custom, and six or seven hundred throng the Christian camp, while the heathen camp has slowly dwindled to twenty or thirty tents.

Her greatest work and that in which her soul delighted was that which fell to her care when her sister was taken away, teaching the Bible to the men and preparing them for the ministry and for all kinds of definite Christian work. A whole theological seminary, she has been called. Seated at the table with her "boys" around her, she would unfold the Word, verse by verse. "A delightful work is mine," she wrote, "opening the door into the treasure-house of the Bible." She used English in all studies but the Bible; in that she felt she could not be sure it was understood unless translated into their own language. And what signal blessings have followed! Churches established among the Nez Percés, till now there are six; Indians sent forth to carry the Gospel message to other Indians: to the Shoshones, the Spokanes, the Shivits, the Apaches and even far westward to the Makehs.

The contrast of the past and present of the women is great. Most of the homes are neat and comfortable; the women are interested in all church work; some are teachers in the Sunday school; they have their own officers in the missionary societies and share the offices with the men in Christian Endeavor and temperance societies.

It requires but a short time to read of these changes; but to bring them about it has taken years of thought and prayer and strenuous service, combined with rare judgment and tact, strong good sense, firmness and courage, and a brave, loving heart that knew no fear but the "fear of the Lord." To all these was added a spirit of deep humility that knew no self-seeking. Miss McBeth's physician in speaking of this trait of character told how often magazine writers had sought interviews in order to write up her life, but she would hear of no publicity and all their inducements were of no avail; for she had only one thought in mind, and that was to honor, not herself, but her Lord and Master.

Now the Lord whom she honored and served has called her. On October twentieth of last year, after only a short cessation from ordinary duties she "fell peacefully asleep" and thus was granted her life-



long wish that she might work to the last for her loved Nez Perces.

Those were sad gatherings at Lapwai and again at Kamiah whither the body was borne and laid to rest beside that of her sister. There were no bright-colored shawls nor handkerchiefs to be seen on the people who crowded the little church. Men and women alike were not ashamed to show their grief at the loss of their beloved friend and leader. Men whom she had trained for the ministry took charge of the services and with broken voices spoke words of comfort and triumph. At the memorial service, Rev. Mark Arthur, the first of her students to be ordained, preached a sermon from Acts 9: 30-39. Referring to the coats and garments which Dorcas had made, deeply moved, he

said: "To-day we have something better than 'coats and garments' to show for our Miss McBeth, for I see before me redeemed souls won to Christ through her ministry."

There will long be mourning in the homes of the Nez Perces, because the friend, the tireless worker, who for thirty-six years has gone in and out before them, will be with them no more; but the spirit will be there, and her influence will be felt in every home where prayer is offered, in every struggle for uplift, in the church, the Sunday school, the church societies, and in every Nez Perce gathering that makes for righteousness, for "The teachers that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

## From One of Miss McBeth's Last Visitors

By Adelaide I. Aldrich

FOR years I had been longing to meet Miss Kate McBeth, and to visit the Nez Perce Indian Camp Meeting at Talmac, Idaho. I hardly realized my prayers were answered until I was met at the railroad station by our Indian friends and driven the eight miles to the camp grounds.

I do not wish at this time to give an account of the camp meeting, wonderful as it was, but only to give my impression of the one who did so much for the Nez Perce Indians and whose guest I was privileged to be.

As our buggy drove up to the tent dining-room my heart beat a little faster when I saw a little old lady, somewhat bent with rheumatism and walking with a cane, coming to give us a glad greeting—for I realized I was in the presence of Miss Kate McBeth. Did I say "old?" Yes! In years, but in mind and enthusiasm as young as anyone at the camp meeting.

One did not have to learn to love Miss McBeth; to see her and to talk with her was enough to have your heart quickened with wonder and love. It fell to my happy lot to spend many precious moments with her. I felt many times that this would be her last camp meeting on this earth and I think the Indians realized it too, as I saw tears in the eyes of the big, strong men as she spoke to them of herself.

I remember that on the morning of the fourth of July we started out early to visit some of the old women whom Miss McBeth had not yet seen. We entered the tepee of an old blind Indian woman who lay on a comforter on the floor. Miss McBeth explained that she could not kneel in prayer on account of stiffness from rheumatism. As these two, both so near the heavenly home, talked together in the Nez Perce tongue, I realized what their dear missionary and teacher meant to these old people. The old Indian woman wept as she bade Miss McBeth good-bye.

I remember another day when she presided at the woman's missionary meeting, and how hungrily the big dark eyes of the women rested upon their loved leader.

We, who were her guests, enjoyed her keen appreciative interest in all the topics discussed at the family dining table where we gathered for meals and family worship. Her heart was deeply concerned over some Indian work in another part of the state and we spent much time in this discussion. She was praying and planning for Rev. James Hayes to visit this field.

As I bade Miss McBeth good-bye and received her parting embrace, which came like a benediction, I knew my life would "richer, fuller be" from having known one of God's uncrowned saints.

# Miss McBeth as Revealed In An Intimate Friendship

By Julia Fraser



MISS KATE MCBETH

COMPLYING with the request of the editor for a brief, intimate account of the life of Miss Kate C. McBeth, I acknowledge that my difficulty is to choose from the wealth of material which is mine.

Miss Kate's humility, her complete abnegation of self, her devotion to the memory of her sister, Miss Sue McBeth, her persistence in asserting that she was simply an instrument to carry out the plan of work inaugurated by her sister, were some of her marked characteristics.

My first visit to the Lapwai country was after Miss Sue's earthly work was finished, so I never knew her, but the wonderful love that the younger sister had for her, the respect, I might almost say awe, with which she regarded the slightest desire Miss Sue had ever expressed, made an unforgettable impression on me. Miss Kate was no weak imitator. She had a strong, vigorous intellect, a mind well drilled, expression and knowledge, and heart big enough for every needy person, white or red; yet she revered the memory of her sister. Time and time again, when I would perhaps too bluntly ask her "why" she did so and so, she would draw herself up with dignity and simply reply, "That was Miss McBeth's method and it is the best." She was usually called "Miss Kate"; the sister was always referred to, even the last time I was there, as "Miss McBeth." The tender, protecting love which she had for her sister was continually expressed in unexpected ways and was one of the most touching examples of sisterly devotion I ever have known. I have always believed it was the compelling motive influencing Miss Kate to prepare her history of the Nez Perce Indians, for writing was most

irksome and she very seldom wrote letters, as friends, board officials and newspaper people everywhere could testify.

The plan of work for the Nez Perce Indians, as inaugurated by Miss McBeth and persistently followed by her sister, was most simple. It embraced the selection of young Indian men (not boys or lads, but men) of good character and Christian experience, and then definite training for leadership; she preferred that they be married and that their wives should have special training to help them co-operate in their husband's work. She did not limit her class to prospective ministers, but welcomed Sabbath school teachers, elders, deacons, temperance and young people's leaders. In fact, men had to take a course of training for any of these offices. The classes were small, the training was often individual but of transcending importance. I know of no work anywhere costing so little money and with such marvelous results. As a personal matter, Miss Kate sent students away for "higher training," but as has often been the case in other mission stations, the experiment did not yield all that was expected. The greatest leaders among the Nez Perce Indians are the men who were trained solely under Miss McBeth or Miss Kate.

Miss Kate was a brave woman and often faced terrifying situations, but she was essentially a womanly woman and had her share of womanly fear. She was terribly afraid of horses and one of her real trials was her genuine fear of being driven anywhere. She had an old horse, "Jimmy," who wouldn't hurt a fly, but he had only to turn around and look at Miss Kate to strike terror to her heart. When a long drive was imperative she would trust herself only to an Indian driver, and Johnny Frank was often selected to drive her to camp meeting. To do this Johnny would have to come down from his own home near Kamiah, perhaps forty miles away, to start with Miss Kate from Lapwai, but how proud he was to be so commissioned! Johnny's wife, Janet, by the way, is the great granddaughter of one of the Nez Percés who for several days accompanied the



four when they started, years ago, in search of the "white man's guide to Heaven."

And how I love to remember that in the letter Mazie Crawford wrote, telling of the death of her Aunt Kate, she said that Johnny Frank met them at the train and had full charge of the arrangements for the burial at Kamiah. Thus was she surrounded by friends and tenderly cared for by those she loved.

Miss Kate's absolute trust in her Saviour, faith that never wavered, and confidence in the varieties of revealed religion made her

life, her conversation, and her prayers unforgettable. I am sad as I realize that never again at early morning hour or at eventide shall I be refreshed and strengthened by her tender, earnest prayers. She knew whom she had believed and had committed to Him all things. Dear Miss Kate! She has left us and our hearts are heavy as we realize the void her going has made, but her memory is a sweet incentive to increased support of the work which claimed her life's service. She, being dead, yet speaketh.

## Pit River Mission

By Cora L. Moore

THE Pit River Indians live in a "Land of the Sky" in the depths of the Sierras with mighty snowclad Shasta standing guard. The Indians have a legend that the Creator made this mountain first as a pattern. We do not wonder that they look upon it with awe and admiration, for it dominates the landscape from the time it is flushed with the first morning rays until it is lost in the purpling shadows of sunset.

Pit River rises in the northeast corner of the state and flows through a region at times broad and fertile, again wild and canon-like, before it reaches the relatively peaceful Sacramento. The scattered Indians have holdings along this valley, sometimes in the good land, but more often back among the rocks of the tributary streams. The Glenburn Indians live by the headwaters of Fall River, nine or ten miles from its junction with the Pit. Their land is among the lava rocks. Not all have their patents even yet, and the missionary is asked to jog the memory of the agent, or, perhaps, write to headquarters.

These Indians wear the white man's clothes and speak his language when it is necessary. One of their greatest ambitions is to keep their children in school, and the belief some have in what it will do for them is almost pathetic. One man seems to think

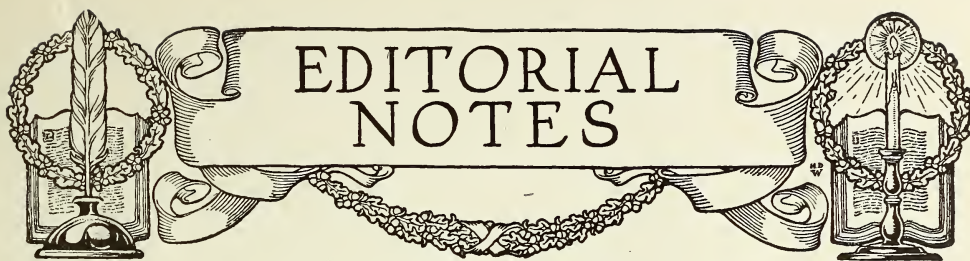
his girls do not need any training in domestic science or art. He said: "They can read in books how to do things, then go and do them." Arguments about necessary hand training did not appear to have much effect.

One of the greatest encouragements here is the faithful attendance at Sunday school. The members often drive a number



1. THE MISSION COTTAGE, GLENBURN, CALIFORNIA  
2. THE INDIANS HAVE HOLDINGS ALONG THE PIT RIVER

of miles when the white people think the weather a good excuse for staying at home. The greatest hindrance to living up to the teachings of the Sunday school is love for intoxicants. Cato Sells says that the greatest present menace to the Indian is whiskey. It certainly is true in this valley. If California becomes a dry state, that will go far toward solving her Indian problem.



LOOK at the yellow label on the cover of your magazine! If it reads "January 1916," your subscription expired last month, and only because we are making an exception are you receiving the February magazine. We are doing this because we feel that you mean to renew your subscription and will regret a break in receiving the magazine. Will you not send your renewal at once? Or, if your label reads "February 1916," there should be no delay in renewing. *Watch your label*, and help us by renewing before actual expiration, thus saving much clerical work in our office and likewise any interruption in the arrival of your magazine.



THE authorship of the very informing article upon the "Status of Indian Citizenship," which appears in these pages, makes it of added interest and value. Arthur C. Parker is himself of Indian blood. He was born in 1881 on the Cattaraugus Reservation, Erie County, New York. His grandfather, a Seneca Indian, together with Rev. Asher Wright, then missionary to the Senecas of New York State, translated and printed with their own hands a large number of booklets and primers in the Seneca tongue. Arthur C. Parker's father married a niece of Dr. Wright and their children were reared in the atmosphere of a missionary family doing active work in many lines—religious, medical and social. The inspirations of early boyhood on the reservation no doubt had much to do with the formation of Mr. Parker's ideals of life. He was educated at Harvard, where, under Frederic W. Putnam, he made special study of American anthropology and did valuable research work for the American Museum of Natural History and for Harvard University. He was later called to the State Museum of New York as State archæologist. His knowledge of the Indian language and his prestige with the Indians have enabled him to make for New York State a collection of Indian relics said to be the finest

in the country. He has also gathered many ancient Indian traditions. When the Society of American Indians was organized in 1911 he was made secretary, and still retains that position as well as that of editor of the Quarterly Journal of the society.



A NOTED recent advance among Indians is along agricultural lines. Cato Sells, Commissioner of the United States Indian Department, has been conducting a campaign whereby thousands of dependent Indians have become independent citizens and thousands of acres of untilled land on reservations are now yielding abundant crops and supporting fine cattle. Last year the Indians received six times as much grain for planting as in any past year. Commissioner Sells is so greatly encouraged that he feels that if the same policy is pursued for the next ten years the Indians of America will be practically self-supporting. His effort is to convert them into producers rather than consumers. The Indian fairs, which in popularity are taking the place of the old time *fiestas*, are one of the chief agencies in encouraging competition in agriculture. Though patterned after the white man's fair, many of the objectionable features are eliminated by the reservation superintendents. Gambling, liquor and dancing are prohibited. The exhibits are most attractive, and the interest shown by the Indians is indicative of their permanent rôle as American farmers.



IN the January number of the HOME MISSION MONTHLY, brief announcement was made of the death of Miss Kate McBeth, our beloved missionary among the Nez Perce Indians. Her thirty-six years of wonderful service should make the articles of appreciation which appear in these pages of deep interest to our readers. In a letter to the editor, the Rev. Mark Arthur, one of the Nez Perce ministers trained from ignorant boyhood to years of mature service for his people by the McBeth sisters, says:



"Miss McBeth gave me my first Bible when I was a poor, ignorant boy. I knew not one letter from another until I was a young man. Then Miss Sue McBeth began to teach me in her school, and after her death Miss Kate McBeth patiently led me on into the truths of God's word, and His Spirit opened my eyes to see and taste of great wells of water there. 'Miss Kate,' as the Nez Perces called her, was not only my beloved teacher, but she was a helper to me when in trouble, a counsellor when I was in perplexity and knew not which way to turn. She rejoiced with me when my heart was glad, and was my true friend always and I could safely trust her."



RESIGNATIONS have been received from two workers at headquarters who are known to many of our readers. The name of Miss Katharine Crowell is familiar through her connection, for nearly nine years, with our literature department, especially in the preparation of the prayer calendar and numerous leaflets. Before coming to our Board her name was already known through her attractive mission study books for Juniors. In fact, for many years she has devoted her time and talent principally to religious and missionary writing. This she will still do, though not under our Board. All good wishes follow her in the continuation of a work for which she is so well fitted.

Miss Stella Taft had been connected with the Woman's Board for twenty-four years, and during much of that time handled the correspondence with regard to box work, thus coming in contact with missionaries of the Home Board on the field, and with women's societies. In recognition of this long service and the esteem in which she was held by both the Board of Home Missions and the Woman's Board, a farewell reception was tendered her and a visible token of regard presented. Many who were cheered through her kind offices during the days when our Board sent boxes to missionaries will be glad to know that after her long service she retires in good health and in anticipation of many years of less strenuous life.

A wedding which occurred earlier in the year robbed the subscription department of the HOME MISSION MONTHLY of a valued and efficient member of its force, when Miss Minnie Moore, who had been with the Woman's Board twenty-five years, became the wife of Mr. A. B. Morrell. Miss Moore's good memory enabled her to greet by name nearly every one who called at the HOME MISSION MONTHLY office and her cordiality will be remembered by many.



CAN any other presbyterial president equal the record of Mrs. S. A. Bonner, who has held that office in Whitewater Presbyterial Society for thirty-five years? Mrs. Bonner was present and active in the organization of the Synodical Society of Indiana thirty-three years ago, and writes that she has attended all its meetings since, except four—"a marriage, a sickness, death in the family, and absence on a trip around the world being what seemed 'good and sufficient reasons' for non-attendance." From 1904 to 1911 she was also president of the Synodical Society of Foreign Missions. During her thirty-five years as presbyterial president, she has prepared every program and conducted every meeting except the one in the year when her husband's death occurred the week before the meeting. Her adherence to duty has, as she says, "meant good health and the deliberate setting aside of numerous interests in which the heart of the average woman delighteth," but she does not regret it in retrospect. She adds that a delightful feature in connection with these years is that she has enjoyed the constant, faithful, efficient co-operation of a remarkable body of fellow-officers with infrequent changes and, so far as she knows, never any friction in the official circle. Who is the next longest in years of service? We should be glad to hear concerning any officers who have long served in presbyterial or synodical societies.

## How Could I Stray?

By Helen W. Clark

I asked an Indian woman if she was straying and she replied: "How could I stray from my Lord, and my Life? He is more to me than meat and bread."

My Saviour Friend, my Lord, my Life,  
How could I from Thee stray?  
Without Thee all were darkness deep  
Without a single ray.

Thou'rt more to me than bread or meat  
Or dainties brought from far—  
Thy love and grace are greater good  
Than countless treasures are.

Light of my light, love of my soul,  
I cling, I cling to Thee;  
Thou art my holiness, my strength,  
Thou livest, my Lord, in me.  
Neah Bay, Wash.

# The Children of the Makehs of Puget Sound

By Helen W. Clark

NO Indian home is complete without children. Under the old rule, a woman without children could be "put away," and another chosen. When the son of a Christian chief wished to put away his wife for this reason, his father said: "No. If God had seen you could take care of children He would have given them to you. Keep the wife you have."

Many of the old people here have had ten and twelve children, but not one remains. They blame the schools, but most of them died in early childhood. The present generation is much more successful in rearing children. The transition period is past; they are accustomed to civilization, so-called. The younger women are wiser, and do not try to harden their babies. They used to grease them when born, and wrap them up tightly, unwashed, leaving chest and shoulders bare. A piece of whale-blubber was given them to suck, for they believed it was "good medicine" and made the child strong. A baby was not given the mother's milk for several days. Some other woman nursed it or it was fed cow's milk. One of the first to give up this custom said: "This baby is ever so much stronger than the other one; I will never return to the old way."

A sapling was nailed in the corner of the room, and suspended from its tip by three cords was a cradle made of cedar-bark or boards in which the baby was strapped. Some would not take their babies out of these cradles for days. Now most of them wrap their babies tightly in a shawl, so they can be easily unpinning.

The little children are better clad than in the past, when a single garment, not reaching their knees, was all that covered their little bodies. When I came here many of the children in the primary school wore but one garment, and none more than two. Through the wife of the Indian teacher, the parents were persuaded to swathe the children's limbs, and with few exceptions they are well-clad now. I sometimes wonder how the Indians can dress their children so well. The eighth daughter was recently born in the home of my nearest neighbor. A benevolent lady "up Sound" sent some baby clothes that were very acceptable. She has only



THE FAMILY OF MY NEAREST NEIGHBOR

one girl out of school, yet the children are always clean and neat. In addition to cooking, mending and washing for so many, she makes baskets for sale to help fill their mouths. No wonder she always has a headache!

The children are all very fond of going to Sunday school, but not knowing the English language well is a great drawback. I give them such simple teaching as they can understand, and the class was never better attended than in the last two years. Bright, happy, mischievous little urchins they are. In the summer it is harder holding the older ones in the Bible class, for the beach, the woods and the fields call loudly. Their indoor amusement, when I came, was Indian dancing. To learn, they met at the chief's house every Saturday. At our parties at the mission we taught them to play and games are now universal. Often on their birthdays they have pop-corn parties. They pop corn, play games, and sing. The Fourth of July and Christmas are their great days, especially the latter. All through the autumn



both the old people and children ask often: "How many days till Christmas?"

The children are teachable and willing, and we usually have a good Christmas entertainment. They learn a tune readily, but are not so apt in memorizing, perhaps because it does not enter into the school work of to-day. I go to the day-school

every week and give them a lesson. To vary it two weeks ago, I asked them to write on a slip of paper whether the Lord's Day was for work or pleasure. They were almost unanimous in their reply: "The day is for worship and rest, not for work or pleasure." If their practice would only agree with their theory it would be better for them.

## Dwight School in November

By Ruth Cole

IT may seem out of season to read of Thanksgiving in February, but on this twenty-fifth day of November I can think of nothing else. Dwight and its little Indians are observing the day as thankfully and appropriately as any of their paler brothers and sisters. Our poultry yard has been robbed of its greatest treasure and now all that remains of our once fine turkeys is out on the pantry shelves. The dinner tables are still adorned with autumn leaves and mistletoe. Over in the sitting-room some ten or twelve of our Indian maidens are donning black dresses and white caps and aprons, while in one of the schoolrooms Captain Standish and his men are laboring over coats and leggings that were not, to put it mildly, made to order! They are giving an operetta, "On Plymouth Rock," to-night. Strange, is it not, that the fascination of the "make-up box" and the "spotlight" should entice even little redskins into such complete forgetfulness of old scores! We are enjoying our twenty-fifth of November hugely, and down in the hearts of us all there is a song of gladness for the friends who are just beginning to find out about us.

We are already beginning to feel their friendship in a very material way. Within the last few months we have acquired comforts and conveniences for which we have long been hoping. The girls' dormitory looks fresh and clean with the woodwork newly painted and the walls beaver-boarded and tinted a light green. It would have given you a strange mixture of emotions could you have heard the exclamations with which the girls received these few changes on their return this fall. "Oh, pretty one, pretty one!" they said, as they touched the walls and the white woodwork.

Early last spring work was begun on a new and better water system. Bathrooms are now being installed in both boys' and girls' dormitories. You, who have never found it necessary to carry buckets of hot water up long flights of stairs preparatory to your ablutions, cannot realize what a real bathroom means to us.



THE DINING HALL AT DWIGHT

The new dormitory was not completed in time to be photographed for this magazine

The boys, who have been in camp since the girls' dormitory burned in the winter of 1914, are soon to move into their new home. It is a frame building with sleeping porches on both floors. It has bathrooms and a furnace and for forty of our older boys it will mean warmth, comfort and a real home. But when we look at our dear younger "braves" who have also, for two years, shared the floorless, unpainted camp-house, we wonder what their eyes and hearts will say the day the other boys move in. We know for a certainty they will be Dwight's "BRAVES."

The operetta ends the day's festivities, and tomorrow will come with its usual duties, and I fear it will also bring the longing which is always present with us, but felt more strongly at some times than others—the longing for the things we so very much desire in order to make our work more effective and more influential. Of course, it will return—it is too distressing to be forgotten, but we trust that with its return there may come also a strengthened faith in our friends' loyalty and support and in God's goodness to us.

## A Day at Dwight

By Philip Heusel

Let us visit for one day the boys of Dwight. There goes the first bugle at six in the morning. Out the boys tumble upon the dirt floor in the dingy, cold camp-house, the house where the boys have lived for nearly two years. Soon they are washing in the cold water in a small wash-room in the rear, laughing and as happy as can be, always talking about the boys' new dormitory now under construction, and hoping that they may soon

leave the old camp-house. The second bugle sounds at six-thirty, and lining up in military order, they march to our big dining hall for breakfast. After breakfast come house-cleaning and bed-making, and at seven-thirty all are in line, ready to be assigned to their work. Some have farm work to do, some take care of the stock, some wash clothes in the laundry, and the majority work on our wood supply. It takes enormous amounts of wood to burn in all our stoves, fireplaces, ranges and furnaces. What a saving it is not to have to buy coal! A number of boys go to the woods to cut the trees and haul the logs; another bunch saw the logs with our big power saw, and then on the woodpile the remainder split the sawed lengths so we can haul them away to the other buildings.

At nine-thirty work is over. With fifteen minutes to wash and dress they are soon in line again, ready for school. There they go to the improvised schoolhouses. Since the schoolhouse burned down four years ago, school has been kept in various places. At present we are using a room in the laundry, an old kitchen and an old tool-house. Although we are badly handicapped, our fine teaching force keep the students up with the Oklahoma State course of study.

Now it is noon hour; dinner is over. The boys are playing baseball and basketball, the girls tennis or croquet. After a half-hour of recreation they are back in school until four-thirty. From four-thirty until five-thirty is athletic practice. We now have two fine boys' teams in basketball, and a girls' squad of eighteen in basketball. How interested they are in all sports! How willing they are to learn! What a future these Indian boys would have in athletics if we could give them better equipment!

Now it is supper-time and one hour each of study and chapel follow. After a short story and prayer, the boys are dismissed for bed, in which they must be at the blowing of "taps" at eight-forty-five.

On Saturday, instead of school we work all morning and in the afternoon generally have an athletic contest. We entertain teams from the surrounding high and Indian schools. They are our guests for the day, and how well the boys entertain their visitors!

I have outlined our school life. Now let me outline briefly a few of the things which would very greatly increase the efficiency of our work. I have mentioned the need of a school-house. One can easily realize how greatly handicapped we are when working under the



HAPPY BOYS AT DWIGHT

present conditions. We could also use an assembly hall to great advantage. Our present chapel accommodates our students by crowding. We can not accommodate visitors, and our entertainments are given at great disadvantage. We have no facilities for caring for sick students. There is not a spare room in the whole establishment where we could segregate a sick boy from the others. Our athletics are rather a half-shod proposition. All authorities know that the way to bring clean, Christian, sportsmanlike discipline to students, especially boys, is to interest them in athletics. At present our athletic equipment is very limited. What we have is donated from the small salaries of the teachers. Our greatest need, however, is more dormitories for our boys. Soon we will be in our fine new building, but this will accommodate only forty boys. The remainder will have to stay in the cold, board camp-house when winter weather comes.

Will you do your part to make Dwight a modern school for the modern Indian in these modern times, so that we can increase the efficiency of our work for His service?

## Protecting the Indians of Wolf Point from the Modern Evils About Them

By Cynthia D. King

ONE day, sitting by my window, I saw a steady stream of all kinds of vehicles, from the great loads of grain drawn by six and eight horses, to the pony cart, going back and forth between New Town and the pontoon bridge that crosses the Missouri River just south of the mission. My thoughts turned to the time I first saw the mission and I realized the great changes that have taken place during twenty and more years of my life spent at this place.

It is really wonderful! No more can I describe the peculiar manners and customs of these Indians, for the old ways are fast disappearing and new things taking their places. To show how some are advancing I will tell of an Indian who, having been made a citizen, traded land to the value of \$1400 for a house in town. The house, built by the cashier of a bank for his own use, though small, was tastefully and artistically arranged, with built-in sideboard and china closets,



and other modern conveniences. The Indian wife knew what she wanted but did not know how to get the effect produced by the first owner of the house. They realized that they paid well for the house, yet it was not too much for the satisfaction of having such a home.

The new policy of the Government, that of making the average intelligent Indian a citizen, will, no doubt, bring the hoped-for results, but before that time is reached many will have lost all. They are not yet ready to meet, on equal footing, the white business men, and especially the class that are willing to take all possible advantage of the Indian, notwithstanding that the Government, in a measure, protects him.

The lands of deceased members of the family are being rapidly sold or exchanged. These Indians display the same characteristics found in the human family anywhere. Some use their property wisely and well as they come in contact with the business men of the community; others spend all in buying useless things and living and spending lavishly as long as the money lasts. However, I know that many Indian men are rising to their opportunities and will eventually be on equal ground with their white neighbors.

Our school opened very encouragingly this year. Forty-five pupils are enrolled in the home, and there are beds for only thirty-eight. In my method of giving beds I am reminded of the story of the innkeeper who had nine beds and ten lodgers, and kept moving them in such a manner that each had a bed. Just as soon as our furnace is installed one more room for beds will comfortably provide for all.

Sixteen of our twenty-seven girls are from six to twelve years of age. This makes harder work for teachers and older pupils, for there is the same amount of industrial work to be done as if there were more to take the hard and responsible duties. Yet we would not give up our little ones, for they are being trained to take the places of the older pupils later on. We have learned that by keeping their minds busy and their hands occupied, they are happy and contented. Evening work is as follows:

Monday, one hour fancy work club for the girls and reading in the library for the boys.

Tuesday, alternately, mission study class and temperance society, the latter a real organization with officers who take charge of the meetings. Wednesday, vocal music. Thursday, prayer meeting. Friday, recreation and games. Often I have wished that we had a phonograph or, better still, a small moving picture machine by which we could give the children pleasure that would be instructive. We have "movies" here, and there is a mania on the part of both white and Indian to attend, but those we have are everything but elevating to mind or morals.

I cannot write without some mention of the Mormons. They are very active, indeed. Last Sabbath their church was dedicated, and a large number were present. Many were there from curiosity to find out more about them. Two elders were ordained and empowered by the church to cure sickness and disease by the anointing with oil and the laying on of hands. Dancing in the church was among other things promised their members, and none but those invited could come. Their school has but four pupils at this time, but I am certain that they will persevere in their work, which is especially among the old people, and their influence is far-reaching enough to affect the grandchildren.

The annual conference of all Presbyterian and Congregational Indian churches in the states of North Dakota, South Dakota, Nebraska and Montana was held in Poplar on this Reservation. It was largely attended. This was a splendid opportunity for those of our people who could not otherwise enjoy the uplifting influence of this great assemblage of Christian Indians and missionaries who are working with them. The topics that were discussed, both religious and civic, can but leave their impress for good upon all who heard them.

Our six churches, our Young Men's Christian Association, our woman's societies, and our school for Christian training are the influences that are to battle for the right, against the evils that abound around us. May we have the spirit of consecration and faith to believe the promise, "My word that goeth forth out of My mouth: It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."



CONGREGATIONAL AND PRESBYTERIAN WORKERS IN CONFERENCE.

In the back row left to right: Mrs. H. T. Smith; Mrs. King; fifth, Mr. Smith.

Middle of second row: Miss Aya Kurin, a Japanese student of Huron College.

Seated: The pioneer missionaries, Mrs. Williamson, Dr. Williamson, Dr. Riggs.



GIVING THE GOSPEL TO AN OLD WOMAN  
SAN MIGUEL MISSION, ARIZONA



ARRIVAL OF MISSION AUTO IN A VILLAGE

## Night School at San Miguel Mission

By Elizabeth I. Wolfe

**I** WISH I might give you an idea of our night school, but I believe you will have to visit us to get a true picture of it. I am sure you never entered a school like it—especially for noise and confusion. I am afraid we hardly deserve the name of “school,” but we claim it!

Last spring some one made a remark about grown people going to school. It set me to thinking, and this school is the result. When I opened our day school for the children this fall, one man said, “And when do we begin?” I advised their waiting until the “small flock” was well settled. After every church service I heard talk of “night school.” I had a few in mind whom I wanted to help—boys and girls who had been able to attend school only a year or so on account of their health.

Early in October I set an evening for opening and told all to come who wished. I rang the bell and waited and watched; soon I heard voices and footsteps—a number seemed to be coming. Who were they all? A woman with a baby in her arms and around her three children! So school opened. I was too much surprised to see this mother to feel disappointed that no one else had come. The next evening her older sister came. She is the mother of six children, one of whom is married and has two children in school and three at home. Two nights every week these mothers come, with their children. I tried to have the children stay at home, but they all come to care for the two babies!

How many white mothers would undertake such a task? To learn a new language, also to read and write it, with their babies in their arms or under their feet or pulling at them, often crying! Sometimes when the confusion grows too much, and the babies and children are in the way, I say, “Shoo, children!” and they scamper. After a few minutes of quiet, while they play outside, they are soon around us again, watching mother write, or whispering the words in English; for they are my day pupils and much interested in mother’s work.

We have now doubled our attendance. A young mother and her husband come—and the baby! This mother attended the Tucson School for three years and was one of my pupils there. She can read and write, but her husband knows no English. I am much pleased over their coming. One elderly man, who lives ten miles away, borrowed a primer and will come to recite sometime.

The people appreciate the school for their children. I believe that while the children are young this is the best way to teach them—within reach of their own homes. The children are much freer and more responsive than when away at school. I wish the Board had more schools among these people!

## Cherokees of Oklahoma

By Jennie E. Templeton

**T**HE great field work for the Cherokee Indian vastly differs in different localities. There are not many people showing so many stages of development in civilization. Some Cherokees are among the most talented of our land, and hold high positions in the affairs of our country. We are glad to have them rise to these places of influence and honor. But we must not forget that there are yet many who need our sympathy, and all that we can do to uplift them from ignorance, superstition and indifference.

There are Indians among the hills of Oklahoma and along the streams in the valleys, hid away from the eyes of those who have sought them out for their land or other property. It is this class that so much need the message carried to them by those who can live it among them, teaching them by example and word the better life.

There are many yet to be reached. We rejoice that some are responding to the call and some are faithfully preaching the Word, working for the salvation of their own people and giving their lives to the service of their Master.

Rev. M. A. Pearson, the missionary of the Board of Home Missions to the full-blood Cherokee people for some years, has won their confidence now, and has as his assistants in the work three men who have been led to give their time to preaching the Gospel to those who understand no English. It is a great help to my work that the older Indians can come together and hear one of these Presbyterian Cherokee preachers once a month.

Since the school is no longer a part of our work at this mission, in our community work we can do more for the old people and for home life in a general way.

Naturally the Indian awaits an invitation, and is then slow to respond, so we feel that quite an advance step has been made, in that our people seem anxious to come to any service and are very attentive. We believe the outlook for our work is encouraging and trust we may be used of God to do something for Him in this great field.





# A MESSAGE



Edith Grier Long, General Secretary

*"For this moreover will I be inquired of by the house of Israel . . . to do it for them."*

It was the old story of a nation in need. The help they should have God was waiting to give, if only they would ask. A request by one, or by a group of leaders, would not suffice. The nation as a whole must bring the petition.

To this long-ago chosen nation had been given explicit directions that would have prevented the calamity from which now they needed deliverance. In their infancy as a nation the Hebrews had been instructed at set times to put aside all other matters, however pressing, for a full week of worship together—not once nor twice, but three times every year. A desert caravan, thinking more of escape from past discomforts than of growth into future distinction, they were commanded to observe "set feasts" and "holy convocations."

The Passover, with its unleavened bread and slain lamb, was a time of consecration no less than a memorial of the night when in each Egyptian home one died, when a nation greater than Egypt was born.

No less a memorial, but with the added thought of obligation, was the Feast of Weeks, with its distinctive "tribute of a free will offering," remembering the days when the children of Israel were not free, but bondmen.

The third memorial was the Feast of Tabernacles—the only one of which it was written, "Thou shalt rejoice in the feast," and "thou shalt be altogether joyful," "because Jehovah thy God will bless thee."

These three occasions—remembrance and consecration, remembrance and recognized obligation, remembrance and rejoicing—were more than typical. They were educational as well. The phrase recurs again and again, "That your generations may know."

In addition to this threefold annual worship the people were summoned through the centuries to special times of national religious observance by kings and prophets who urged loyal and worshipful adherence to observances which, more than they knew, were for their own sakes, "that ye may possess this good land and leave it for an inheritance to your children after you forever."

The land of Israel, when sufficiently subdued to permit the pilgrims to establish their homes, developed local interests instead of national. Their homes were happy. Their fields were fruitful. The tilling of the soil and other necessary industries gave them plenty to do. Why should they trouble three times a year to "go up" to worship? Why not worship near at hand, and save time and expense and inconvenience? It sounded plausible. It had, however, one fatal error—it failed to obey the law of God, and God is love. Its end was disaster, both religious and political.

With no center of religious interest, they lacked any center. Inevitably then they lacked solidarity. Busy each with his own affairs, they forgot to look every man on the affairs of others. They became selfish. Lacking the enthusiasm and inspiration of national gatherings, it was easy to forget

that they had come into an "inheritance," and they became self-reliant if not self-righteous.

Separateness — Selfishness — Self-reliance ! These seem not great sins, nor even seriously fraught with danger, until contrasted with solidarity, generosity, reliance upon Jehovah; then their frailty becomes apparent.

Shall we not learn a lesson from Israel's plight? Does not the Church to-day feel too much that, if it is busy as seems to it good, there is little need to keep memorials, or special times of prayer?

Are there those who say, "I need not get to such an occasion before such an hour. There is nothing before that but the devotional exercises"—failing to realize the power of these exercises, a power hindered when even one is heedlessly absent?

Are the little daughters to-day taken at the Sabbath sunset hour, as were little daughters of a generation or more ago, to quiet upper rooms where mothers plead with the Heavenly King for the coming of His Kingdom?

In these days of hurry and stress in our own affairs and in the King's business, are the "watchers" upon the "towers" as formerly? Do the "remembrancers" sometimes forget their tasks?

White-haired women have gone to their reward who were wont to write, "May the God of all grace be with you constantly and guide you in all your undertakings for the extension of His own blessed Kingdom. Always yours in His abiding love and strength." Have they many successors in this ministry of prayer and pen?

Home Mission workers know "fifth Tuesdays" as days when at "156" the service is given to prayer. February has a "fifth Tuesday" this year. How many will join in spirit, as always they may, with the little group in the Home Mission assembly room, so that the listening ear of the King shall hear the prayers from all over our land that day?

Yet more: The women of many churches are joining in a "Call to Prayer for Home Missions," as usual, for the fourth Thursday of February. A carefully planned suggestive program\* can be secured from our literature department, arranged to cover morning and afternoon sessions, thus making possible an entire "day" of prayer for the Home Mission cause. The service may be shortened by omitting as many of the sections as may seem best. Will not every city and town try this year to plan a group meeting for this "day," or for some part of it? And can not rural societies arrange, if reasonable, for some meeting on that day? Or, if not, will they not choose some hour that day when, though in different places, they may yet unite in praying for the cause of God in our country?

Shall we not plan to give God and our country one day, that the slogan may indeed become true, for our own sake and for the world's sake, "Our Country—God's Country!"

Is He not saying to us, "For this moreover will I be inquired of . . . to do it?"

\* Price 50c. a hundred.

# Jottings from the Young People's Work



M. Josephine Petrie,  
Secretary



KINDERGARTEN CHILDREN AT OUR NAVAJO MISSION,  
GANADO, ARIZONA

THE Indian number of this magazine is watched for with special interest by a large number of boys and girls of all ages because a lot of us feel personally responsible for a generous slice of the Woman's Board work among big and little Indian boys and girls. We pay salaries, provide scholarships, or help with the general work in most of the Indian stations. The kindergarten at Ganado is cared for by the wee youngsters (Little Light Bearers), and then we have salaries and scholarships at Old Dwight, Tucson, Wolf Point, North Fork and Ganado, and shares in the general work of each.

## For Camp Fire Groups

An interesting conference was recently held by the New Jersey young people's secretaries at which time special attention was given to plans for introducing missions as a form of service for Camp Fire Groups in Presbyterian churches. The young people's secretary at headquarters was requested to suggest service for which honors could be awarded. The answers may help guardians in other parts of the country who write for similar suggestions:

(a) Scholarships in the school for Navajo children at Ganado and the real Indian name of the child will be allowed any group or groups contributing seventy-five dollars. The name will be assigned from the school and correspondence may be direct when one or two groups contribute the required amount. If a larger number share in a scholarship a general letter will come to headquarters for duplicating and for distribution. These scholarships are very popular and unless subscribed promptly they will be assigned elsewhere.

(b) The following are offered for practical work: Crash or linen bibs (9 x 14 in.); iron-holders; laundry bags; sewing aprons; twelve bags (for comb, fine comb, toothbrush, hair ribbons) to be made of dark material for hanging on the walls of hogans when the girls go home for vacation. (A case with pockets would be still better.) Scrap-books with cloth covers and dark outing flannel hoods, for children from one to five years old, for the missionaries to present when they visit in the Navajo homes.

These suggestions are for this special organization. Honors for giving and doing will be distributed at the discretion of the guardian.

## Young Women's Societies

Speaking of the unusual, note the various names under which our young women are organized for missionary work. First of all there is the reliable, well-established, good, old-fashioned Young Woman's Missionary Society. Everyone knows exactly what it stands for. We also know for what the Westminster Guild Chapters and Circles stand, but it takes more than a few seconds to index the "Wednesday Evening Society," "Happy Harvesters," "Royal Daughters," "Inasmuch Guild," "Travel Club," "Gleaners," "Fortnightly Club," "Mizpah Circles," "Forward Guild," "Heart and Hand Guild," "Faithful Workers' Club," "Thimble Club," "Order of 'V's,'" "Heart's Ease Club," "Trees of Promise," "The Up Builders," "Judge Not Club," "Good Will Club," "Sunshine Circle," "Glad Game Club," "Philathea Clubs," etc.

## Christmas 1915

Many parcels of Christmas cheer found their way from Westminster Guild girls to their representatives on the field. The "last moment" parcels were too numerous, however, and some made the mistake of sending direct to headquarters, thus necessitating duplicate postage and unnecessary delay.

## Three Useful New Publications for 1916

1. The Twelve Christian Endeavor Missionary Programs.
2. Promotion Exercises for Little Light Bearers and Light Bearers.
3. The School of Methods for conferences, institutes, etc. (Although prepared primarily for women's societies it will be heartily welcomed by synodical and presbyterial young people's secretaries.)

Are your pledges paid? Have you advanced? This is the last call before the close of the fiscal year.



# Home Missions in Action

## STUDY OUTLINE ON CHAPTER SIX: SOURCES OF POWER

By Mrs. D. B. Wells

**H**AS this study of the broad character of the work of Home Missions been inspiring or depressing? Has it the sound of a clarion call to privilege, or has it emphasized the note of impossibility? We have been taking a look at "our job." Now what do we say? "There are giants in that land," or "We are abundantly able?" Is it a case of Elijah *before* or *after*? God says, "My people perish for lack of vision."

Granted, there are "giants."

The size of the country; the numbers of the people; more than half of them either antagonistic or indifferent; the spirit of materialism; the prevalence of false creeds and fads; the undesirable influence of some college life; the relaxation of standards in dress, amusements, home and social life; insufficient and incorrect home-training for children; lack of high purpose among the young people; commercialism and desire for luxury; the killing pace of modern "efficiency"; preoccupation of thinking people with matters of less or no value; the lowering of religious standards. A lot of "Giants," and all big ones at that!

Now, "We are able." What is the basis of full confidence in ultimate accomplishment?

*First: God's Purpose.* In the first chapter of the Epistle to the Ephesians, in Richard Weymouth's translation of the New Testament, we read: "This is in harmony with God's merciful purpose for the government of the world when the times are ripe for it,—the purpose which He has cherished in His own mind of restoring the whole creation to find its one Head in Christ; yes, things in Heaven and things on earth, to find their one Head in Him."

Note also that key verse, Rev. 11:15. Can anyone suppose that God will suffer defeat in His great purpose?

*Second: Christ's Work.* The prophet says: "He shall see of the travail of His soul and be satisfied." Satisfied with an imperfect world, with halfway results, with partial failure? Impossible!

*Third: Christ's Power.* "All power is given unto Me, in Heaven and in earth." Then to fail would be deliberately to allow Himself to be conquered by one of these "giants!" Unthinkable!

*Fourth: God's Love.* For humanity: for His Son. Father and Son together purpose to save unto the uttermost; both have supreme, boundless power; both love "even when —". Then why is the world not rescued at once from the depths of its need, its sorrow, its sin? The law of the Kingdom is not compulsion, but desire. Humanity must grow to hate sin and desire righteousness before redemption is complete.

The Kingdom is developing all about us even now. See how the practical expression of sympathy with suffering of all kinds has been mani-

festing this last year. Note the activities of the Red Cross Association. How ready and strong has been the widespread condemnation of any violation of the rights of the weaker by the stronger. The popular sense of justice is far keener and better balanced than ten years ago. The demand for ethical righteousness in business, politics, and society is now so imperative as to be felt throughout all the nation. "Shady" ways are going out of favor and seeking shadier abodes. Press editorials and Chautauqua platforms have markedly elevated their standards of national living. It is universally conceded that this year of 1915 has witnessed a most remarkable turning of masses of people to the thought of God and their need of a different attitude toward His love and Christ's redemption.

What agencies are at work in this great cause?

All Christian organizations: as, churches, Sunday schools, mission schools, missionary and church publications, young men's and young women's Christian associations, mission boards, mission societies, state, district and local, federations of mission boards, the council of women for home missions, summer schools, mission study classes, extension conferences.

All Christian personalities: preachers, teachers, missionary workers, writers, thinkers, all good women who tactfully and always stand for the highest and the best, and gladly give honor to Christ for ideals, power and results.

Let us close the study of this book by reviewing the three-fold purpose of the book, as stated in the opening chapter in the September number of the HOME MISSION MONTHLY. Have those purposes been in any degree fulfilled for you and your society? Does home missions now seem to you much more *world* missions? Why not have a "Purpose Meeting," to which your neighbors in churches and communities are invited? In this, plan the actual things you can all do together, and separately. Make it a "We can" meeting. Invite suggestions as to the needs of your city and church, and ways of answering those needs. Do not let any real need escape a provision for its supply. Get so filled with the vision of the beauty and wonder of the Kingdom of Heaven that you needs must tell others, and pass it on. Invade—peacefully—the prayer meeting, and even the Sunday night service. Get everybody splendidly enthusiastic over America's present opportunities of service to the world. And see that enthusiasm eventuates in action.

Through the harsh noises of our day  
A low, sweet prelude finds its way;  
Through clouds of doubt, and creeds of fear,  
A light is breaking, calm and clear.

That song of love, now low and far,  
Ere long shall swell from star to star!  
That light, the breaking day, which tips  
The golden-spined Apocalypse!

—Whittier



By S. Catharine Rue

"WHERE there is no vision the people perish." Where an officer fails to see her great opportunity the streams of effort stagnate and growth dies. At least one newly appointed presbyterial secretary for literature has grasped the bigness of her chance. Her New Year's resolution to devote thirty minutes of every day of 1916 to reading that shall make her familiar with our publications and the history of the work and fields of the Woman's Board of Home Missions is worthy of record as a suggestion to others. If every newly appointed officer would take account of stock as to her personal equipment for service in the way of educational preparedness, temperamental endowment, available time, and capacity for the care of details, and would then adopt a standard within the ability of herself and her society, toward which they should aim to reach the highest possible point of efficiency, the great work as a whole would take big strides forward.

Each one will need only to do her best to secure this result.

\* \* \*

"Presbyterian Missions to the Indians of the United States," by Dr. George F. McAfee, revised in 1915 by Katharine R. Crowell (price 25c. per copy), is a most admirable pamphlet of ninety-eight pages covering the history of the work of our own church for the uplift of the red man. Dr. McAfee's compilation of facts is so valuable that our Woman's Board considered it wise to preserve his work and to add only such information as is necessary to make it correct to date. All who are interested in Indian missions will appreciate the use of this valuable pamphlet.

Societies contributing to the special schools described will wish to use "The First Week at the Tucson Training School" (price 3c. per copy) and "The Kirkwood Memorial School" (price 2c. per copy).

Besides being interesting and entertaining, Betty's Travels to the Indian missions may serve as the basis for an interesting map talk. They are printed in two parts at two cents each. Part one describes all Indian schools in the southwest, and part two those in the northwest and California.

Dr. Moffett's book, "The American Indian on the New Trail" (price 40c. in paper, 60c. in cloth), is the most comprehensive work in inexpensive form of general character on this subject.

"One Little Injun" (price 5c. per copy) may be used as a monologue in February missionary meetings. "Ah-ma-mel-i-con" (price 5c. per copy) and "Painted Pony Canters Softly" (price 5c. per copy) are interesting stories to tell.

\* \* \* \* \*

"Granny of the Hills," by Mrs. Belle Brown Clokey, an experienced leader of young people, is the title of a fine new play that may well be commended to all for use (price 25c. postpaid). Its

success depends upon six characters, though thirty or more are required for its development. A granny of the southern mountains exhibits her sterling character in working to put her orphaned grandson through college, and he proves his worth by becoming valedictorian of his class. The interest is sustained through four acts, details for the development of which are given with explicit care. Many will welcome the chance to magnify the character of a mountaineer boy by using this play.

Money must accompany orders for plays and copies are not returnable.

\* \* \*

The new program for the special Day of Prayer, February twenty-fourth, is ready for sale at 50c. per hundred copies. It takes its theme from this year's text-book, "Home Missions in Action," and its six divisions have for their topics the titles of the six chapters of this book. Send all orders for it early.

## FEBRUARY TOPIC

<p>"PRESBYTERIAN MISSIONS TO THE INDIANS OF THE UNITED STATES" 25c.</p>	<p>I N D I A N S</p>	<p>COLORED INDIAN POST CARDS 20c. PER DOZEN</p>
<p>"PICTURES—DON'T FORGET THE INDIAN"—TEN SHEETS 10c.</p>		<p>"AMERICAN INDIAN ON THE NEW TRAIL" 40c. PAPER 60c. CLOTH</p>



# In Memoriam

As the result of a terrible accident, the Rev. G. C. Campbell, president of Ingleside Seminary, Burkeville, Va., lost his life on Dec. 2d. The acetylene lighting plant being suddenly thrown out of order, he was endeavoring to ascertain the cause and stationed two girls with closed lanterns at a distance. One girl, not realizing the full danger, stepped closer that she might see. As a result an explosion followed and both she and Mr. Campbell met instant death—fortunately without suffering or mutilation.

Mr. Campbell was loved by white and black and did a wonderful work for the negroes. Deep sympathy for Mrs. Campbell and the five sons and daughters is felt by those who knew and admired this noble man and his work. Graham Campbell, Jr., at once left Union Theological Seminary and has taken his place at his mother's side in order that there may be no break in the conduct of the school, and the class of 1916 may graduate according to State and Board requirements.



Miss Katharine B. Loudon, in the service of the Woman's Board most of the times since 1895, when she entered our Indian work at Good Will, S. D., died December first, having been stricken with apoplexy three months before while engaged in active service with her sister, Miss Mary B. Loudon, at Cortland, Ky. The next day she was carried on a cot by the men and boys seven miles over the rough mountain trails to the nearest place of help, Buckhorn, Ky. There, in a little hospital connected with Witherspoon College, she was cared for to the end. Though her case was hopeless from the first, she was conscious most of the time. She could talk but little, but was con-

tinually planning and praying for the Cortland field, and for special individuals there. She was much comforted because, in her absence, and with no leadership other than one of the boys, plans which she had made for the cleaning of the church were carried out by the young people. This fact suggests how much hold she had on the Cortland people, "many of whom through her effort God has saved from a life of sin." "Hers was a life of prayer and her faith never failed," is the tribute of her sister, who is bravely continuing the work in which they were so happy together.

The solitariness of even some eastern home mission centers is hinted in the fact that it was necessary to send twenty-five miles for her coffin, which was "hauled" seven miles to Buckhorn from the nearest railroad station. The funeral service was conducted by the Rev. George S. Watson, the pastor at Booneville, Ky., who writes of her: "She was a strikingly faithful worker, whose loss is felt by a large circle of friends."



Mrs. T. L. James, the synodical secretary for literature for Iowa since 1901, died after a brief illness from pneumonia, in November. At headquarters her enthusiastic letters were always welcomed and there was deep appreciation of her fine work and her hearty co-operation with our plans. Mrs. James used her well-trained mind lavishly in her missionary work, doing everything she undertook in most praiseworthy manner. She did what we wish more secretaries for literature would do—she magnified her office. At her home, Fairfield, Iowa, she was secretary for literature, and held the same office presbyterially and synodically. She was one of the sunny workers and will be greatly missed.

## A Suggestive Program

### TOPIC: IMMIGRATION

**Hymn**—"O, Master, let me walk with Thee  
In lowly paths of service free."

**Scripture**—Selections from the Book of Ruth, the story of a winsome maiden, a foreigner, an immigrant, who became the ancestor of the sweet singer of Israel and of "great David's greater Son."

**Prayer**—Closing with "A Prayer for Immigrants," by Walter Rauschenbusch, on page 16 of the Prayer Calendar for 1916.

**Reading of Minutes**—Transaction of business, collection.

**Offertory Solo** rendered by some one not yet a member of the missionary society.

**Current Events**—(Send for "Homeland Gleanings," issued monthly by the Woman's Home Board.)

**Discussion**—Who are the Immigrants of Today?

Why do they come?  
What do they get?

Write to Bureau of Immigration, Washington, D. C., for annual report of the Commissioner General, and for charts showing wave of immigration from 1820 to present time. (Sent free on request). Consult books listed in Bibliography, p. 183, HOME MISSION MONTHLY, May, 1915. See also list of books and leaflets published by the Literature Department of the Home Board.

**Hymn**—"Christ for the world we sing;  
The world to Christ we bring  
With loving zeal."

**Community Survey**—Report of a committee appointed at least a month before the meeting to study the foreign population of your locality. Let the committee not only report actual conditions, obstacles to progress and opportunities for education and uplift, but bring in constructive suggestions and recommendations that can be acted upon by the members of the missionary society.

**Pageant**—Demonstration, play. Presented by members of the Westminster Guild, Young People's Society, or a class in Sunday school.

or  
**Symposium**—"Immigrants I Have Known."  
Several two-minute papers by members of the preceding group.

**Reading**—"Scum o' the Earth," by Robert H. Schauffer.

(From "Home Missions in Verse," Literature Department of Woman's Home Board.)

**Hymn**—"Forward Be Our Watchword."

**Prayer**—With Mizpah Benediction.

MABEL GORDON PARKER

## Post Card Messages from Field Secretaries

### ALTON PRESBYTERIAL SOCIETY, ILL.

"Itinerating" is very interesting work though sometimes one forgets that it is. The scenery around here makes me think of my trip and what it really means in right perspective. One sees cornfields looking dead and uninteresting; then coalfields suddenly "crop up" and one realizes what a rich vein is discovered. Little towns and big ones, bad weather, etc., yet often a crowded church and everyone so interested. Some societies have more members than church members. One has over one hundred members. I have visited only twelve towns on this trip, but already they have taken fifty new subscriptions to the HOME MISSION MONTHLY and *Over Sea and Land* and three Prayer Calendars. Alton Presbyterian Society is full of loyal women and rich, solid coal spirit. I sank shafts and found three new coal mines—two Westminster Guild Chapters and one Circle.

ABBY H. J. UPHAM

### THINGS TO DO

Mrs. Guy S. Davis sends this blank which she prepared for the help of societies she visits.

Kindly indicate in space ☐ something that you will do to strengthen the cause of missions.

1. Act as Secretary of Little Light Bearers. ☐
2. Act as Superintendent of Light Bearers. ☐
3. "Mother Missions" in the C. E. Society. ☐
4. Act as Patroness of the Westminster Guild. ☐
5. Join the Westminster Guild. ☐
6. Act as Extension Secretary. ☐
7. Lead a Mission Study Class. ☐
8. Join a Mission Study Class. ☐
9. Subscribe for HOME MISSION MONTHLY (50 cts.). ☐
10. Subscribe for Woman's Work (50 cts.). ☐
11. Subscribe for Prayer Calendar (10 cts.). ☐
12. Subscribe for Year Book of Prayer (10 cts.). ☐
13. Subscribe for W. G. Bulletin (15 cts.). ☐
14. Subscribe for Over Sea and Land (25 cts.). ☐

Name.....

Address.....

Date.....

### RED LETTER DATES

Mrs. D. E. Wiber writes of mission study classes which she visited in New York and vicinity that "Two doubled membership and remained doubled." One of her Washington (D. C.) classes prepared an announcement card bearing the calendar of the month. The day of each week on which the study class was held was printed in red, and these words appeared below: "Will you not consider these red-letter dates a previous engagement?"

### VISITING MISSIONS

Mrs. J. H. Aldrich, whose service is largely confined to the Pacific Coast, writes of an itinerary in New Mexico where her visits were greatly appreciated by societies in weak churches. The trip gave her a rare opportunity of visiting mission schools also. At Mogote, Colo., she visited Mollie

Clements, who said she had been working for the Board twenty-four years, and that Mrs. Aldrich was the first woman from the Board to visit her. Miss Clements expressed her cheerful disposition in the neat and cheery furnishings of her adobe home, even to the rag carpets on the floor; for she has that rare talent that can make even an adobe house look homelike. Mrs. Aldrich writes: "As I drew from the brave little woman the story of her life, I realized that God has many uncrowned saints."

## For the Missionary Book Shelf

KIOWA: STORY OF A BLANKET INDIAN MISSION, by Isabel Crawford. 242 pages. Price, \$1.25.

Consecration born of an assurance that the call was divine, a determination to make the best of everything, a strong sense of humor, a sympathizing spirit, keen perception of the possibilities of the Indian, and above all unflinching trust in Him who gave the commission—all these unite in making Miss Crawford's Mission to the Kiowas a success.

Invited by the Indians of Saddle Mountain to come to them, Miss Crawford accepted the "call." This story, a chronicle "written at random" and extending over a period of ten years, opens dramatically with the coming of the missionary seated in the midst of a wagon-load of goods with two Indians as an escort, the pitching of the tent within the Indian encampment, the gathering of the Indians from far and near to see the "White Jesus woman, alone and no skeered."

Teaching of the Truth by use of the sign language is immediately begun, and the records of the chronicle show how minds grasped the teachings, hearts and lives were changed, funds gathered not only for themselves but to send the Gospel to others, and the way prepared for the building of the church, which was dedicated seven years after the coming of the missionary. Personal discomforts, discouragements and dark days are chronicled only to show how the "meanest work done for His sake" may become a glad and happy service.

Those who have heard Miss Crawford in her addresses and plain talks will recognize in her own inimitable style all the fervor and zeal which characterize her every effort. This volume will be a distinct addition to all mission libraries and we bespeak for it a general use in missionary organizations and study classes and among all who have interest in the progress of the Indian.

IN CAMP AND TEPEE, by Elizabeth M. Page. 245 pages. Price \$1.

In her task of presenting the Indian Missions of the Reformed Church, Mrs. Page as a Field Secretary of the Women's Board brings to it an insight and practical understanding that render the record peculiarly valuable. That she is able to add the personal touch also is due to her close association with the pioneers of the work, Rev. Frank Hall Wright, the well-known Indian evangelist, and those consecrated missionaries, Dr. and Mrs. Walter C. Roe; and to the fact that at times she herself was a member of the working force.



The reader is taken into camp and tepee, into the daily lives of the Indians—is shown the difficulties, the discouragements, the “up-stream work,” yet, in spite of all, is made to realize the joy of service, to note growth all along the way, and to catch glimpses of the coming harvest.

The writer's purpose is “to make clear the hopefulness of Indian mission work,” and that hope rings true throughout the book. For cheer and encouragement “In Camp and Tepee” should be in the hands of every missionary on the Indian field, and for a stimulus to greater activity in behalf of Indian missions, should be widely circulated among churches and missionary organizations.

S. H. P.

THE NEZ PERCES SINCE LEWIS AND CLARK, BY  
Kate C. McBeth. Price, \$1.00 postpaid.

This is a book of unusual interest, not only to the student of the Indian, but to all who enjoy the writings of those who are “making history.” The author of this book, Miss Kate McBeth, whose beautiful life is referred to in other pages of this magazine, was privileged to spend more than a quarter of a century among a people who became her very own.

One follows with interest her account of the consecrated life of her sister, Miss Sue L. McBeth,

who, six years before the author went to the western state, had responded to the call to train and prepare a native ministry.

Gen. O. O. Howard, while reconnoitering in this section of the country previous to the Joseph war, found his way into the home of Miss Sue McBeth and later wrote to a Chicago paper:

“Her work seems simple; just like the Master's in some respects. She gathers her disciples about her, a few at a time, and, having herself learned their language, instructs them and makes them teachers.

“There is the lounge and chair. There the cook stove and table. There, in another room, is the little cabinet organ, and a few benches. So was everything about this little teacher—the simplest in style and work.”

At the close of her introduction Alice Fletcher writes:

“The pathos, moral heroism and beauty of Christian living and doing, pictured in this rarely interesting volume, by the modest pen of the author, seem almost to belong to another sphere, so untouched are they by the selfishness and worldliness that jostle us at every turn.

“It is well to read of them, but better still to know that they are true and remain with us as part of the living forces within our land.”

M. J. G.

The books here noted may be procured from the Literature Department of the Woman's Board

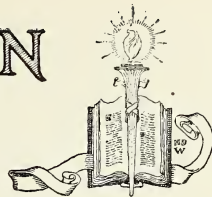
## Receipts of Woman's Board, November, 1915

Woman's Board grant Work				Immi-Freed-men				Woman's Board grant Work				Immi-Freed-men				Woman's Board grant Work				Immi-Freed-men				
<b>Baltimore.</b>								<b>Montana</b>								<b>Pennsylvania</b>								
Baltimore.....	\$972.40	\$66.00	\$58.50					Butte.....	\$32.60	\$15.30					Beaver.....	\$60.00		\$75.00						
Washington C.....	1,007.50		39.00					Helena.....	11.00	3.75					Carlisle.....	106.00		25.00						
<b>California</b>								<b>Nebraska</b>																
Benicia.....	2.50							Hastings.....	43.50	19.90					Chester.....	50.00	\$61.00							
Los Angeles.....	512.00							<b>New Jersey</b>				Huntingdon.....	300.00											
Oakland.....	150.00							Jersey City.....	125.50	\$10.00	5.00	Kittanning.....	2.50											
San Francisco.....	38.75							Morris &				Lehigh.....		80.00										
<b>East Tennessee.</b>								Orange.....	408.80	3.00		Philadelphia.....	291.00	117.50	45.00									
Synodical.....			25.00					Newton.....	187.50	95.78		North.....	424.00	147.00	23.00									
<b>Illinois</b>								West Jersey.....	4.00			Pittsburgh.....	865.70		1,798.00									
Bloomington.....	220.50		30.00					<b>New York</b>				Westminster.....	110.25		40.00									
Chicago.....	234.15		251.55					Binghamton.....	97.10	37.00		<b>South Dakota</b>												
Ewing.....	5.00							Brooklyn.....	505.30	55.00	33.40	Sioux Falls.....	122.00		39.00									
Freeport.....	158.50		84.25					Buffalo.....	66.62			<b>Tennessee</b>												
Mattoon.....	116.00	2.00	29.00					Champlain.....	58.50		15.00	Columbia A.....	2.25		1.00									
Ottawa.....	174.38		83.00					Chemung.....	7.00		23.00	<b>Texas</b>												
Springfield.....	67.50		45.00					Columbia.....	119.00			Brownwood.....	23.00											
<b>Indiana</b>								Geneva.....	179.65		67.00	Dallas.....	300.00											
Logansport.....			1.00					Hudson.....	117.40			S. W. Bohemian.....	5.00											
New Albany.....	37.75							Lyons.....	48.03			<b>West Virginia</b>												
<b>Iowa</b>								Nassau.....	130.00	57.00		Grafton.....		75.00										
Cedar Rapids.....	23.30							New York.....	312.96	70.00	10.75	Parkersburg.....	1.00											
Council Bluffs.....	75.00		35.00					Niagara.....			51.00	<b>Wisconsin</b>												
<b>Kansas</b>								North River.....	121.20		10.00	Madison.....	62.25	21.00										
Neosho.....	100.00		50.00					Otsego.....	52.00		3.00	Legacy.....			339.74									
<b>Kentucky</b>								Rochester.....	562.00		320.00	Indiv. gifts.....	1,456.88		27.00									
Louisville.....	120.00							St. Lawrence.....	169.00		47.00	Int. on per. funds	11.25											
Transylvania.....	88.35							Syracuse.....	260.00		138.00	Tuition, etc.....	8,383.38											
<b>Michigan</b>								Utica.....	170.00		138.00	Rents & sales.....	991.28											
Detroit.....	934.83		1,040.35					Westchester.....	435.58		75.00	Total.....	\$24,597.90											
Flint.....	47.60		20.00					<b>North Dakota</b>																
Kalamazoo.....	94.70		22.75					Bismarck.....	5.75			Specials, not a part												
Lake Superior.....	45.00		5.00					Minot.....	25.00			of Wom. Bd.												
Lansing.....	100.00	50.00	89.00					Pembina.....	148.50		14.00	budget.....	383.19											
Monroe.....	50.81		5.78					<b>Ohio</b>				Literature sales.....	1,171.17											
Saginaw.....	38.00		34.00					Cincinnati.....	90.50	49.25	13.35	Totals.....	\$26,152.26	\$803.75	\$5,803.70									
<b>Minnesota</b>								Dayton.....	798.70		114.75	Grand Total, \$32,759.71												
Duluth.....	78.00		12.00					Lima.....	35.50		9.00													
Winona.....	44.00							Mahoning.....			92.50													
<b>Missouri</b>								Zanesville.....	87.95		19.30													
Iron Mountain.....	10.00							Wooster.....	2.00															
<b>Mississippi</b>								<b>Oklahoma</b>																
Synodical.....	30.00							Ardmore.....	35.50															

DORA M. FISH,  
Treasurer.



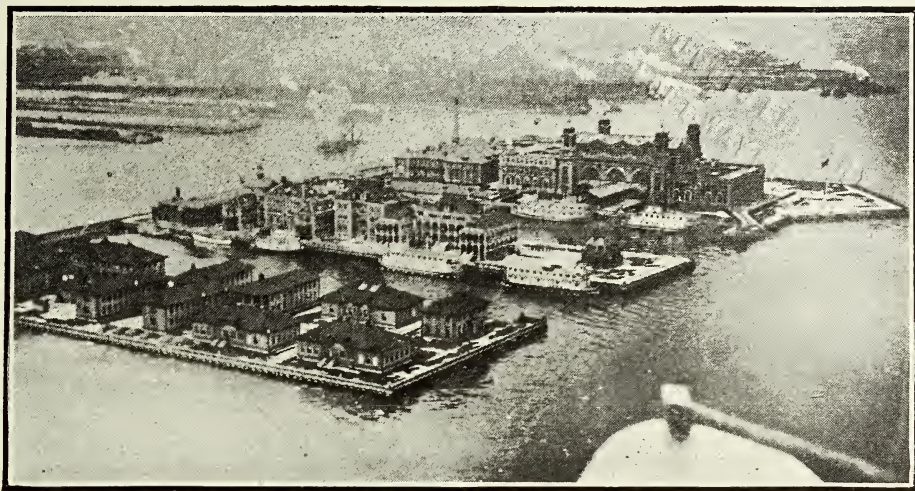
# THE HOME MISSION MONTHLY



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ELLIS ISLAND FROM AN AEROPLANE

## Our Ports-of-Entry Parishes

By Joseph E. Perry, Ph. D.

Representative of the Home Missions Council and the Council of Women  
for Home Missions at the Ports of Entry

**T**HESE are the outposts of our national defense and the gateways through which millions of our fellowmen come to our shores. They bring much of the world's wealth and physical energy, intellectual strength, spiritual power, religious fervor and souls burning with passion for liberty and life.

There are twenty-two Immigrant Districts with central and sub-stations at which the Government receives this incoming tide. At many of these stations several Christian denominations and societies find fields for missionary service. In area these parishes cover limited space, but in influence encircle the world. Here is the heart of the world through which are circulating humanity's life currents flowing from the ends of the earth. Here is the beginning of the preparation of this mass of humanity for the process of assimilation into American life and spirit.

Mr. Shriver in "Immigrant Forces" says:

"As the alien's first impressions are lasting they who would be a friend to the immigrant must get in touch with him at the earliest possible moment." To-day this is the duty of civic and philanthropic agencies and in greater measure the urgent task of the Christian Church.

In this department of our missionary service the work is as varied as that of any other missionary field. In the railroad rooms where thousands tarry for a few hours or perhaps only a few minutes, upon their way out into the new world, the work must be done quickly. Bibles, tracts and other literature are distributed; needed counsel is given, a kind word of cheer is spoken, the seed is sown and in many instances it is found to have brought forth good fruit.

The hospital and detention rooms are places of special opportunity for effective ministry that combines regard for material comfort with care for the spiritual life. This



ministry is characterized by the true spirit of humanity and brotherly kindness and heart sympathy filled with the spirit and power of Christian love. If these workers were withdrawn from our ports of entry, it would be like darkening the sun in the heavens. Civic, philanthropic and National societies engaged in this service have rather definitely organized their work, and as organized agencies are able to take their places along with municipal authorities and other agencies interested in the formation of any comprehensive scheme for aid and protection of the immigrant.

The "Immigrant Work Committee" of the Home Missions Council and the Committee on "Home Mission Interests among Immigrants" of the Council of Women for Home Missions are giving special attention to the work of formulating some plan by which denominational forces engaged in this work at ports of entry may be federated and organized in such way as to unify their work and bring it into effective co-operation with all other agencies working toward the same end.

After careful study of conditions and relations of our ports-of-entry missionary work, a plan of organization was presented to the committee representing the two Councils with the recommendation that if they approved, it should be referred to the missionaries at Ellis Island for correction and adoption. The chief features of the plan were suggested by the missionaries working at the different ports and were the result of their rich and varied experience. They heartily approved the plan and appointed the committees on different departments of their work.

Events have already proved the advisability of the adoption of this plan, but its actual value will be realized in the gradual process of its full operation. Special attention is called to the work of the "Follow-up Committee." The purpose of this committee is to fill the gap between work "at the gate," and work inland. This work will depend in great measure upon co-operation of workers in all towns and cities to which immigrants go. In many instances, it will be greatly aided by formation of local interdenominational immigrant work committees, similar to the Continuation Committees on

the Pacific Coast and the Missionary Committees for the work in Scranton and vicinity.

Immigration during the past year was so restricted that time has been given for assimilation. Yet even in this dull time there have been received at Ellis Island 2,000 in one day and of the number coming during the past ten months 167,212 were received at Ellis Island, while of those returning from our shores within this period, 142,600 sailed from the New York harbor. The danger is that this time shall be regarded as an opportunity for rest and relaxation of energy. Such an attitude is wholly contrary to the real meaning of the hour and is not responding to its earnest offer of splendid opportunity for effective service and permanent achievement. That fewer are coming to our inland communities makes possible a service continued and less interrupted.

It has been demonstrated that the scope of this work can be enlarged and its effectiveness increased by organizing its activities so that this branch of missionary service will represent Christian love and life operating with a spirit wholly interdenominational and non-sectarian, through a body of workers inspired by the same motive, working by a common method, and moving toward a well-defined goal. Thus our ports-of-entry missionary service would be appreciated at true value, recognized by Government authorities and other organizations as a most important and efficient factor and given the place it deserves in co-operation with the Federal, civic, educational and philanthropic agencies, working in any comprehensive service for welcoming and protecting the immigrant.

For full consummation of this scheme there must be clear vision of the far-reaching scope of immigrant work and realization of the vast opportunity and unlimited possibilities for achievement in this service. There must be willingness to let go not a few denominational and personal preferences, and a readiness to sacrifice some things held dear. It will require a spirit in workers and societies and denominational organizations that can say: "What things were gain to me I count but loss," if only the nations coming to our shores may be saved.



# Felicita Pigliardi

By W. H. Morse, M. D.

"THAT which surprises me is that it is Felicita!" my stenographer said. "True," I replied. "It might be some one else who is not a Christian and there would be nothing so very strange about it! But Felicita!"

"Felicita of all the women!" my stenographer echoed. "This makes seven times. Four times she came herself and there have been three who came for her."

"We will let it go," I said. "But really—"

I was interrupted by a young girl who came into the office and approached the desk.

"Do you give 'way Italian Bible-books here?" she asked.

"What is your name?" I asked.

"Marie Copoli," she answered.

"Did you want one?"

"If you please."

"Can you read?"

"O, sure!"

"Will you promise to read it?"

"Please, sir, it is for a friend!"

"Felicita Pigliardi, isn't it?" asked the stenographer.

"Yes, ma'am."

We looked at each other and smiled. I was secretary of one of the auxiliaries of the American Bible Society and had supplied the Scriptures in their vernacular to Hungarians, Italians and others who had expressed the desire to have the books. I had spoken of this at the annual meeting of the Society in May and President Gilman had commended it heartily. At the same time, however, another gentleman had said that he had known of Italians begging the books and then selling them to others. I had not had any such experience. But now, perhaps,—

"Marie," I said to the girl, "will you ask Felicita to come in and see me?"

"O, sure!" she answered, then asked, "Am I to have the Bible-book now?"

My rule was not to refuse the grant to any who asked and so she received it and promised to have Felicita come in "right away."

"Well," observed the stenographer, "that Felicita had better leave off her first name and the last three syllables of the last name! She is a p-i-g!"

It was less than ten minutes when Felicita

came. She was a bright, black-eyed, happy-faced girl of fifteen, of whom the Presbyterian ladies were wont to say:

"None knew her but to love her,  
None named her but to praise."

There were not as many women and girls as there were men in the mission that was held at the W. C. T. U. hall and among them none were more sincere and truly Christlike than she.

"You wanted to see me?" she asked, laughingly.

"Yes." I turned about in my chair and motioned her to a seat.

"Felicita," I said, "I want you to tell me what this means. You have a Bible of your own that you received when you first began to attend the mission."

"O, yes, sir!"

"After a while you asked for another and got it."

"Yes, sir!"

"Then you got another, and still another. And then, one after another, four children have been here and asked for Bibles and I find that they all are for you. Just now, Marie Copoli obtained one for you."

"Yes, sir."

"You do not use them all?"

"No, sir; only my own, my red one."

"You have given them to others, then?"

"No, sir; I got them all."

"What *are* you going to do with them?" the stenographer asked.

"Nothing," was the reply, "I have them."

We waited for her explanation. It came, frankly and candidly.

"You know Giuseppe Sera," she said, "Well, it is he. I call him Beppo. He is a good fellow. He is a Christian. Ask any one if he isn't!"

"Yes." I knew the young man.

"He and I are going to be married," she continued.

"O, you are making up a library to help furnish the house!" exclaimed the stenographer.

"No! O, no!" was the good-natured reply. "Beppo is going back to Sicily in September to be gone a year."

Now, for the first time, she hesitated and the color deepened in her cheeks.

"Beppo is a Christian, if he is a Methodist," she said. "His father and mother and



two married sisters and their husbands are not. I have no mother, you know. Father is a Christian. I have five brothers in Sicily. Beppo knows them. Father does not know any of Beppo's folks over there. Now, we talked first of father going over, but you see Beppo knows all best."

"And is he going to get the consent of all parties to the marriage?" asked the stenographer.

There was a bit of reproach in the girl's eyes as she answered quietly. "He is going to get them to be Christians!" Then she continued, "They do not go to mass or meeting. They have never had Bibles. We want them to be Christians and—well, I wanted nine Bibles, so to have enough for all, and—the dear Jesus will do the rest."

"Was there ever such a scheme?" exclaimed the stenographer.

I gave the girl the two Bibles that she needed to make up her quota and when she thanked me she said, "We are to pray for Beppo and will you do so, too?"

It was two months later when young Sera left for Italy. About the same time Felicita's father removed to Trenton and she went with him.

Eight years later, in the winter of 1915, I

went to Philadelphia to hear "Billy" Sunday. On my return I stopped at Trenton to be present in the New Jersey legislature when the "full crew" bill was under discussion. A large number were present. Sitting in the gallery of the Senate chamber a woman spoke to me.

"My husband is interested very much, as he is an engineer!" she said.

She was a stranger and I acknowledged her remark.

"Ah," she resumed, "you do not know me, sir!" I did not.

"You do not remember Felicita Sera? Felicita Pigliardi?"

I remembered. Then, after eight years, I heard her report of Sera's mission.

"O, yes," she said, "He went for them all, his folks and my brothers and he read them the Bibles and gave them the Bibles and (you see we were praying all the time), of course they all just got in love with the dear Jesus. Some are there yet and some are here and Beppo and I were married next May when he came back."

In the Italian Presbyterian Church on Whittaker Avenue, Trenton, Mr. and Mrs. Sera are among the most zealous members.

## Americanization Within the Immigrant Workman's Reach

By Frances A. Kellor

THE National Conference on Immigration and Americanization which met in Philadelphia, January 19 and 20, showed among other things how far this country has moved along in the last two years in its understanding of the immigration question. The progress made practically amounts to this: The average American citizen realizes that immigration is an immediate social issue of direct interest to him and of great significance to the existence and quality of his home town. The country as a whole sees and feels that immigrants are woven into the very web of our social and industrial life and have become part and parcel of our social structure.

This represents a long step in advance. The American farmer, middleman, importer and consumer have always had a very fair understanding of what the tariff, for instance, had to do with their particular lot

and circumstances. But it has taken the average American citizen a long while to realize how directly the immigration problem comes home to him. About immigration on party lines, so to speak, the trade-union and the employer have perhaps had sufficiently definite points of view and convictions.

At the National Conference many groups met to discuss in a practical manner immigration conditions in this country and the best and most immediate ways of unifying the population, so that common standards of living, a common interpretation of citizenship and a common language shall prevail. The interested agencies included governmental departments, especially bureaus of education, health bureaus, etc., courts, employers, racial societies and social and civic organizations.

The sharpest aspect of the immigration

problem in this country has always been the need of a *national* immigration policy toward the immigrant we have admitted, which is quite as necessary for him as for the immigrant we are about to admit or reject. Concerning admission we have always had a national policy, but with admission the policy stopped—and this in spite of the fact that until an immigrant is naturalized he is technically, as well as practically, the ward of the United States rather than of any one state or community.



German, Magyar, Dutch, Slav, Bohemian, Slovak and Italian in the Presbyterian Mission at Butler, Pa. These girls were somewhat loath to don foreign garb for a special exercise in the mission, for they are adopting American standards of living, and feel that they are Americans.

This is one of the things toward which persons interested in immigration have been striving for many years, a domestic immigration policy that should be national in scope and exercise. We are making steady progress toward it. The need of it is mentioned here and there in official reports; the Bureau of Education has come to see from the many calls for assistance made to it that such a policy is necessary and is trying to extend its work so as to cover the most immediate educational needs; there has been an awakening in the Naturalization Bureau. The Federal employment system also constitutes an admission that the whole problem is one that transcends local possibilities and calls for Federal assistance; here, however, no special provision has as yet been made for immigrants. A Federal policy is still some distance off.

There are many hopeful indications that the country is developing the ability to regard immigration as a community matter. Cities and towns are putting in night-schools with increased appropriations and facilities, providing classes in English and civics; schools and courts are being linked together, as in Los Angeles, where the school certificate of a certain degree of proficiency is accepted in naturalization proceedings. A most significant feature of this night-school work is that commercial, industrial, educational and social forces of some communities have joined hands in a common effort to perform a common civic need. In Detroit, for instance, where a vigorous night-school campaign was carried on this fall under the auspices of the Chamber of Commerce and

the Board of Education, the following organizations co-operated in the work: The Chamber of Commerce, the Board of Education, leading industries, churches, priests, the public libraries, the City Recreation Commission, Health Board, Poor Commission, Juvenile Court, the English papers and the foreign language press, state and local employment agents, women's clubs, State Workmen's Compensation Mutual Insurance Company and a long list of social agencies, including the Y. M. C. A., the Railroad Y. M. C. A., the Babies' Milk Fund, the Michigan Children's Home Society, The Provident Loan Association, the Women's Hospital and Infants' Home, the Children's Aid Society, the Associated Charities and various settlements and hospitals. The result of this community team work was that night-school attendance was increased by over 150 per cent and the community as a whole came to see that both its duty and its advantage lay in putting the means of Americanization within the immigrant workman's reach.

Women's clubs are beginning to see that Americanization work among immigrant women is a particularly fitting subject for their attention and are working through educational and health boards of their communities.

It has become plain that immigrant families cannot become really Americanized until they at least approximate the American standard of living, in housing and living facilities. The *Immigrants in America Review* recently announced a housing contest,



calling for plans for three types of housing in a community where large numbers of employees are called together by industrial plants. The plans are to provide for a single family house, a combined family and lodging house that will permit separation of family and lodgers, and a boarding house or community dwelling for a number of men or women.

All these instances and many others, such as state training courses for teachers for im-

migrants and pay envelope slips, each containing in the immigrant's own language the most essential things for him to know about citizenship or education or savings banks in this country, to be distributed through the pay envelopes—all these instances go to show that this country is working toward a uniform domestic immigration policy, which will assure support for the national domestic immigration policy, when it does eventually come.

## The Aftermath of the War in Immigration

By Gregory Mason, Staff Correspondent for *The Outlook*

BY so much as it is harder to build than to destroy will the difficulties of the problems of reconstruction in the belligerent nations of Europe after the war exceed the difficulties of the present problems of neighborly destruction. A house that twenty men labored a year to erect can be wiped out in a minute by two or three men with a small field-gun. The able-bodied laborer, the finished citizen, the human machine which has been brought to perfection through twenty years of care is snuffed into clay in a fraction of a second. Capital is the product of human labor. It is now certain that the war will eliminate from 6,000,000 to 12,000,000 able-bodied men. While the sources of future wealth are being destroyed Europe is eating up its "cash on hand" and is saddling itself with a debt that staggers the imagination. Europe is burning the candle at both ends.

With labor as scarce and need of it as great as it will be in Europe after the war what will become of American immigration? Can Europe afford to let men leave her shores until the work of rebuilding the ruin wrought by war has been at least well begun? More than that, will there not be strong inducements offered to draw men from the new world back to the old? Is there not danger that the United States, which has suffered in some ways from too much immigration in the past, will suffer from actual depletion of population by emigration after the war?

American economists have had to change their predictions in regard to the aftermath of war rapidly in the past fifteen months. At the outbreak of war it seemed likely that

the end of the conflict would be followed by a rush of citizens to America from the countries that had been fighting, as the German revolution of 1858 was followed by an influx of Germans, the Franco-Prussian war by an influx of the same sort, and as one result of the war between Turkey and Greece in 1897 was a stimulation of Greek immigration. But no war in history has been comparable to this one and before it was a year old sociologists and economists saw that no precedents could be found as a basis for expectations. The war has marked the end of an epoch in history, and conditions in the world labor market, including American immigration, have already entered a new era.

During the year ending July 1, 1915, net increase in population of this country by aliens was only 50,070, the smallest annual gain in seventy years with the exception of the black year of 1862. But for the fact that included in this year was one month, July, 1914, when Europe was at peace, there might have been no gain at all, but a loss. And it is a fact that during the first ten months of the year 1915, the only ones for which statistics are now available, more people left the United States than entered it! This is a strange record for the land of liberty which has always heretofore been a great magnet to the poor foreigner.

Already the American labor market has been upset by the cataclysm in Europe. The head of one of the largest building concerns in New York City says that he is having great difficulty in getting workmen even at wages twenty-five to fifty per cent higher than the ante-bellum standard. The same

testimony is heard from employers everywhere, from railroad men, subway contractors, hotel keepers. Not only has the supply of skilled and unskilled labor diminished by the stream of Italians, Russians, French and British that have gone home to fight, but of the men that have remained many have been drawn to the mushroom ammunition factories that have sprung up in almost every industrial center. Profits in munitions industries are so great that munitions manufacturers can pay wages that bring the cream of labor left in America and other industries engaged in work more important to the welfare of Americans than the production of powder and shot are suffering severely from this unnatural condition.

Whether the tide of labor will flow from the West to the East or from the East to the West after the war it is hard to say; but one thing seems certain, namely, that labor will be sought as never before, that the price of it will be very high and that unemployment will hardly exist except among the cripples, sick and mentally deficient who are unemployable. Already the unemployment question has almost ceased to exist in the United States, one benefit, at least, which America owes largely to the war.

There is another advantage in the present situation of America. With immigration lower than we ever dreamed of making it by legal restrictions, we are having excellent opportunity to study the advantages and disadvantages of restriction. The war seems likely to last another year, at least, and by that time we should know pretty well how valuable or how much of a handicap was the great stream of aliens flowing into America before the war in a volume of more than a million a year.

While it is extremely daring to make close predictions as to the nature and extent of our immigration when the nations of Europe have emerged from their death struggle, there are tendencies and probabilities that should be noted if we are to be ready to do our part in the great world task of reconstruction.

Just before the war our Balkan and Jewish immigration was heavy. These sources, abruptly cut off by the dam of war, may flow freely again when that dam has been removed, but in particular it seems probable that there will be a rush of Jews to the United States when peace has been made. The Jews have suffered enormously, particu-

larly in Russia, where a large part of the territory comprised in the Pale has been made uninhabitable for months to come by the ravages of war. Moreover, the Jews of America, who constitute the wealthiest and most numerous Jewry in the world, are already raising great funds for relief of their brothers, and one of the natural ways to apply this relief would be to transport the Jews of Europe to the sanctuary offered by America. To this procedure, Russia, at least, would probably lend hearty support.

Another probability is that we shall have a large influx of women and children, widows and offspring of men killed in war. Such persons will be little needed in reconstruction work abroad and many of them will be homeless and will look with longing eyes toward America, where doubtless they have friends and relatives anxious to give them refuge.

But of all prospects the most interesting is that immigration from England, France, Belgium and Germany, the industrial states of Northern Europe, will be far less, actually and in proportion to population, than immigration from Austria-Hungary, the Balkans, Italy and Russia, the agricultural countries of Europe, and particularly from the southern parts of the latter. In the first place, England, France and Germany, especially Germany, are more highly socialized than the other nations mentioned and seem more likely to pass laws forcing their sons to stay at home. In the second place, while conditions in the countries at war vary much, on the whole war seems to have injured the laborer in the fields more than the laborer in factories. Industry to some extent has been actually stimulated, but while agriculture, too, has been carefully nursed in Germany, in Russia and in the south of Europe generally, the land and the peasants who make their living from it seem to have suffered most of all.

In conclusion—a warning. Among the immigrants now coming to Ellis Island are many who bear the marks of the trenches and there is a higher percentage of physically unfit than ever before. This condition will probably be worse rather than better during the first months after the close of the war, and we must see to it that standards of inspection are rigidly maintained lest the welfare of Americans be prejudiced by those seeking to become Americans.



# Among Hungarians and Italians of New York

THE AMERICAN PARISH

RARELY does one see such generosity as characterized the people of the American Parish at Thanksgiving time. For a home mission church to furnish dinners to more than forty families should be stimulating to larger gifts on the part of more favored churches. Many who themselves received dinners the year before were happy in sharing with others last Thanksgiving. A most impressive service, conducted in English, Hungarian and Italian was held on Thanksgiving morning in the East Harlem Church. The unison of voices in great hymns of the Church and "America" seemed temporarily to silence the sound of strife between Hungarians and Italians in Europe. The eagerness of Hungarian leaders to interpret the spirit and traditions of America to their fellow-countrymen was manifested in their presentation of a play on Thanksgiving evening portraying the landing of the Pilgrim Fathers.

Not only at Thanksgiving time, but also at Christmas were the Hungarians extremely busy. Mr. Harsanyi, the Hungarian minister, had twenty Christmas services in various places. With 30,000 Hungarians in his district and only one other Hungarian minister to share the work for the 150,000 Magyars in New York—not to mention the out-

lying places to which he is often called—Mr. Harsanyi has, indeed, a tremendous field. Coming from a family which ever since 1207 A. D. has had ministers, bishops and a member of Parliament in each generation, he is a remarkably efficient and inspiring leader of his people. Mr. Harsanyi and his wife live in the Magyar Neighborhood House where kindergarten and club work are conducted.

One instance of outside claims upon his time and interest occurred when an explosion in a munition plant in Shadyside sent eight Hungarian men to the hospital to pass Christmas with the certain knowledge that they were to lose their sight. Mr. Harsanyi was the only Magyar pastor who could be called to minister to them and their stricken families.

At the Hungarian Christmas service, in response to the appeal for money to meet growing needs of the mission, over seventy dollars was given. Only those who know the destitute condition of many of these families can realize what this sum meant—of love and genuine self-sacrifice.

Ten blocks from the East Harlem Church—in the heart of what is called "Little Italy"—is the Church of the Ascension, the largest Italian Protestant Church in this country, with Rev. Francesco Pirazzini as

its able pastor. Founded nine years ago, it has received into its membership 772 people—among them eight Roman Catholic priests.

Last winter, to meet the great flood of unemployment, work-rooms were opened at the Church of the Ascension where about



MAGYAR KINDERGARTEN ENTERTAINMENT AT THE NEIGHBORHOOD HOUSE



ITALIAN MEN OF THE CHURCH OF THE ASCENSION READY TO JOIN THE PROJECTED PROTESTANT CONVERTS' LEAGUE

seventy-five men were employed daily in making bandages subsequently given to Italian hospitals. The same number of women were given home work on garments. Many of these women and ninety-six of the men have come into the church.

The noblest fruit of Mr. Pirazzini's work, however, is shown in the fact that twenty-six young people have so caught the spirit of service that they have gone into active

Christian work, either at home or abroad. At present four Ascension boys are studying at the Mt. Hermon School at Northfield and two girls are entering the new Presbyterian School for Girls in Baltimore, all planning to enter some form of missionary service. Few churches can show an average of three members a year given to definite Christian work in furthering the Kingdom of God.

VERA CAMPBELL DARR

## A Greek at Wasatch Academy, Utah

THE following letter, published with phraseology and spelling unchanged, explains itself and shows excellent results in acquiring English and the higher American ideals after one year at Wasatch Academy, Mt. Pleasant, Utah.

The principal, Dr. McKirahan, says of the writer:

"We have no pupil who shows so positively the good Wasatch has done him. He is a leader among the boys and takes a positive stand for the right on every occasion. When he went back to the coal camps last summer, he showed the genuineness of his grasp on better things, not only by refraining from the bad habits he refers to, but by inducing about twenty of the Greek boys to give up gambling."

Wasatch Academy,  
Mt. Pleasant, Utah.

This is the story of how I came to Wasatch Academy.

When I was fifteen years old I left Greece and came to United States. As I land in New York they sent me to Kansas City, Missouri, where I spent for about six months working under a railroad company. After six months the winter came and I could not work any longer for their was lots of snow.

The next spring I found another bunch of the old country people and went to Texas where I spent another six months working in the railroads. Finally I heard about the coal mines in Utah that they were making lots of money and I thought their was good place for me.

When I came to Clear Creek, Utah, I begin to learn how to speak English and of course I start to associate with different kind of people but I never relize the danger of the company that I convert with. I saw the people on Sundays after they



were through with their breakfast they went to saloon and start to play pool and to smoke big cigars and of course I thought that was the people that the Americans call gentlemen and of course I follow their habits and manners.

One day a fellow told me that I was foolish for working hard he say gambling was the easiest way to make money so I start the new way of making money. But after year or so when I lost all the money I have had and worked for about a year for the cards and remembering when I left the old country that my father told me to watch the bad company and also smoking and drinking and gambling, and swearing and to go to church if possible, I start to look for place where I could stop all this that I had promised to my father, and I disobeyed and I did know of any place, but a Christian fellow who happen to live in Clear Creek, Utah, that time told me about the Wasatch Academy, and I thought I would try the Wasatch.

When I came to Wasatch I found a different world, I found nice School and nice place I found the Y. M. C. A. I found the Sunday School and preaching service. I found no bad habits and manners as I had in Clear Creek anyway I found



GEORGE CURTIS

the place that my father told me when I left the old country and the place that I was looking for.

Not only they teach me about manners and habits but they also teach me the greatest thing in the world that we call Christian life for I was a \*Christian but I did not know what the Christian life meant because when I left my home I was a boy and could not relieve what Christian life meant.

After spending my first year in Wasatch Academy I begin to see things that I could not see before and I also learn how to express my thoughts.

The second year I had the desire to return to W. A. but I didn't have the money, but the faculty seen what the school had done for me the first year they thought that I should spend another year in the Wasatch Academy, so they gave me a scholarship.

Thinking what the Wasatch Academy and the teachers had done for me I cant find words to express my appreciations for the W. A. and the teachers but I hope that the time will come when I can return my appreciations.

\*Greek Orthodox.

GEORGE CURTIS

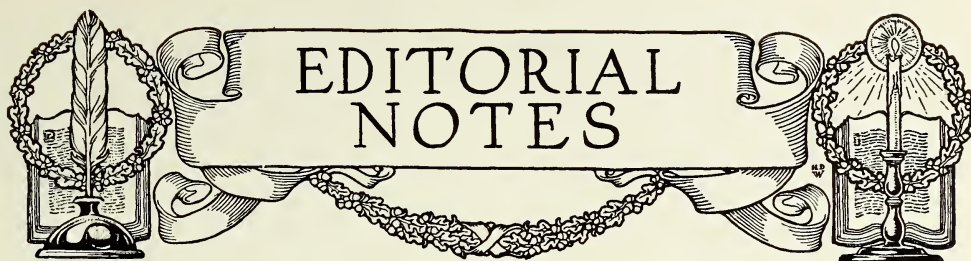
## A Loss to Italians of New Jersey

IN January Presbyterian work among Italians of Paterson, N. J. suffered great loss in the sudden death of the pastor of the Italian Presbyterian Church. Rev. Carlo Altarelli died at the age of thirty-seven years. He was thoroughly prepared for the work he had undertaken, having studied at Bloomfield Theological Seminary, at Yale, Union Theological Seminary and Columbia. He was a worker and a student and had succeeded in establishing a strong Italian church. His going is greatly mourned by his own people and by his fellow ministers, who appreciated his unusual character and his noble and untiring work. The warm nature of the Italians was expressed in the large number of very beautiful flowers sent as tokens of esteem by friends, church people and numbers of Italian organizations. Great as was the shock to the community it was even greater to the young wife, whose first child was but two weeks old at the time of her husband's death. Her heart has been with her husband in his work and in spite of her loss she still thinks of her Italian people and the good

of the work he was called to lay down, and sends the following message for our pages:

"In our work among the Italians of Paterson the past year has indeed been marked by steady and most encouraging growth in the church as well as in the Sunday school and Italian school. The happiest feature of the year's work was the fact that we had succeeded in arousing interest in our mission on the part of a large number of the American churches. The outlook at the beginning of December was the brightest in the history of our work. My husband's sudden death has left us all in the deepest sadness and the realization of the magnitude of our loss grows with each passing day. With one accord the members of our congregation have vowed to me their loyalty and their desire, through increased zeal and fervor, to show their love for their departed shepherd.

"I hope and trust that under the able guidance of the Rev. Francesca Pesaturo, who has been called to take my husband's place, the work will continue to grow and be, in very truth, a living monument to his memory."



IN these days of much discussion of "preparedness" there is one phase of the question not often considered—that of the need of unity among our people, loyalty to the stars and stripes on the part of every foreign-born man in the land as well as every man of American ancestry. Think of the "Little Italies" and the "Little Hungaries" found in almost every one of our large cities, sections where foreign newspapers, languages and ideals prevail. The article in these pages by Miss Frances Kellor upon the subject of Americanization is very much to the point. Even in times of peace our nation is subject to industrial strife and clashing of interests. With more than one-fourth of our population foreign-born or of foreign parentage, seemingly one of the strongest moves for defense of our land would be the unification of these peoples. We must give them American ideals of home, of patriotism, of service; we must help them to master our language that there be no rift between us, and that we present to the world one people under one flag and one God.



A SERIES of prize contests is being conducted by that very informing magazine edited by Miss Frances E. Kellor, *The Immigrants in American Review*. The first was an essay competition on the subject: "What America Means and How to Americanize the Immigrant." The second was a competition in painting, sculpture, posters and black and white drawing on the subject, "The Immigrant in America." The prize of \$500 was won by an Italian, Beniamino Bufano, who is one of a family of fifteen boys and came to America at the age of six. He says that in his statue he "did not try to please America but to tell the truth." The truth is not altogether flattering. It is an indictment against those that exploit or shun the alien. Below the statue are the words "I came unto my own and my own received me not." In the group are more than thirty figures representing an oppressed people who

sought the promised land and again found oppression. *The Outlook* interprets "the sturdy figure of a youngster in defiant pose as in challenge to a prejudice which ranks all aliens as 'Dagoes,' 'Chinks,' 'Polacks,' 'Niggers,' or, at its mildest, 'those ignorant foreigners.'" The third contest, now in progress, deals with housing problems for foreigners. Reference is made to it in Miss Kellor's article.



THERE are nearly two and one-half million Jews in the United States—one-fifth of all Jews in the world. The sympathy of American Jewry goes out to almost every country at war, since one-twentieth of all Jews are fighting under one or another flag in the great European war. "A vivid way of realizing this fact," says a writer in the *Evening Mail*, "is found in the statement that every shot fired in Europe finds an echo in some heart on the East Side of New York. Every city ruined in the lands where the Jews live means that relatives or old friends of American Jews have been made homeless, penniless, hungry."

Mr. Mason predicts in these pages that the foreigners of this country will give generous aid to their own at the close of the war. The Jewish people are noted for their care of their own and even now are making large financial contributions, for the stories of hardship touch them deeply. Many are contributing from most limited resources and others from well-filled purses, but all with genuine sympathy for their brethren.



AT Ellis Island the Woman's Board of Home Missions is represented by one missionary, Miss Teresa Fransee. Dr. Perry, representative of the Council of Women for Home Missions, tells us that she is doing a work for which few are so well equipped, since her hearty sympathy for the immigrants in their varying needs is made practical through her knowledge of many languages. She herself is a Bohemian. Miss



Fransee finds that not infrequently now-a-days visitors at Ellis Island are disappointed because they fail to see immigrants made picturesque by shawls, gay scarfs and bundles. She wishes we might see the occasional picturesque groups, one of which she describes thus:

"A Slovak mother and two daughters are now detained. They are beautifully dressed, picturesque and pretty, each carrying a big bundle in which they have beautiful embroideries, all their own work. The older girl has made exquisite drawings for embroidery for nearly all the matrons on the island, just for the joy of the work. I expect an affidavit for them to-day or to-morrow and then they will leave right away."



THE first week in March is to be known as Baby Week throughout the country and the Children's Bureau at Washington predicts that 1916 will go down in history as Baby Year, since during this year America's responsibility to her babies will be made known as never before. The idea originated in Chicago in 1914. Then New York, Pittsburgh and other cities had a Baby Week. So good were results that state health officials and national organizations interested in child welfare are giving active co-operation and the extension divisions of State Universities have promised to assist in establishing Baby Weeks in rural communities. When American parents, whether native or foreign-born, are taught the accepted principles of infant care and all Americans are interested in pushing this educational campaign, it is hoped that the number of deaths of children under twelve years of age, now 300,000 annually, will speedily diminish. The Children's Bureau at Washington has prepared special bulletins of practical suggestions for Baby Week campaigns adapted to the needs of communities of different types.



It does indeed seem to be Baby Year! Honorable Cato Sells, Commissioner of Indian Affairs, issued in January a remarkable appeal to superintendents and employees of the United States Indian Service entitled "Save the Babies." He calls attention to the futility of educating the Indian or of conserving his property rights if he is not established in life with good health. The vigor of his message may be more fully appreciated by reading the following quotation:

The Indian has demonstrated his humanity and his capacity for intellectual and moral progress amid conditions not always propitious and I am eager to participate with all the favoring forces that contribute to his racial triumph, believing as I do that when he comes to himself as a factor in the modern world his achievements will enrich and brighten the civilization of his native land. I should like to get the feeling I have upon this question into the conscience and aspirations of every Indian Service employee until there shall prevail a sort of righteous passion to see that every Indian child has a fair chance to live.

\* \* \* The new campaign for health in which I would enlist you is first of all to Save the Babies! Statistics startle us with the fact that approximately three-fifths of the Indian infants die before the age of five years. Of what use to this mournful mortality are our splendidly equipped schools?



To meet these conditions Mr. Sells wishes the simplest rules of motherhood and child-care taken to Indian mothers, whether in tepee, tent, log-house or comfortable home. Proper food for babies, instead of the fare of green fruits, melons or corn, now not infrequent, is one point to be emphasized. The Indian needs to be shown that devotion to his child will not make him thrive when rational food and clothing, pure air and water are lacking. The domestic training given girls of our mission schools has been of great value in the establishment of commendable Indian homes and it is certain that our workers will do all in their power to further this campaign in behalf of the babies. Mr. Sells recognizes mission work in another paragraph of his communication and appeals for continued co-operation:

I believe that the high aspirations and missionary spirit generally prevailing among our field employees are a guaranty of substantial and lasting achievements and I hope and believe we shall have the quickened co-operation of all denominational agencies, religious missionaries and mission schools having special interest in the Indian's spiritual welfare and whose priceless labors, luminant with self-sacrifice and religious fervor, have done so much for the red man. We shall all, I am sure, exert an irresistible union of effort.



UNDER the title "Investments that Pay," there appeared in the January HOME MISSION MONTHLY brief accounts of the lives of former pupils of our Presbyterian schools in different fields, and readers have expressed their interest in these telling pages from real life. But we are inclined to feel most gratified over the word that comes from the plaza day-school at Chimayo in New Mexico. Miss Converse writes that her one eighth-grade boy read the account of the life of Carlos Cordova, was much impressed

and expressed his very earnest desire to be like him. Mr. Cordova's home was only five miles from Chimayo and these people claim him as their own. They are expecting that he will conduct special religious services for them soon and are looking forward to his coming. The native evangelist in this plaza, Rev. V. Valdez, was a Menaul boy also and his wife an Allison-James girl. Feeling that indirect praise is the best

praise that can be given a person or an institution, for the sake of Allison-James School we really must quote a sentence from a letter from Miss Converse. "Mr. and Mrs. Valdez invited us to eat turkey with them on Christmas and we did enjoy it so much. I think I never sat down to a better prepared Christmas dinner, and we had everything that any American housewife would serve."

## Council of Women for Home Missions

By Eva C. Waid

THE Eighth Annual Meeting of the Council of Women for Home Missions in Atlanta, Georgia, January 5 and 6, 1916, was memorable as the first gathering of the Council held with its Southern constituency. Though the Council went in response to the invitation of the Woman's Auxiliary of the Southern Presbyterian Church, it was given a royal and hospitable welcome by the women of all denominations, who, under the leadership of Mrs. Archibald Davis, provided a most happy social setting for the meetings.

The officers of the Council who presided over various sessions and took part in the programs were: Mrs. G. W. Coleman, President; Mrs. F. S. Bennett, Vice-President-at-Large; Mrs. May Leonard Woodruff, Mrs. R. W. MacDonnell, Mrs. W. C. Winsborough and Mrs. W. S. Cook, Vice Presidents. Miss E. B. Vermilye, the Recording Secretary, in addition to her fine report gave a most interesting presentation of the history of the Council's study books.

A report of the Woman's Congress of Missions, held June 6-13, 1915, in San Francisco, was given by Mrs. D. E. Waid, and all standing committees of the Council presented full and informing records of this year's work. Mrs. C. R. Cronk gave an address full of wit and wisdom on "Training Our Successors," and Mrs. F. S. Bennett spoke eloquently of the great interdenominational

movements of home missions. Mrs. Chas. Chase, Mrs. Askew and Mrs. Ogden led in the beautiful devotional services that closed each program, and the boys and girls from the Martha Berry School at Rome, Georgia, supplied both picturesque and inspirational musical numbers. Almost all phases of home mission activity were touched in the program, with Miss Belle Bennett of the Southern Methodist Church speaking wisely and sympathetically of the negro, Mr. John Campbell of the Russell Sage Foundation giving a most thoughtful paper on the church schools in the mountains, Mr. Henry Roe Cloud pleading for trained leadership among his own Indian people, Mrs. May Leonard Woodruff giving eloquently personal experiences in work for Orientals, Mrs. Coleman speaking of the insidious present-day Mormonism and Dr. Perry giving the port situations concerning immigration. The genial and helpful presence of Rev. B. A. Flynn, pastor of the hostess church, the North Avenue Presbyterian, and the attendance of many interested brethren of all denominations were a testimony to their high opinion of the missionary ability of the women of our southern churches and their interest in the great cause of Home Missions.

The Council feels it gained breadth of vision by its southern sojourn and trusts its work and purposes have gained many new friends.

## Far North Among Wisconsin's Fisher Folks

By Clara Austin, Wisconsin's Missionary Among Foreigners

ONE of the most interesting experiences of the year was a trip on Bayfield Peninsula and among the Apostle Islands. I wish you might have shared the glories of the twenty-two mile stage ride from Bayfield to our place of first appointment—great masses of autumnal foliage, ranges of distant hills, the gleaming expanse of Lake Superior's waters caught now and then from successive elevations as we climbed to a point four hundred feet above the lake level. Large apple and cherry orchards and immense fields of strawberries proved that the much advertised fruit-growing possibilities of this region were no idle tale. At times we passed through stretches of virgin forest and later through an Indian village. All this variety and beauty rendered one quite oblivious to muddy roads and beclouded skies.

From the summit of our climb we gradually

dropped to C— on the Lake shore, a settlement of about two dozen families, including a Russian element. Both Greek and Roman Catholic churches are there, but our little congregation worships in the town hall.

After an enjoyable week of service I am taken in a fish-boat twelve miles to Sand Island and a few hours after arrival experience my first encounter with a genuine "nor" easter." A brief period of service and I am off on one of the Booth Company's boats to Bayfield and thence to Madeline Island. We cruise all day among the Islands picking up a load of such trout as are found only in Lake Superior waters. The humble fishermen's huts, reels of nets drying on the beach, the fishing craft bringing their tale of trout to our boat and taking away boxes of cracked ice in which to pack the next catch are most novel and interesting.



If this grows monotonous one can turn his gaze to the red sandstone of the island shores, crowned with tinted trees accented with dark of evergreens and the striking white birch trunks and that incomparable glassy green of Superior's waters for a picture of rare and continuous beauty.

The next day we make Madeline Island, where we give three strenuous days of visiting and

meetings and organize a Ladies' Aid Society. Time did not permit my reaching the people at the farther end of the island, nor leave a moment for historic points of interest in which the island is rich.

Brief as the appointments necessarily were we felt that help was given and trust that impressions were left that will count for Christ in coming days.

## Trying to Meet the Situation Among Many Nationalities



FOUR NATIONALITIES FROM GARY DAY NURSERY—HUNGARIAN, SLOVAK, POLISH, ITALIAN

### GARY AND CLINTON, INDIANA

**S** AID a little Polish girl in the day-nursery at Gary Neighborhood House: "O, Missus Warmington, I am so happy I can't be any happier unless I grow bigger." It's just so with our work at Clinton and Gary. Nobody can be any happier or busier until the buildings are bigger.

When Miss Della Brown came to Clinton in July, 1914, she found only a Sunday school numbering forty or fifty. Her vacation Bible school of six weeks put her in touch with homes not only of Italian miners but of fifteen nationalities. The Sunday school now numbers 200. The vacation school of 1915 had 322 pupils enrolled, with average attendance of 135. Rev. L. O. and Mrs. Brown, who came to Miss Brown's assistance a year ago, made it possible to form English classes, boys' and girls' clubs, women's crochet class, and club for mutual helpfulness. Gifts of friends equipped a kitchenette for six girls and two helpers. No one can tell what the teaching of cooking, neatness and order will mean to homes of the future. Every Saturday morning from fifty to seventy-five children gather for story-

telling, games and hand-work. A glance at Hill Crest Chapel would fill you with wonder that 400 people, little and big, could crowd into it for the Christmas entertainment.

While Gary Neighborhood House is larger than Clinton Chapel, yet the cracking of its walls can almost be heard, so full is it of varied activities. The average number coming *each week* for help and instruction is 1200. Miss Warmington and other women workers live in a flat about four blocks distant. The owner, an Italian, asserted that he "never rented to foreigners," to which Miss Warmington sweetly answered, "I hope you will make an exception in our case!" He did, though not another American is housed under his roof. In fact, only 105 American whites are found among the 6,000 people within a radius of one-third of a mile of the Neighborhood House.

The day-nursery, which cares for from ten to thirty children daily, was tucked into a classroom which had to be cleared for evening classes and clubs, until two small rooms in a nearby house were secured for its use. This is not ideal. The children, however, find it a paradise, and the hard-working mothers, many of them widows, go to their day's work happy in the assurance that their little ones are safe.

A vacant lot across the way was used for children's gardens last summer, and under Miss Warmington's direction flowers and vegetables flourished and yielded large returns to the little workers. Though the garden gate was never locked, no depredations were committed, while, often, proud parents were noted looking over the fence at their children's treasures. In the gardens of the children's hearts the "good seed" is being sown from day to day in religious instruction given to groups from the public school as well as in the flourishing Sunday school. Miss Violet Roberts recently joined the Neighborhood House staff to give special help with public school classes. The work grows, the need is never met, enlargement of the building has been decided necessary.

K. R. WILLIAMS

### HUNGARIANS IN DETROIT

The Presbyterian Institute of Detroit, Michigan, is located in a Hungarian settlement and its efforts are directed toward the improvement both spiritually and socially of that people. We have a two-story brick building with club-rooms, classrooms and an auditorium.

The classes in domestic science, sewing and crocheting are well attended and the girls very enthusiastic. Their lessons are practical and help-



GARY, INDIANA  
Appilonia, Miss Warmington's lieutenant directing work in Children's Gardens



"Oh, if I had only learned how to care for my babies before the other five died"

ful; the older girls are making garments for themselves. We have a very happy band of forty-five boys and girls in our kindergarten, the ages of the children ranging from two to six years. Our Mothers' Club is most interesting. Over thirty mothers who bring with them about twenty-five very small children meet weekly and sew for themselves and their families. We have a troop of Boy Scouts that have won honors, also gymnasium classes for boys. Our Sunday school has been steadily increasing and at present over one hundred and forty are enrolled. All classes in the Institute have Bible study, memorizing passages of scripture and singing hymns at each gathering. We call in all the homes to relieve the sick and suffering and care for the needy. Results of our efforts are noticeable and gratifying.

MADORA A. CARY

#### ITALIANS IN CINCINNATI

The cruel war has been felt in every corner of the world and our Italian Mission has not escaped the grip of the iron glove. It is not unusual to meet women crying aloud in the streets, having said farewell to husband or father who has been called back to Italy and to almost certain death. Many of our men have gone and others are awaiting their summons, not knowing what day it may come. These conditions are not conducive to growth in our work and we have not had the numbers of last year, but the interest of those remaining is not lessened.

On December 21st the men gave a play and concert for the benefit of the Red Cross of Italy. The fact that several of the young girls had a part in the play marks a long step in advance toward American ideas. Under the influence of the mission the Italian girl is gradually coming into her own rights—the right to laugh and play and to be happy; to enjoy the friendship of girls and boys of her own age and thus develop a beauty and symmetry of mind and body to match the beautiful face which God has given her.

The month before Christmas was given to training the little girls and boys in their carols in Italian and English to sing around the tree. We had more than one hundred at our festival, counting mothers and babies. New Year's Day is known as Men's Day at the mission. We had open house from three until nine o'clock, serving coffee and light refreshments throughout the afternoon. The rain poured, and the city was dark and dismal, but the mission was warm and bright and beautiful with Christmas greens. The afternoon was spent with songs, games and stories, and in the evening the guests were transported to Italy by means of the stereopticon. Six tired women went home that night feeling that it was worth while to have kept thirty men under the safe shelter of the mission and far from the lure of the city.

Many incidents prove to the experienced worker marked development along spiritual lines. The men are asking for Bibles. In one night class they are studying the Beatitudes. One man who had always declared he had no faith said to the missionary: "I have no religion but please remember me in your prayers when I am on the battle field." In homes where two years ago she was not invited to enter, the missionary is now welcomed with open arms. When the tornado which visited our city last July carried away a part of the church roof, the Italian men pledged fifty dollars toward repairs. All these incidents lead us to thank God, take courage and look forward with faith.

ELIZABETH F. TORRENCE

#### THE FOREIGN POPULATION OF INDIANAPOLIS

The Cosmopolitan Mission of Indianapolis is situated in a district of foreign population and has been doing splendid work for several years under the supervision of Mr. Joseph Horkey. He has, during the past year been assisted by Miss Agnes Hornicek, who has helped greatly to increase



the outcome of the work. Night-school is conducted two evenings a week with good attendance and much interest. Cooking classes and sewing classes are conducted on week-day afternoons and on Sunday there is a very live Sunday school.

The people had a very happy Christmas at Cosmopolitan Chapel. Ten baskets of provisions were given to the needy. On Saturday night there was a festival for the men of the night-school. A local piano company loaned an Edison machine with many beautiful selections of Christmas music. Dr. M. L. Haines baptized two babies that evening and told of his experiences in the Holy Land and in Greece and of the beauty of the city of Athens. His talk was a great inspiration to the men, especially to the Greeks. Two young Greek men sang Christmas songs in their native language.

On Sunday afternoon was the children's program, when they gave recitations and sang Christmas songs. The girls of Miss Hornicek's Sunday school class recited all the Golden Texts for the year of 1915. The Christmas Tree was lighted, and standing around the tree the children sang 'Holy Night, Silent Night.' Gifts were distributed among the children, girls and boys over ten years of age receiving Bibles, the little girls dolls, the little boys drums and everyone a stocking of candy. The children were filled with joy and thanked us for their gifts. The Boy Scouts, especially, were so thankful for their Bibles."

BERNICE IRWIN BROWN

#### SLAVS IN PENNSYLVANIA

For more than a dozen years the women of Blairsville Presbyterian Society have sustained a missionary among the Slavs at Windber, which has a population of 10,000, the larger number being of foreign descent. The coal company, beside giving an annual contribution to the support of the work, has given a house free of rent, which has been the center of this good work. Rooms are equipped for meetings and the missionary there gathers children, mothers and sometimes the men, giving counsel and instruction. After careful investigation of this work, a little more than a year ago, the superintendent of the coal company commended it and assured us of continued support.

Conversions are not reported in large numbers, but we feel that cleaner homes, better trained children, and sick children nursed back to life have justified continuance of the work. Five other missions, with a dozen outposts, are also under our care, and these are but touching the edge of a great field. Mr. Louis Poti, at Salemsville, is doing a wonderful work among Italians. Miss Imogene Gilson, a zealous member of the Gallitzen church, has gathered forty Italian children into the Sunday school and now the parents are following the children into the church. Mr. Dominick Sabatelli has begun a promising work at Vandergrift; both old and young are interested.

At present we are endeavoring to solve the foreign problem by a liberal distribution of the Word of God, believing that His voice will be heard through the printed Word. We believe that the next great movement in "Meeting the Situation" is to train and commission American men and women to labor among our foreigners. If to-day we could find for our work a few devoted Christian women who, for love of the Mas-

ter and those He would seek and save, would learn the language of these people and devote themselves to the work as do our missionaries in foreign lands, we could meet the situation in the best possible manner.

These mining towns are unattractive and unhealthy places in which to live, but the children have bright eyes and good appetites, clear brains and immortal souls. Their surroundings suggest sin, poverty and training for crime, but the Sunday school, the Bible, the tract and the faithful missionary may turn many from evil. More than a hundred have been brought into our churches and many hundreds under the influence of the churches. The American touch and the American form of Christianity is our great asset in winning these people. Let us give to them the best that America can offer, and that best is the American Protestant Church and American Protestant Christianity.

AUSTIN H. JOLLY

#### BOHEMIANS IN TEXAS

Presbyterian women of Texas maintain three workers among foreigners. Mrs. Jennie Suter is an American, born and reared a Catholic. The death of her husband and child led her to study the Bible and she became a Protestant. For three years she has been in charge of Presbyterian work among Mexicans at San Angelo, Texas.

One bright feature of her work is in connection with the little church of twenty-one faithful and interested members. Since April last all incidental expenses of the church have been met by the members. The missionary, who knows how poor they are, feels that is doing well. The Sunday school has a membership of forty.

Miss Marie and Miss Frances Psencik are Bohemians and work among their people. Both are accomplishing much through music. Miss Marie, who has been doing missionary work among Bohemians near Crosby, finds that through singing young people are attracted to Sunday school. A song service is held weekly at the home of the colporteur, and from twenty-five to thirty, young and old, attend. They never seem to tire of singing. One man who knew little about music and who was a drunkard, became interested, found he had a good bass voice and since learning to sing never drinks, and attends Sabbath school regularly. Everyone who knows him is amazed. Many of these Bohemians who would never think of attending Sabbath school or church attend the song service, become acquainted, and later attend Sabbath school. A church has been organized among these people and there is preaching once a month.

Miss Frances Psencik who is working especially among young people at East Bernard and Wallis was asked last summer by some Catholic Bohemians to train a choir for celebration of the John Hus anniversary, which she did. About eight hundred people took part in the celebration. In the summer, she taught school at Kovar and, in addition, gathered the young people together at night and practiced songs. Older people generally come with the young people and the missionary always has a devotional service. A newly organized club, preaching services once a month, and an awakening among young people are among the encouragements of her work.

# Successful Kindergartens

## Among Hungarians of Buffalo

**A**MONG the interesting missions of the Presbyterian Society of Buffalo, none is more worthy of commendation and hearty support than Lackawanna Kindergarten, so ably conducted by Mrs. Schoedel. Situated on the southern outskirts of Buffalo, in the shadow of the Lackawanna Steel Plant, whose many tall stacks belch forth a constant cloud of fire and smoke, where the only playground is the overcrowded home kitchen or the street, this kindergarten stands as a veritable haven of rest and recreation for children and mothers.

With an enrollment of seventy-five, and an average attendance of fifty, the school in its fourth year proves its worthwhileness. The children are of Hungarian parents of the peasant class, who have come from agricultural fields in Hungary to find new homes in America, with only the ability of the day laborer as a means of support. As families are large, often six to ten children, the husband's wage is not sufficient for sustenance of all, hence the wife opens the home for boarders, often a goodly number. Is it to be wondered at, that this overworked wife is happy to have the kindergarten for her little ones? She brings them and calls for them each time receiving a smile or word of cheer from Mrs. Schoedel.

An opening prayer lisped in Hungarian and later learned in English, national songs, songs of the homeland, hand and finger exercises, marching, clay modeling, cut-paper work, are some of the things taught to the little ones. Through it all runs the thought of God's love for mankind and sweetly the children learn in both languages the song, "Jesus Loves Me, this I know."

A weekly visit of the city doctor and nurse brings about close watch over health conditions, often preventing a wide-spread epidemic. Flaxen hair and dark eyes are characteristic of the little ones, but not infrequently, pale faces, stunted stature, and too often bent legs, indicate improper nourishment.

Mrs. Schoedel, greatly aided by her knowledge of the Hungarian language, has become the close confidant of the mothers during many trying situations. She allays their fears by accompanying them to doctor, dentist, or oculist, to dispensary or hospital, adjusts domestic differences and even designs gowns to be fashioned. The mothers are instructed in home hygiene and sanitation, and are supplied with articles which make it possible to carry out instructions.

Several social events are planned. The mid-summer picnic to Humboldt Park was a gala day, forty mothers and eighty children enjoying the

wonders of the wading-pool and lily-pond, and the music of the park band under the trees.

The Christmas festival was unique. The children, scoured and arrayed in their best, the mothers with infants in arms lined around the wall, some in modern fur coats but always with the native, often highly colored, silk square over the head, made a strange setting for the coming of Santa Claus. Toys, dolls, oranges, popcorn balls for the children, rattles for the babies, bars of soap wrapped in wash cloths for the mothers, made many hearts glad. As they filed out each mother shook the hand of each committee woman and as best she could in her own language expressed thanks for the kindness to her little ones. Is it worth while? KATE L. ROSE

## Among Bohemians of Baltimore

The Bohemian Kindergarten of Baltimore has an average attendance of eighty. These little foreign children are responsive and eager to do anything suggested—be it work, play, songs or listening to stories. They love to hear, talk and sing about things religious.

Visiting homes and seeing conditions outside the kindergarten is the hard part of our work, as there is much poverty, and many of the people are so brave. They will not tell of their needs, but will go without proper food and clothing that their children may present a good appearance.

The homes one enters are often very clean and the mother is working to help with the living while the father is an invalid, out of employment, or making poor wages. Yet they smilingly say, "Others have less than we." The foreign family is in this country but a short time when one sees evidence of thrift. The children attend kindergarten and school regularly, and are as eager to learn as their parents are to have them learn. They are kept scrupulously clean, any needed help given them is appreciated and results are evident. In a short time they get beyond that need, have homes, and become good citizens.

We have many foreign children whose parents have no belief in God, and it is in the kindergarten that the children first hear of God as a God of love. Through the children we are able to visit the homes and when trouble overtakes them we are especially welcome.

We have but one room for all work, but it stands for Sunday school, prayer meeting, kindergarten, boys' and girls' club work, sewing school, mothers' meeting, and club. It is the only place in the neighborhood for mothers to come for advice and help. This is a large foreign and home mission field with few workers.

MAUD M. CONLIFF

## SOME FIGURES

If every officer of every woman's Presbyterian missionary society should consider it her pleasure and duty to subscribe for *Over Sea and Land* for her own or another child, it would mean at least 2500 new subscriptions. If every member of every society subscribed for her own or another's child, it would mean 25,000 new subscribers, counting an average of about twelve members to a society. What a simple way to spread a knowledge of the mission work in which we are all interested! If officers do not set the good example of subscribing, why expect members to subscribe? If members do not care enough about Presbyterian mission work to spend twenty-five cents a year to interest one more child, how can we expect either magazine or mission work to succeed? Get acquainted with *Over Sea and Land* without delay. Price, twenty-five cents a year. 156 Fifth Ave., New York.



# In Transition—From Menace to Asset

## Foreigners in West Virginia

THE time has come when not only church and school but political and business interests of our country are brought face to face with the fact that the "stranger within our gates" presents a problem seeking solution, and is a factor in our national welfare demanding recognition. All are agreed that unless we do something for our foreign population our foreign population will do something for us.

As is usual in all altruistic movements, the church has taken the lead and has sought to assist in assimilating this new element as rapidly as the limited means available for this purpose permit. Mrs. Marian J. Brooks has been working among the foreign-speaking people of Fairmont, West Virginia, about two and a half years and has had direct influence upon many persons of many nationalities.

About forty pupils attend night school, the number remaining practically the same though the personnel constantly changes. Industrial conditions around Fairmont continually attract new men while the old ones frequently move to more inviting fields. In two and a half years thirty-four have been brought into the Kingdom and the church, some giving extraordinary promise of being useful workers in the Master's vineyard. Five are now in Akron, Ohio, where the pastor wants Mrs. Brooks to organize a night-school like the one at Fairmont. Another in Columbus, Ohio, has inspired the Christian Endeavor Society which he attends to start a similar work, receiving plans and methods from Mrs. Brooks. This young man is studying for the ministry, expecting to preach to his own people. The same is true of two or three others. One, however, has chosen China as his field.

With the exception of very recent recruits, all have joined the Pure Language League, taking that pledge and also the temperance pledge. The Cosmopolitan class in Sabbath school, organized less than two years ago, at once assumed a scholarship in Silliman Institute, Philippine Islands. They now have the second year's scholarship entirely paid. Most of the members are young, yet send part of their earnings home. One little fellow lying in a hospital sent thirty-five dollars, the last of his savings, to his mother in Italy rather than let her know of his misfortune. He afterward learned that his grandfather had died and that the money went to the priest for mass.

The members of the class have joined the Betsey Ross Association and one young Italian was heard to say: "I'm for the Red, White and Blue, war or peace."

OLIVE C. BARNES

## Reaching Italian Girls

Work among girls is one of the most interesting features of our Italian Presbyterian Mission of Germantown, Pennsylvania. In industrial classes which meet daily from four to five o'clock, we endeavor to train them so that they will grow into good, Christian women. The classes are

opened with devotional exercises in which the Scripture is read, hymns are sung and psalms and Bible verses memorized. All are taught how to sew, embroider, weave, knit and crochet, and the older girls are given instruction on the piano and organ. In the day-schools, the girls are taught to read and write; here they are given spiritual and industrial training and are taught to read and write their own beautiful language.

We can but feel that this continual sowing of good seed will eventually bring forth fruit. The girls are, almost without exception, regular attendants at our Sunday school and church services. They enjoy coming here intensely and are of invaluable assistance to pastor and missionary.

As women of the lower classes are almost universally ignorant and oppressed, this training given the girls will certainly lift the women to a higher spiritual and social standard, and when these girls themselves become wives and mothers will do much toward extending Christ's kingdom and bettering the race.

WILHELMINA ROTH

## Observations of an Italian Missionary in Brooklyn

Is the Italian immigrant an Asset or a Menace? This question often arises, and having worked for nearly twenty-three years among Italians I would most heartily say that they are a valuable asset, for the great majority of them are industrious, honest and sober. They do the hardest work most faithfully, happy to be able to make a living for their families, and still happier if they can lay by a few dollars to give their boys and girls an education. That they succeed, especially when brought under the influence of some Christian church or mission, is shown by the large number of successful lawyers and doctors who secured their education in evening schools after the day's hard work.

Italians are saving and treasure hard-earned money. They have acquired considerable property and have become tax payers. When an Italian girl reaches marriageable age, she is in most cases the possessor of one or two trunks full of household-linen made by herself, and much hand-made lace, to make her future home attractive. In case of death also, there are few that have not the whole outfit for burial carefully wrapped and ready in a trunk.

America is honeycombed by peaceful, wealthy, law-abiding Italian citizens who have outgrown the immigrant colony and with a slight change in their names have joined the large number of American citizens who are recruited from every nation of the world, leaving the mission churches to do their ennobling work among the newcomers and contributing their share for that work through the collection of some well-to-do American church.

True, there are some "bad eggs" among them. Which nationality has not sent its contribution to the prisons? But these should not bring condemnation on a nation which has many good points and has given and still gives to the world

so much that is beautiful, inspiring and ennobling.

Not a few go back to their native country, taking the Gospel with them and carrying the Light of the world to remote and dark places. One of our young men who left to fight for his country wrote a touching letter telling how he works for Christ among his comrades in the army and is greatly honored by his officers for his behavior and his zeal for good.

One menace brought by immigration is the large number of Jesuit priests and nuns, who,

having been expelled from European countries that have shaken off their depressing power, have come here bringing with them the whole system of the dark ages and confidence that they will conquer the new world. Among the Italian colonies they have started the old time persecution, the priest forbidding anyone to give work or buy of anyone going to the Protestant church. Recently one priest made the people swear in church to have nothing to do with Protestants.

ANITA RAU

## Ellis Island Incidents

**A** SURPRISE awaits visitors to the detention rooms for women at Ellis Island. In the hall there is not a sound, but when one opens the door to the women's detention rooms they are found full of women and children as noisy as can be. Every ship brings some who must wait for legal papers, a sick member of the family, a friend to call for them, money, a better address, or for some other reason. Those from lands stricken by war are brought in on two lines once or twice every week and a smaller or greater part are detained. Before the arrival of the next ship most of these have gone, though a few are kept longer and it is interesting to see these meet the newcomers, some being acquaintances or friends who postponed their trip or were detained on the other side. Both are surprised; the latest arrivals learn from the "experienced" ones how things are going at the island and that the time of leaving is very uncertain. The same happenings are repeated hundreds of times in a year.

About four years ago a Moravian father left his home, wife and three little boys with his old mother and sailed for America. He saved money and soon sent for his wife. They worked together and saved more money and sent for the three boys and the grandmother. They did not know that an old lady and children without either parent cannot get through the "gate" as easily as a man alone or a wife going to her husband, and were much surprised when they received a telegram telling that their dear ones were detained



THEY SAVED MONEY AND SENT FOR THE BOYS AND THE GRANDMOTHER

pending an affidavit from the father assuring his support. The detained four were also surprised and alarmed, fearing to be sent back. After waiting three days, the youngest boy was taken to the hospital and thus when their papers were ready they had to wait for the boy. The grandmother cried a little quietly, but was very, very patient. The boys are bright and eager for school and reading.

An entirely different case was that of a young woman and child arriving with a little less than one hundred dollars. The mother was experienced in travel, and was a tailoress. Wherever she had lived, in Paris, Geneva and other places, she had found work soon and been successful, but in New York she must have some friend responsible for her (It would not have been so if the little girl had not been with her). She has no relatives in the United States and no friends. As often happens, the child grew sick and was taken to the hospital. It was a heavy trial for an independent woman, to be able to do nothing for herself or her child but wait, at once having become dependent on others. Finally they were discharged to the Slavonic Immigrant Home. The mother received work, then better work, and better still, until it was no longer necessary for them to stay in the Home and they are now living in New York City, independent and happy.

TERESA FRANSEE



BOHEMIAN MOTHER AND CHILD SENT TO THE SLAVONIC HOME





# A MESSAGE



Edith Grier Long, General Secretary

ONE reason for organization is the value arising from fellowship in working together for a common end; another is the added information regarding methods used and results attained as well as the opportunity to compare problems met and solved in whole or in part.

As work in behalf of the foreigners in America is one of the large problems vitally affecting many of the auxiliary societies of the Woman's Board of Home Missions, it seems appropriate this month to give the following plan agreed upon at the meeting at Rochester and adopted by the Woman's Board:

"In view of the fact that under the present policy, adopted in May, 1912, governing the relationship of the Woman's Board of Home Missions toward work among immigrants, conducted by its auxiliary organizations, whereby the connection with this work is merely a financial one, it is recommended:

"First. That the financial arrangement shall continue on the same basis; namely, the receipt of funds by the Treasurer of the Woman's Board for record and immediate return of the same to appointed agents for disbursement.

"Second. That all local, presbyterial and synodical organizations auxiliary to the Woman's Board which are now or will be in the future responsible for work among immigrants, be urged to adopt the policy concerning funds in order that a full record may be kept in the treasury of the Woman's Board.

"Third. That in order to be in closer touch with the work for which the auxiliary organizations mentioned have made themselves responsible, said organizations shall be asked to fill out annually certain blanks covering the following items, which shall be prepared by the Woman's Board:

Presbytery.....  
City and State.....  
Name of Mission.....  
Church with which it is connected.....  
Name and address of immigrant worker.....  
(If two or more workers are supported, use separate blank for each).  
Name of society responsible for support of worker.....  
Amount pledged for salary.....  
Amount pledged for expenses.....  
Name and address of treasurer who will forward money to Treasurer of Woman's Board.....  
Treasurer to whom money is to be returned by Woman's Board Treasurer.....  
Address.....  
Name and address of chairman of committee or other officer responsible for supervision of funds and workers who may be addressed for definite information concerning the work.....

(These blanks to be filled out by Presbyterial Presidents for all work within the bounds of their presbyterials and returned to the Treasurer of the Woman's Board).

"Fourth. That the worker herself shall be asked to send to the Superintendent of Schools of the Woman's Board a monthly report on blanks provided for that purpose in order that a better knowledge may be obtained of the work of the various missions, and items of interest presented from time to time in the HOME MISSION MONTHLY and elsewhere if desired.

"Fifth. That organizations responsible for certain pledges for work among immigrants shall be asked to forward to the treasurer of the Woman's Board in April the amount of such pledges in order that the same may be included in the synodical apportionments and so be made a part thereof.

"Sixth. That all societies auxiliary to the Woman's Board contemplating additional pledges for work among immigrants or the opening of new work be asked to correspond with the Secretary of the Woman's Board concerning same."

## From the Secretary for Educational Work

Mary A. Gildersleeve

THE announcement of mission study books will be prepared as soon as title and author are made known by the committee. Your plans for class work can be arranged, since the subject for discussion will be "The Two Americas." Latin America is calling for special attention because of the Panama Congress held in February for thorough consideration of the obligations to peoples living in these sections. Latin America includes South America, Central America, Mexico, the Philippines, Porto Rico and Cuba.

### Summer Conferences

The new books for study next year, will be fully presented at summer conferences under expert leaders. Leaders of study classes would be greatly benefited by attendance at these con-

ferences, and much enthusiasm be the result in the churches represented.

No one can adequately express the atmosphere which one breathes at summer schools. It is communion of the highest type. One is always conscious of the Unseen Presence and recognizes "the secret place of the Most High." It is a glimpse of the heaven which we all desire to look into. Get the habit of going and life will present a new aspect; material things will soon become subordinate to the spiritual.

The full list of dates of summer conferences will be given in another issue of the HOME MISSION MONTHLY.

### Presbyterial Meetings

Dates of Annual Meetings are reaching the office late this year. The recommendation for arranging presbyterial meetings in a given synod

on consecutive dates is not receiving due consideration in all synods. Time should be allowed for speakers to go from one to the following meeting so that each may have full attention. Two presbyterial meetings each week will be sufficient to insure satisfactory conferences and full presentation of the field.

Effort is being made to cover as many presbyterial meetings as possible, but where one meeting only is arranged each week it is almost impossible to send Board representatives. Study carefully arrangements in each section of the country, giving a full share to the viewpoint of the Boards.

## Notes on Young People's Work

M. Josephine Petrie, Secretary

### WORKABLE WORK

#### *Light from Light Bearers*

**Arkansas.** "Six months ago we organized Light Bearers, divided into Juniors (12 years and younger) and Seniors (over 12 years). The Juniors are using *Over Sea and Land* for study, with alternate Bible lessons. The Seniors are studying countries for a time. They are mostly boys, the girls standing off at present. 'All Along the Trail' meets the ability of these Seniors better than 'Comrades in Service.' We felt it would be better to get a knowledge of countries and peoples first of all."

**Ohio.** "We divide our Light Bearers into two divisions after the opening exercises and the younger ones go to a room by themselves. Their leader with a globe of the world, modeling clay, and a fund of interesting stories, fills their minds with valuable facts. We teach the church hymns, also Bible verses, and have drills in how to find them. For our next meeting we are to have a contest with questions and answers on missionary countries and peoples and for this will use everything from Africa to the last mission field in the alphabet."

**Michigan.** "Our Pearl Gleaners were organized three years ago. We use *Over Sea and Land* and have also studied 'The Child in the Midst' as a background, emphasizing the needs of the children in our Sitka school, for which we are working. We had a little bazaar to increase our missionary fund for Alaska. The children made inexpensive fancy articles which were added to by the parents. Some of the older people helped with a candy table and friends gave forty glasses of jelly. Then we popped corn and sold it for five cents a bag. A merchant in town contributed his corner window. We cleared \$34 and sent \$16 for Alaska and \$16 for China. We are thirty in number and in addition to our work for the outside we try to do good here at home by visiting the sick and shut-ins, sending flowers, fruit, etc. We love our dear little brothers and sisters in Alaska and pray for them whenever we meet."

#### *Help from Juniors*

"Our Junior Society gave a series of tableaux for the Woman's Missionary Society, illustrating the work we are doing. The children's ward and the dispensary at our Presbyterian Hospital, San Juan, Porto Rico, were especially interesting."

**Kansas.** "We have recently organized a Junior Society with the understanding that missionary topics will be emphasized. I feel so unfit for such a responsible position, but God seems to have put this work into my hands in such a way that I dare not refuse."

**D. C.** "Try the Triologue 'A Tale of Three Boxes,' the candy box, flower box and mite box. It left an indelible impression on my Juniors."

**New York.** "Our Junior Society meets Friday afternoon and we average fifty Juniors. I believe the life of our future church depends on what we do now for the children, and though not especially fitted for this work, with His help I can do it."

#### *The Seniors Busy*

"Our scrap-book of events is invaluable. We have kept every poster, special program and missionary letter, also the record of the various enterprises in which the committees have engaged. Perhaps our study of local conditions in connection with the topic 'Immigration' may be of help to some other society. It is surprising how few of us know the conditions of our own towns and cities. How can we get the facts? Use the various reports printed by the city and paid for by the citizens. The Auditor's Report, the Police Report, the Report of Licenses, a copy of the Election Laws of the State and Election Reports, the local Liquor Laws, record of foreign population, what is being done for them in the way of night schools, etc.—all such records are printed with the tax payers' money and distributed without charge. Make a map of your town and hang it in your Christian Endeavor room. These plans will suggest others which will help your service for your community."

#### *From the Secretary*

Do not send parcels to any home mission worker or station without first consulting the secretary at headquarters. No appeal has been made for old post cards. No request has been sent out for old Sunday school papers. No scrap-books should be sent without first consulting headquarters.

Institutes, conferences, district meetings, conventions, schools of methods, summer schools for missions! All these and other gatherings for young people and still no perceptible growth in giving nor in a systematic study of missions. What is the trouble? The Christian Endeavor Societies have before them the incentive of the appeal and pledge for the "Campaign for Millions." Is some similar rousement needed to stimulate our other organizations of young people? Who will suggest it, and who will help "promote" it? What about your summer plans? There will be all the usual Missionary Education Movement conferences and also those for Presbyterian young people under the direction of Rev. William Ralph Hall. Plan to attend one.





S. Catherine Rue

**M**ARCH marks the beginning of spring. All secretaries for literature are active. Every society is taking account of stock. Annual reports are being prepared and pondered. The summing up of statistics is absorbing, because it reveals either growth or backsliding, expansion or contraction, a new opportunity or a difficult problem to be worked out in either case to the future advantage of the society and the cause of Home Missions. If the task is left unachieved now, results next year will show retrogression.

So many secretaries for literature have written of their hearty co-operation in the work of winning the five points of the "Star Plan" that results which are expected in the annual reports of secretaries for literature are awaited with eager interest at headquarters. If your society has not won the star will you ask your secretary for literature, *why*?

Leaders who try to keep their societies out of ruts naturally look for new methods at the beginning of each fiscal year. We have a packet of helpful leaflets that may be had for twenty-five cents to aid those who are anxious to use only best methods in 1916-17.

The topic for this month is "Foreigners in America." "Homeland Gleanings" will contain short paragraphs that should prove useful to leaders of meetings. Send a two-cent stamp for a copy.

#### BOOKS ON IMMIGRATION TO READ

Immigrant Forces.....	W. P. Shriver
The Immigration Problem.....	Jenks and Louck
History of the Jew in America.....	Peter Weirnik
Our Slavic Fellow Citizens.....	Emily Balch
The Immigrant Invasion.....	F. J. Warne
On the Trail of the Immigrant.....	E. A. Steiner
The Immigrant Tide—Its Ebb and Flow.....	E. A. Steiner
Against the Current.....	E. A. Steiner
From Alien to Citizen.....	E. A. Steiner
The Broken Wall.....	E. A. Steiner

From the Rabbis to Christ.....	H. L. Hellyer
Asia at the Door.....	K. K. Kawakami
Making of an American.....	J. A. Riis
Little Citizens.....	Myra Kelly

Any of the above should be found in the library of your own town.

A story from "The Broken Wall," "Little Citizens," or "The Cup of Elijah," which is chapter XVI of Steiner's "Against the Current," will make an acceptable addition to any missionary program dealing with the topic "Immigration."

It was at our request a short time since that Dr. Samuel E. Wishard, a home missionary in Utah from 1886 to 1906, wrote a brief autobiography recounting his experiences in that difficult field. Now that he has been promoted to service above many of our societies will welcome the chance to review the record of his work as it is set down in his own most readable style in "The Story of a Pilgrim," a pamphlet of 40 pages, sold at 15c. per copy.

After having been given at the Northfield Conference and in San Francisco at the Panama Exposition last summer, Mrs. Allen's "Home Mission Pageant" has been put into printed form, to be sold at 15c. per copy. Fifteen or more copies will be furnished at the rate of 10c. each. Because it requires sixty-five participants, in addition to a chorus and musicians, its use is practically impossible in churches of average size, but it will be found most acceptable and profitable for community use where two or more churches can combine forces.

## ★ THE STAR PLAN ★

*What a splendid spirit of enthusiasm must have been put into her work by the Secretary for Literature who writes as follows:*

*"Our Society has won the FIVE POINTS and would like to be enrolled as a Star Society. It has been delightful work to win each of these points. It has aroused new enthusiasm among our members who have been brought closer together than ever before."*

## ★ IN ONE SOCIETY ★

"I am sure the 'star' plan is largely responsible for the splendid increase in the sales of the Prayer Calendar in our library," writes a presbyterial secretary for literature.

Has your society won the five points of the Star Plan?

## Mission Workers Among Foreigners

SUPPORTED BY PRESBYTERIAN WOMEN AND  
REPORTED TO THE WOMAN'S BOARD

Any incompleteness of report is due to lack of information furnished on immigration report blanks.

### ILLINOIS

Synodical Society supports scholarship in the Training School, Coraopolis, Pa.—Rev. V. Losa, Supt.

### INDIANA

Clinton—Della Brown.

Gary—Miss Grace Warmington.

Indianapolis—Cosmopolitan Mission. Miss E. Potochnak.

### MARYLAND

Baltimore—Bohemian Kindergarten. Maud M. Conliff.

### MICHIGAN

Calumet—

Detroit—Presbyterian Institute, Delray. Medora Cary, Katharine Becker.

### MINNESOTA

Virginia—Miss Bucci.

### MISSOURI

St. Louis—

### NEW JERSEY

Jersey City—Italian Mission. Susie Dunmore.

Paterson—Italian Mission. Mrs. L. C. Altarelli.

### NEW YORK

Brooklyn—Italian. Anita Rau.

Buffalo—Hungarian Kindergarten at Lackawanna. Mrs. A. G. Schoedle.

Ellis Island—Teresa Fransee.

New York City—Hungarian Mission. Mrs. B. Semsey.

New York City—Italian Mission. Carlotta N. V. Schiapelli.

### OHIO

Cincinnati—Italian Mission. Inez Monfort.

Cleveland—Mayflower Mission. Miss Kiss.

### PENNSYLVANIA

Blairsville—Rev. A. H. Jolly (Presbyterial Supt.)

Bristol—Italian Mission. Mrs. A. W. Groom.

Brownsville—Mrs. Fanny Brubaker.

Butler—Lyndora. Mary Gouchnaur.

Chester—Italian Mission. Mrs. Dario Tedesco.

Easton—Italian Mission. Miss M. M. Haskin, Miss Capelli.

Erie—Erie Neighborhood House. Ruby Badger.

Germantown—Italian Mission. Wilhelmina Roth.

Kittanning—

Philadelphia—Hungarian and Italian.

Pittsburgh—Mining District. Margaret C. MacPhee.

Pittsburgh—Ambridge; Braddock, Susan Harbovsky;

Coraopolis, English teacher in Training School; East

Liberty, Mrs. Drazia Durante; Greenfield Ave., Josephine Vesely; Groveton, (students at present); Heidel-

burg and Carnegie, Frances Galda; Homestead, Rora

Jarosek; Large, Miss Rizner; Leetsdale, Louise Mardiuc-

cek; Manchester, Frances Otrisal; Monongahela, Rose

Svofoda; McKees Rocks, Virginia O. Earman, Helen S.

Pyat, Rev. Henry Horak; Schoerville, Eva Seala; South

Side; Troy Hill, Anna Skvor; Woods Run, Eva Siszak.

Mt. Carmel—

Scranton—Margaret C. MacPhee.

Uniontown—Mrs. Frank Helwick.

Washington—Daisytown. Florence A. Wilson.

### TEXAS

Wallis—Bohemians. Frances Psencik.

Dallas—Bohemians. Marie Psencik.

San Angelo—Mexicans. Mrs. Jennie Suter.

### WEST VIRGINIA

Middleton—Mrs. Marion J. Brooks.

### WISCONSIN

Green Bay—Clara Austin.

more his selective skill. In these few pages are sketched not only the great Reformer's life and work, but the times in which he lived and the moulding of his character by earlier champions of truth. The book is well called "a study of the dawn of Protestantism." Between John Wyclif (1335-1384) "the Morning Star of the Reformation" and Martin Luther (1483-1546), in whose time the light shone forth, we see John Hus, influenced by the one reformer and destined to influence the other, staunchly holding, even unto a martyr's death, the truths taught by both. On July sixth of this year we looked across five centuries to the flames of his martyrdom; and yet, as Dr. Schwarze makes us see him, so founded on faith and reason was his courage, so applicable to all time his ideas of truth and duty, that we may gain from his story inspiration for to-day's commonest task. The Moravian Church, whose missions are world-wide, was founded by the followers of Hus. The book unquestionably has a place in the missionary library and young people who "love a hero" will enjoy it in study classes.

This book may be procured from the Literature Department of the Woman's Board of Home Missions.

## Program for April Meetings

### TOPIC—THE FREEDMEN

#### Singing—

Twenty-Third Psalm repeated in unison.

Read the prayer, "De Min's of All Dese Yere White People," which was published in this magazine on page 146, April, 1915.

A Story—Have someone who tells a story well give the "Little Black Question Mark" (See leaflet of the Freedmen's Board).

#### Prayer—

Solo—"The Little Black Sheep."

A Story—Read, or better, tell the story, "How Sarah Margaret Was Took." (See leaflet).

Prayer—"Call upon me and I will answer thee and show thee great and mighty things that thou knowest not."

Short Talk—Some results of the work of The Freedmen's Board. See articles in April HOME MISSION MONTHLY; schools, farming, child life.

Hymn—(Tune, Coronation).

In Christ there is no East or West,  
In Him no South or North,  
But one great fellowship of love,  
Throughout the whole wide earth.

Join hands, thou brothers of the faith,  
Whate'er your face may be;  
Who serves my Father as a son,  
Is surely kin to me.

In Christ now meet—both East and West,  
In Him meet South and North,  
All Christly souls are one in Him,  
Throughout the whole wide earth.

#### Close with prayer.

Helps for this program may be obtained for ten cents from Woman's Department, Board of Missions for Freedmen, Bessemer Building, Pittsburgh, Pa.

MRS. JOHN H. McKELVEY

## Book Note

JOHN HUS, THE MARTYR OF BOHEMIA. A Study of the Dawn of Protestantism, by W. N. Schwarze, Ph.D., Professor of Church History, Moravian College and Seminary, Bethlehem, Pa. 152 pages. Price, 75 cts.

This brief, clear, unimpassioned story is told by one whose wide knowledge of his subject and painstaking research make us appreciate the



# Receipts of Woman's Board, December, 1915

	Woman's Immi- Board grants	Freed- men.		Woman's Immi- Board grants	Freed- men.		Woman's Immi- Board grants	Freed- men.
<b>Alabama.</b>			<b>Minnesota.</b>			<b>Mahoning.</b>	\$449.50	\$213.00
Birmingham A. . . . .	\$43.60		Adams . . . . .	\$33.90	\$8.50	Marion . . . . .	356.35	78.00
Florida . . . . .	10.00		Duluth . . . . .	282.00	105.00	Maumee . . . . .	261.49	111.50
Gadsden . . . . .	15.30		Mankato . . . . .	421.07	96.30	Portsmouth . . . . .	260.54	86.75
Huntsville . . . . .	40.25		Minneapolis . . . . .	1,325.88	346.02	St. Clairsville . . . . .	5.00	
<b>Arkansas.</b>			Red River . . . . .	38.80	16.75	Steubenville . . . . .	395.75	97.50
Synodical . . . . .	25.00		St. Cloud . . . . .	268.25	16.25	Zanesville . . . . .	156.00	63.58
Arkansas . . . . .	65.00		St. Paul . . . . .	529.95	194.00	<b>Oklahoma.</b>		
Fort Smith . . . . .	76.50	\$1.25	Winona . . . . .	138.80	9.42	Ardmore . . . . .	33.25	
Jonesboro . . . . .	9.00		<b>Mississippi.</b>			Choctaw . . . . .	13.00	
Little Rock . . . . .	11.00		Bell . . . . .	18.75		Cimarron . . . . .	32.50	8.00
<b>Baltimore.</b>			<b>Missouri.</b>			El Reno . . . . .	53.35	15.00
New Castle . . . . .	1,076.71	\$42.00	Carthage . . . . .	241.00	64.00	Hobart . . . . .	37.30	6.15
Washington C. . . . .	1,069.25	29.00	Iron Mountain . . . . .	35.00	6.50	McAlester . . . . .	42.72	5.13
<b>California.</b>			Kansas City . . . . .	514.00	\$114.00	Muskogee . . . . .	136.00	7.00
Benicia . . . . .	240.00	14.50	Kirksville . . . . .	96.00		Oklahoma . . . . .	144.58	153.23
Los Angeles . . . . .	1,383.40	836.50	McGee . . . . .	175.50	38.00	Tulsa . . . . .	107.00	22.00
Oakland . . . . .	563.50	57.50	St. Joseph . . . . .	289.45	38.10	<b>Pennsylvania.</b>		
Riverside . . . . .	156.25	48.25	St. Louis . . . . .	1,085.11	194.45	Beaver . . . . .	180.00	82.00
San Francisco . . . . .	278.25	16.00	Sedalia . . . . .	162.00	2.00	Blairsville . . . . .	548.00	247.00
San Joaquin . . . . .	299.95	91.15	<b>Montana.</b>			Carlisle . . . . .	108.38	13.65
San Joaquin . . . . .	168.55	38.00	Butte . . . . .	66.25	26.75	Chester . . . . .	1,046.16	\$92.75
Santa Barbara . . . . .	165.50	16.90	Yellowstone . . . . .	30.00		Erie . . . . .	1,228.62	482.33
<b>Colorado.</b>			<b>Nebraska.</b>			Huntington . . . . .	202.00	29.00
Boulder . . . . .	237.75	11.25	Box Butte . . . . .	37.00	17.00	Kittanning . . . . .	112.50	26.00
Denver . . . . .	730.20	98.00	Hastings . . . . .	44.50	21.25	Lackawanna . . . . .	643.50	14.00
Gunnison . . . . .	121.95	23.00	Kearney . . . . .	189.00	95.50	Lehigh . . . . .	160.00	109.25
Pueblo . . . . .	629.41	53.00	Nebraska City . . . . .	380.30	164.20	Northumberland . . . . .	818.00	75.00
Sheridan . . . . .	13.34	2.28	Niobrara . . . . .	46.50	22.00	Philadelphia . . . . .	2,102.13	296.10
<b>Illinois.</b>			Omaha . . . . .	261.50	130.80	Philadelphia N. . . . .	476.00	64.09
Alton . . . . .	465.80	1.00	<b>New England.</b>			Pittsburgh . . . . .	1,624.50	604.25
Bloomington . . . . .	394.91	1.60	Boston . . . . .	57.00	94.00	Shenango . . . . .	356.65	86.50
Freeport . . . . .	211.00	73.00	Newburyport . . . . .	25.00		Washington . . . . .	667.80	182.10
Mattoon . . . . .	181.67	3.00	Providence . . . . .	42.00	26.00	Wellsboro . . . . .	65.75	8.00
Rock River . . . . .	332.80	38.00	<b>New Jersey.</b>			<b>South Dakota.</b>		
Rushville . . . . .	280.50	3.00	Jersey City . . . . .	377.50	10.00	Aberdeen . . . . .	185.00	101.00
<b>Indiana.</b>			Monmouth . . . . .	422.60	58.00	Central Dakota . . . . .	116.95	5.10
Crawfordsville . . . . .	287.65	82.28	Morris & Orange . . . . .	478.62	13.00	Sioux Falls . . . . .	4.00	
Fort Wayne . . . . .	259.05	109.00	Newark . . . . .	427.00		<b>Tennessee.</b>		
Indiana . . . . .	319.20	51.92	New Brunswick . . . . .	262.00	25.00	Chattanooga . . . . .	178.86	7.30
Indianapolis . . . . .	814.59	81.25	Newton . . . . .		5.00	Columbia A. . . . .	84.89	
Logansport . . . . .	169.15	55.00	<b>New Mexico.</b>			Cookeville . . . . .	24.00	4.00
Muncie . . . . .	205.35	86.70	Synodical . . . . .	5.45		French Broad . . . . .	132.00	42.00
New Albany . . . . .	66.85	9.00	Pecos Valley . . . . .	45.75	2.60	Holston . . . . .	118.89	
White Water . . . . .	254.05	55.40	Rio Grande . . . . .	32.65		McMinnville . . . . .	51.15	
<b>Iowa.</b>			Sante Fe . . . . .	102.10	2.00	Nashville . . . . .	181.10	12.00
Cedar Rapids . . . . .	271.39	180.50	<b>New York.</b>			Union . . . . .	75.00	
Central West . . . . .	2.00		Synodical . . . . .	125.00		West Tennessee . . . . .	101.75	
Corning . . . . .	204.50	177.50	Albany . . . . .	819.25	125.38	<b>Texas.</b>		
Council Bluffs . . . . .	162.00	100.00	Binghamton . . . . .	466.00	25.00	Abilene . . . . .	53.50	
Des Moines . . . . .	287.60	103.00	Brooklyn . . . . .	262.50	55.00	Amarillo . . . . .	112.75	66.00
Dubuque . . . . .	215.25	74.45	Buffalo . . . . .	356.62	51.22	Austin . . . . .	53.00	30.00
Fort Dodge . . . . .	234.00	89.00	Cayuga . . . . .	614.80	129.50	Brownwood . . . . .	17.00	16.00
Iowa . . . . .	355.53	93.00	Champlain . . . . .	181.20	51.80	Dallas . . . . .	116.09	51.50
Iowa City . . . . .	285.06	51.44	Columbia . . . . .	94.00	12.00	Fort Worth . . . . .	129.75	66.00
Sioux City . . . . .	306.25	50.00	Genesee . . . . .	91.00		Jefferson . . . . .	20.00	
Waterloo . . . . .	371.10	44.75	Geneva . . . . .	104.47	42.00	Paris . . . . .	97.50	38.25
<b>Kansas.</b>			Hudson . . . . .	199.00	26.00	Waco . . . . .	203.38	28.50
Emporia . . . . .	159.00	95.00	Long Island . . . . .	254.60	46.40	<b>Utah.</b>		
Highland . . . . .	259.50	65.00	Lyons . . . . .	238.40	25.00	Ogden . . . . .	9.00	5.00
Larned . . . . .	231.00	76.00	Nassau . . . . .	129.00	38.00	<b>West Virginia.</b>		
Osborne . . . . .	126.02	16.44	New York . . . . .	3,631.51	82.80	Parkersburg . . . . .	283.25	25.00
Solomon . . . . .	264.10	59.00	Niagara . . . . .	273.00	60.00	<b>Wisconsin.</b>		
Topeka . . . . .	580.55	34.00	North River . . . . .	236.86	15.50	La Crosse . . . . .	29.00	7.00
Wichita . . . . .	486.45	40.50	Steuben . . . . .	250.00	137.00	Madison . . . . .	105.40	9.70
<b>Kentucky.</b>			Syracuse . . . . .	379.00	9.00	Milwaukee . . . . .	269.20	137.50
Ebenezer . . . . .	73.00	7.00	Troy . . . . .	1.00		Winnebago . . . . .	224.00	263.70
Logan . . . . .	63.50	12.50	Utica . . . . .	332.00	182.00	Individual gifts . . . . .	202.09	5,134.00
Princeton . . . . .	68.00		Westchester . . . . .	110.00	36.00	Interest on Per-		
<b>Michigan.</b>			<b>North Dakota.</b>			manent Funds . . . . .	1,866.56	197.72
Detroit . . . . .	945.23	251.19	Fargo . . . . .	13.17	2.04	Rent and Sales . . . . .	66.10	
Flint . . . . .	83.00	5.00	Minnewaukon . . . . .	26.50		Tuition, etc. . . . .	3,491.35	
Grand Rapids . . . . .	208.00	41.00	Minot . . . . .		3.50		\$59,562.38	
Kalamazoo . . . . .	43.70	21.00	Oakes . . . . .	16.90	3.60	Specials not a part		
Lake Superior . . . . .	98.06	40.00	Pembina . . . . .	83.50	7.00	of Woman's		
Lansing . . . . .	109.50	88.00	<b>Ohio.</b>			Board Budget . . . . .	\$536.30	
Monroe . . . . .	85.25	8.00	Chillicothe . . . . .	98.99	41.35	Literature sales . . . . .	\$927.37	
Petosky . . . . .	73.00	23.00	Cincinnati . . . . .	506.92	157.75		\$61,026.05	\$3,584.76, \$16,659.45
Saginaw . . . . .	27.50	10.00	Columbus . . . . .	395.75	109.03		Grand Total, \$81,270.26	
			Davton . . . . .	322.82	66.00			
			Huron . . . . .	279.39	78.50			
			Lima . . . . .	62.95	52.55			

DORA M. FISH,  
Treasurer.



# THE HOME MISSION MONTHLY



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1916

A  
CABIN  
HOME



AND  
UNTAUGHT  
CHILDREN

## Negro Child Life

By Mary C. Jackson

The writer is of the negro race, and a member of the faculty of Haines Institute, Augusta, Georgia.

THE woeful neglect of the negro child is one of the tragedies in the present history of the race. To some who think of the negro child as the picturesque black pickaninny with shining teeth and curly hair our subject presents only a sentimental side, but to those who look beneath the surface, he presents the stern actuality of human life full of possibilities, struggling against fearful odds.

Writes an observer: "In a negro camp where electricity was being developed from water, the negro workmen had their families with them, 1,400 blacks in all, herded like cattle there in God's clean mountains and living as untaught, helpless people will. Drinking, vice and immorality were rampant. The women knew nothing of home-

making; the children were born like flies and grew and died in moral and physical filth—a breeding place for criminals." Where they are segregated in every city in the South and in the larger cities of the North, at the very doors of Christian homes, this same condition, minus the camp life, obtains. Some of the facts concerning the causes of this condition, and from which the reader may make his own deductions, will be more convincing than any description I can give of needs.

### *Inadequate School Facilities*

A social study of the common schools made by the sociological department of Atlanta University, under the patronage of the Slater Fund, gives the following facts concerning Georgia which may well typify



the other Southern states, except Mississippi and South Carolina, which are not as well off. "In Atlanta at least two hundred and fifty pupils who apply for admission each year are turned away for lack of seats. Hundreds do not apply at all because of the crowded condition of the schools and still others do not care. Many are enrolled in private schools of the city and many are taught in the afternoon sessions provided by the Gate City Free Kindergarten Association, an organization supported by negroes. Usually the first four or five grades of the negro public schools run double sessions. The same teacher has two sets of children, usually sixty in a set, one coming in the morning, the other in the afternoon. Thus the children have about half time in school, an injustice to both teacher and students. The whites have two public high schools, one for boys and the other for girls, but the city makes no provision for the high school education of its black children. The whites have, also, a night school."

Does the reader wonder what it means to say, "*No*" to scores of children who are unprovided for and who knock at the door of our mission schools for admission?

#### *Juvenile Offenders*

Jails, stockades and chain-gangs which hold hardened prisoners are the only places for juvenile offenders. Little more than a year ago, when I was conducting a county teachers' institute in the southern part of this state, I visited the stockade in company with one of our workers who each Sabbath preaches to negro prisoners. In the group of fully one hundred shackled men was a boy twelve years old. In the same town I saw two female prisoners at work on the public street, one seemed not older than fourteen. Last week a committee of our Civic Improvement League met at our school to consider means by which a paroled prisoner may be placed under Christian influences until his full pardon is granted. It is generally believed that he is an innocent man. He was sentenced when he was thirteen and has been among hardened criminals for seventeen years; he can neither read nor write.

In the state of Georgia, with over a million negroes, there is no reformatory, no work farm, no detention house, no juvenile court, no place for the juvenile offender but the jails, stockades and chain-gangs, unless paroled through the influence of some interested persons.

#### *Children Who Work*

Thousands of negro children work—must work, for in many cases they are bread-winners helping to pay the rent. Prejudice on the part of whites who work at the looms has saved our children from the hard life in cotton mills. It is worthy of note, however, that the state of Virginia, where a few of them are employed in peanut factories, is protecting the child laborer. Concerning this, Dr. A. J. McKelway says in a recent number of the *Survey*:

"The John King Peanut Company, Suffolk, Virginia, was found by Inspector Cline-dinst, of the Virginia Bureau of Labor, to be employing 217 negro children under twelve years of age, to whom permits had been sold by the local magistrate, E. G. Privott, at fifty cents apiece. The mayor of Suffolk was one of the stockholders in the peanut factory and, according to the testimony of Privott, he authorized the magistrate to grant these permits on the ground that it made no difference about negro children.

The Virginia law, which has lately been superseded by a better child labor statute, allowed children between twelve and fourteen to be employed upon a permit issued by the magistrate. One of these permits, showing the children to be ten years old, is herewith presented:

#### *TO WHOM THIS MAY CONCERN*

Permit Mary Pernell's daughter Pattie, who is ten years of age, to work as it is necessary for the support of the family. By your so doing this shall be your authority.

E. H. PRIVOTT, J. I.

The incident shows the interest which the authorities and newspapers of Virginia have taken in making public this case of the employment of negro children.

For those who must work there are no night schools provided by public funds. The negro boy and girl are excluded from the Y. M. C. A. and Y. W. C. A. night schools, from the King's Daughters and from all other Christian activities. As yet the negroes are themselves too poor to support such activities to an extent that will tell in any great degree upon the lives of their children, though here and there are laudable efforts of our women's clubs and secret orders and of individuals. The thousands who have no school accommodations and thousands of others who are eliminated from Christian organizations that reach the children of other races, stand on street corners,



HAINES INSTITUTE TWINS

In the kindergarten, the third grade, and the second grade

congregate at the depot and other public places, fill public dance halls and pool-rooms and become not only loafers but criminals. Without compulsory education, without probation officers, there is little restraint or protection for these neglected thousands of negro children who will be the fathers and mothers of the next generation.

*What Sort of Leaders Shall They Have?*

In all our efforts to subdue ignorance and vice, to raise the fallen, to relieve the oppressed, we need to look deeper than surface facts or actual evils. What is the *source*? In our missionary efforts for the negro child, as for all other children, we must get nearer the problem of life. If our effort is to count for anything we must begin in the first years of the lives of these children and *begin right*. Well-trained, well-educated Christian men and women must do the work. If our churches could catch the vision and plant kindergartens and manual training and Bible schools in reach of these unprovided ones, they would make a great contribution to the development of the race.

The Georgia Senate recently passed a bill to prevent white people from teaching in schools for colored children. So great was the anxiety caused by the friends of the negro that no attempt was made to carry the bill to the House.

The following comment by Rev. Dunbar Ogden, D. D., pastor of Central Presbyterian Church, Atlanta, Georgia, is encouraging, not only because of his attitude as to this particular legislation, but also because

of what it means for the negro child: "The Southern Presbyterian Church conducts a school for the training of young negroes who desire to enter the ministry. This school is located in Alabama. Its superintendent is one of the best loved ministers in the Church. He is a son of a slave-holder, a man behind whom there is the wealth and culture of the old South. With a faculty of white men, he is preparing men to intelligently lead their people. Is not this the very thing that should be done? Would it be wise in the legislature of Alabama to prohibit this work?"

"The Central Presbyterian church of Atlanta maintains a Mission Sunday School for colored children. The attendance is from 150 to 200. The school is taught by a group of our most consecrated and gifted workers. It has been in operation for years. On a certain dark Sunday, years ago, when in Atlanta the relationship between the races was strained to the breaking point, this school as usual opened its doors, with teachers and pupils in place. In that hour it demonstrated the value of sympathetic Christian leadership of negroes by white people.

"Surely the legislature of Georgia will not make it unlawful for the stronger race to minister to the weaker race in the deepest needs of life itself. Such an action would be nothing less than a crime."

The whites of the Southern Methodist Church are through its "Bethlehem House" settlements doing organized uplift work for



negro children in a few Southern cities. The largest of these settlements is in Nashville, Tenn.

#### *Do the Children Respond?*

The response of negro children to efforts in their behalf is encouraging. Notwithstanding the serious drawbacks, the trend is upward. The percentage of those in school and under Christian influence is greater each year. The public schools are full, our mission schools are full and many are turned away. Appeal after appeal comes to our Board for enlargement of our schools.

Working on the principle that uplifting must begin with the young child, Haines Institute has always maintained a kindergarten and to-day the most attractive feature of the whole school is a group of sixty or seventy kindergartners. How eager are the mothers for their babies to enter and what a happy, interesting group the children are. Then there is the next higher group, the primary school of one-hundred and fifty. When word went around last spring that funds were short and the primary school must be cut off before the close of the term, the children as well as their mothers were distressed. A makeshift arrangement to keep them till the close was more satisfactory to them than to leave school.

It is an interesting fact that many little ones in the primary and kindergarten departments are children of parents who themselves are graduates or undergraduates of this school. Favorable changes are observed in these children. Their faces are more intelligent, they are more able to adjust themselves to their environment, they have more initiative and self-dependence, there are fewer listless ones, they have better bodies and greater endurance. There are differences just as pronounced in those of the upper classes who have come all the way up from our kindergarten. These differences are basic in the growth of the race and those of us who are looking beyond these children into the next generation have cause to rejoice. There is no prejudice nor proscription that cannot be outmatched by the individual who has the enduring verities and virtues as a basis for clear thinking and intelligent, upright action. Some things are vital in the very first processes of learning. If the system of education for the children of our race does not take into account that which is primal and fundamental in character formation, it is purely mechanical—a



A SECOND GENERATION AT HAINES INSTITUTE  
The father is a graduate of the school

vener. "It seems almost incredible," says a source already quoted, "that Atlanta with a negro population of 51,902, Savannah with a negro population of 33,246 and Augusta with a negro population of 18,344, should make no provision for the high school training of their black children." In this respect our mission schools are far more than a supplement or reinforcement. With an exception here and there, they furnish all the education beyond the grammar school which the negro child of the South receives.

Whether the Catholic Church intends to enter this particular field of education for our children, remains to be seen. Primary schools of the Catholic Church are increasing in number and in efficiency. More than 300 of the large number for which Augusta does not provide are taught in two spacious, well-equipped buildings erected by the Catholics three years ago.

These hundreds of neglected negro children in every Southern town and city, handicapped by exposure, bad housing, unsanitary conditions and all else that defeats life of happiness and usefulness, present a supreme opportunity for our great Church,

# Four Types of Negro Education Under the Freedmen's Board

By John M. Gaston, D. D.

IN considering the question of the education of the negro we are to remember that this race, like all others, needs a well rounded development of the entire nature. Having this as our ideal, we have endeavored through the years to establish schools of such character as to bring about this result.

For example, at Biddle University, Charlotte, N. C., where we have our theological department, one-fifth of the students are preparing for the Gospel ministry; the pro-

free, they began to set up their own houses of worship. There arose a priesthood without antecedent or preparation. The great problem in the uplift of the race must be approached through the pulpit. The negro preacher is the spokesman and leader of his people. He will be the peacemaker between the races.

There is hope in the fact that there is a growing minority of the race with a religion which has moral content. There are negroes whose religion means honesty, truthfulness and purity. The most important asset of the negro church lies in its increasing number of educated ministers. In the churches presided over by these men, the service is orderly, the sermons are wholesome, logical and practical.

One of the peculiarities of the negro race is that eighty-five per cent still live on farms and in country districts. Realizing that if these boys are to be kept on the farms they must be taught how to become good farmers and make the soil productive, our Board has established Harbison Agricultural College at Irmo, South Carolina, having a five-hundred-acre farm in connection



INDUSTRIAL WORK AT BIDDLE

fessors are all colored men. While thorough literary training is given, also industrial training, including such trades as wagon-making, printing, tailoring, carpentry, brick-laying and stone-masonry, yet in this institution the emphasis is placed on training an educated Gospel ministry.

The emotionalism of negro religion is well known. Sermons are often no more than a wild chant. The preacher is interrupted continually by heavy groans and occasionally by the weird cry of the mourner. Naturally, a superstitious and emotional religion does not do much to affect the standard of morals. As soon as the negroes became

with the institution upon which to demonstrate intensive farming. All labor on the farm is done by students under supervision of a competent, scientifically trained teacher. The college has already demonstrated the fact that they can provide their own bread (wheat and corn); their own meat (bacon, beef, mutton, turkeys, guineas, ducks and chickens); their own potatoes (white and sweet) and all kinds of vegetables, to say nothing of a fine grade of syrup.

Fifteen acres have been set out in an orchard which promises abundance of fruit in a year or two. Cotton, corn, peas, wheat, rice, oats and numerous other things good for man





Daughter of a Haines  
graduate



The mother is an Ingleside girl



Of the Farm Homes Colony  
—Boggs Academy

“NO NATION RISES HIGHER THAN ITS MOTHERHOOD”

and beast can be raised at this school. All kinds of stock are kept on the farm in order that the boys may be taught how to care for them profitably.

Of the one hundred and seven boarding pupils—all boys—ninety pay part of their board bill by labor and could not possibly pay it otherwise, as their parents are too poor.

In addition to the college farm, the Board has purchased 850 acres immediately adjoining the college property which is being sold off in small farms of about twenty acres each to worthy colored families, so that when a boy graduates from Harbison he can buy a home next door, and after securing a wife from one of the girls' seminaries he is well equipped for usefulness and happiness, having a school and a church near at hand. Thus in this community we have linked together, as God has linked together, home, school and church—that trio of forces which go into the making of real manhood and noble womanhood.

There is an old saying that “No nation rises higher than its womanhood.” With this in mind our Board has established seminaries for girls such as Ingleside Seminary at Burkeville, Virginia, where the girls receive an all-round training in home-making. They are taught how to bake, cook, sew and scrub, all work in the seminary building being done by student labor.

In addition to this important training, Ingleside has furnished three-fifths of the

teachers for the public schools in Amelia County and the country schools constantly turn to Ingleside for well trained, Christian teachers. These girls in the country districts not only teach in the school during the week, but many of them manage a Sabbath school.

While it is true that eighty-five per cent of the colored people reside in country districts, yet in a city like Augusta, Georgia, there is a dense colored population to be found which suggests all the phases and complexities of a city problem. In the midst of this dense colored population stands Lucy Laney's School, the Haines Normal and Industrial Institute, where from nine hundred to one thousand girls and boys are gathered every year as boarders and day-pupils. A visit to this school reminds one of a bee-hive. Here is given not only a good literary education but many pupils are practically mothered by Miss Laney and her noble corps of teachers.

During the summer months the children are allowed to use the school grounds as a playground, and for them it furnishes not only a breathing place, but their hands and minds are occupied and good, wholesome environment provided. Who can estimate the value of such a place in the midst of so much that is uninteresting and uninviting? Many a poor mother has gone off to her day's work with an easy conscience because her children were safe in Haines School.

# Team-Work Between Black and White

By Roberta C. Barr

**T**EAM-WORK as applied to the athletic world is a well-known term to-day and speaks for efficiency wherever carried out. A college president recently addressing students pleaded for "better team-work," not only in sports, but along the larger life of the institution in both secular and spiritual departments.

This is only another spelling of the word co-operation. Unity of purpose and action must exist if any goal is to be reached. Who fancies that training and development of the black folk of our land for efficient Christian citizenship is an easy or an idle task? It is one demanding the co-operation not only of the two races who must live side by side, but of individuals and organizations in each race. The late Mr. Booker T. Washington never uttered a more suggestive statement than when he said to an audience composed largely of white listeners: "We don't want your pity; we want you to believe in us." That is co-operation of the finest and rarest type.

What would be the effect on our race of decades of locked drawers and cupboards, whether such precautions were merited or otherwise? Who can measure the reflex influence of suggestive appreciation? "Say, can you change five dollars for me?" asked a white man of a black man. "No, sah, but I thanks you fo'de compliment." The negro bank in a Southern city was suffering unjustly from the hands of an enemy. Appreciating the situation, the white bankers said: "Pay every cent demanded. We'll back you if necessary." A physician in a Michigan city once asked a negro patient if he could read. "Not a word," was the reply. "I'll give you a book if you will learn," said the doctor. Two years later, the same black man walked into the same office, but not as a patient. "I just came for that book you promised me." Though the promise had been forgotten, the "patient" proved his point and received his book. A new world had opened to the negro and the key to the "combination" was the friendly act of the white man.

A visit to the work carried on by our

Board of Missions for Freedmen in churches and schools would convince any critic of the success of the Board's policy: "helping folks help themselves"—for colored men and women are in charge, except in six schools, and are bearing the burdens and financing the work to a large degree, often at great sacrifice.

Negro organizations for improving conditions of home, school and community life among their race are growing in number and efficiency in many parts of the South. While lifting, they develop and strengthen race co-operation. "Clean-up campaigns," affecting alleys, backyards and unsanitary conditions generally, are only one feature of the splendid work of the Negro Organization Society of Virginia. At the closing session of its last annual meeting, held in Norfolk, white citizens attended in numbers and the Chamber of Commerce and the press were enthusiastic supporters. Replying to an invitation to be present, President Wilson sent a message which we quote in part: "I think one of the happiest circumstances of recent times is this co-operation between the white people and the negroes in the South in intelligent effort to advance the economic success and comfort of the negroes, and put them in a position where they can work out their own fortunes with success and self-respect."

It will surprise many readers, no doubt, to learn that 603 school leagues scattered over Virginia raised \$48,922 last year to lengthen school terms, increase teachers' salaries and improve school buildings; this in addition to school taxes paid by property owners.

The host of women banded together in clubs of various kinds is another powerful agency which spells race uplift. Alabama women have established a reformatory for boys and plans are on foot to open one for girls. Virginia women have raised \$6,000, bought a farm and started a home for wayward girls, which is meeting with great success. They feel emphasis should be placed on "ideas of home, industry and school, rather than on punishment of wayward."



ness." Homes for aged and infirm, for orphans, kindergartens for children whose parents are employed during the day, a "Big Sister Movement,"—these indicate what negro women are attempting to do for the needs of their race.

But team-work must be applied at the "home-base" if our Church is to be equal to the demands made upon it. Can one presbyterial society report all its organizations contributing to the work of the Freedmen's Board? Can local organizations report each member co-operating, that the society's obligations may be met? When out-

side calls, generally worthy, are heeded to the neglect of regular work, when benevolent contributors overlook this arm of our Church in its work for the negro race and designate gifts, large and small, for independent work; when indifferent women lend neither eye nor ear to the need or the call for service in this field, our forces are weakened and we present broken ranks. Let us write "co-operation" large over our plans, our prayers, our gifts. Let the slogan for young and old challenge to larger service—"The strength of all for the help of each."

## The Lay of the Pump

WHAT is this noise, this thumping?  
Who lives in this little house?  
"It is I," said the little "hydraulic  
ram" down on the Albion Academy farm.

"I am so little and yet I must work hard all day and night. The tank is 1500 feet away and the hill is so high. I must kick the water one hundred feet in order to put it into that tank.

"The Albion boys and girls use so much water, and then Dr. Savage comes down here and fusses at me for not doing more and ties me just as tight as he can with that pipe wrench and says: 'Butt more water.' They blame me for everything! If those boilers have no water they can't have fire and keep warm; so I am to blame. If breakfast is late because there is no water, they

scold me. The boys' building caught on fire last year and the teachers said if I had put the water there the house would be standing to-day. What am I to do? I am just a little ram. I am too little to serve that big school all by myself. I am doing my best, but must have some help from a 'big brother' to get water from these wells and a larger tank to hold lots of water for those thirsty people and those hot boilers under those buildings. I can't do the work by my little self.

"I am just so tired and not able to do the work required of me much longer.

Faithfully yours,

The Little Pump."

Albion Academy, Franklinton, N. C.

## Rest

By Nettie F. McAdams

"Come ye apart and rest a while."  
Spirit of Love divine,  
How sweet that Thou considerest  
This human frame of mine!

Thou knowest I would gladly work  
From dawn till set of sun,  
Laboring on in whitened fields  
Till harvesting be done.

But flesh is weak—Thou knewest it  
In blessed Galilee,  
And bad'st Thy loved ones come apart  
To rest beside the sea.

With Thee into a desert place  
I fain would go for rest,  
And life and health and hope renew  
While leaning on Thy breast.

But toil and moil of earthly cares  
Fetter my longing feet,  
Binding them aye to the haunts of men—  
For me no calm retreat.

Ah, blest Companion, dwell with me!  
Strengthen my fainting heart!  
No weariness can overcome  
Where Thou in mercy art.

# The Negro and Farming

SINCE eighty-five per cent of the negro race in the Southland live in rural districts, it is evident that use and development of the soil are absolutely necessary for the welfare of this people and our country. Does not the negro's best chance lie in the countryside? Has he not in the possession of a few acres the surest means of livelihood? Can we live without the farmer?

"Art and science soon would fade,  
And art and commerce dead would fall  
If the farmer ceased to sow and reap—  
For the farmer feeds them all."

In the South, untold acres stand barren and useless, awaiting plow and seed and

ready to yield food for hungry millions. A very important part of the work in schools under the care of the Board of Missions for Freedmen is to make gardening and farming attractive to boys—so that, on leaving school, they will want to make crops for man and beast rise and wave where now there is

only barrenness and desolation. The following brief accounts of work of three of our schools are samples of training given in many.

NETTIE M. LARIMER

## PRESBYTERIAN ACADEMY, ARKADELPHIA, ARKANSAS

No subject seems to be more interesting to negro boys than farming, perhaps because many of them have been reared in the country. We teach this industry by textbook and by actual labor in the field. We show the pupils the possibilities of tilling the soil and its advantages over other vocations. After a study in the classroom of soil, seed and theory of planting, we take the new boys to the barn, the cow lot, the corn-crib, the smoke-house and the poultry yard and show them practical results of farming. They then are taken to the field for actual work.

We have one hundred and sixty acres of land on which we labor and raise corn, peas, beans, sorghum, potatoes, wheat, oats and hay. By having these products we are able to raise cows, hogs, poultry, etc.

A half dozen of our boys remained during vacation last year and they have found the greatest pleasure

in their work in the field. They are now rejoicing over the results, while they attend school.

W. D. FEASTER, Principal



MARY HOLMES SEMINARY SCENES

Not only the schools for boys but those for girls give practical instruction in gardening



ALICE LEE ELLIOTT ACADEMY,  
VALLIANT, OKLAHOMA

Farming as conducted at Alice Lee Elliott School has two main objects:

First.—To give the student practical knowledge of farm work, including an understanding of the value of land as an original and primary source of support and industry and showing him how to put it in a good state of cultivation and keep it so.

Second.—To show the "right now" returns for our labor.

We teach that by widening the field we increase the product. Instead of the small patch of turnips, we sow from one and one-half to two acres; instead of a cupful of seeds, we gather four or five bushels; instead of a few hills of melons we have two acres, haul them in by wagon loads, cover the floors of porches with them and feed them to the pigs; the same with collards, cabbages, beets, radishes and other vegetables.

These are our experiments worked out into actual results: Canned peaches, 1060 quarts; apples, 280; berries, 130; tomatoes, 126; pickles, 20 gallons; sauerkraut, 2 barrels; jams and jellies, 57 quarts; honey, 150 pounds; syrup, 220 gallons; corn, 200 bushels; hay, 20 tons; peas, 50 bushels; pork 1000 pounds, etc.; a garden the year round; hot beds for plants and tubs indoors for fall planting.

Such training and such results make farm life attractive. Negro farmers in Oklahoma are on the increase.

Rev. W. H. CARROLL,  
Superintendent.

HARBISON AGRICULTURAL COLLEGE,  
IRMO, S. C.

Harbison students are in charge of a skilled agriculturist who teaches the science and practice of agriculture. His methods, as far as practicable, are in keeping with the most improved methods of the

times. A college with this sort of education is one of the greatest assets for the masses of young Southern negroes.

The South, the home of the negro, is the greatest section of the country for diversified farming. From Christmas to Christmas, something useful for man and beast is constantly being planted and harvested—thus giving yearly occupation and continuous income to the masses of our people. There is no other occupation so convenient and lucrative for them.

To give zest and impetus to our farming interests, we have farmers' conferences, work-rallies and prize patches. Every boy wants to make the largest yield on his acre of cotton, corn, cane or whatever he plants. If he wins, he gets both honor and money. He works early and late to win, using not only his hands, but his head. His activity has a good influence on his contestants and on the community. One of our boys had more corn last year on his acre than anybody else in the community. The community has entered the contest this year, and declares that the students shall not beat.

In our work-rallies we teach organization of workers, formation of plans, division of labor and how to make things go "without a hitch." "Little work, little pay; big work, big pay," is the Harbison slogan. All inferior work is condemned and those who do it are exhibited as bad representatives of the race. Many boys finish school, return to the farm with advanced ideas and methods and become beacon lights in their various communities.

Negroes in the South operate 890,141 farms, aggregating 42,609,117 acres valued at \$1,116,641,576. Of these farms, they own 15,691,536 acres valued at \$346,881,270. Nearly a quarter of a million negroes own their own farms, many of which have been brought to a high state of cultivation.

Rev. C. M. YOUNG, Superintendent

FOR OTHERS

*"Lord, help me live from day to day  
In such a self-forgetful way  
That, even when I kneel to pray,  
My prayer shall be for OTHERS."*



# Reaching Out a Helping Hand to Their Own

## TEACHING HYGIENE AND SANITATION THROUGH SCHOOL AND LOCAL ORGANIZATION

By Lucy C. Laney

KNOWING that "cleanliness is next to godliness," the mission schools of the South, under the care of the Freedmen's Board, believe that their work is not done when they have heard recitations, sung hymns, said prayers and written missionary letters. In fact, the work is then only well begun, for all around are bodies and souls that must be cared for by feeding and training. It is the purpose of these schools to do their full duty, to be of real service to the communities in which they are placed and through their students to help other communities.

There are two missionary societies in Haines Industrial School, Augusta, Georgia—the regular missionary department of the C. E. Society and the school missionary society to which all students of the high school belong, two hundred and fifty active members in all. Each member contributes a penny per week, which enables the society often to give a cup of cold water to some of the least of the Master's children. When times are hard and conditions bad, old people and little children are always the greatest sufferers. For several months the societies were able to pay rent for an aged woman and by scrubbing and driving a few nails, made her little room habitable. Missionary barrels furnish the necessary changes of clothing for people they are helping, and frequently other things that are needed. Sometimes these societies have supplied aged and decrepit persons with fuel and food. Often they find it best to report the cases found to the Civic and Improvement League, an organization of the best colored people, who believe that they should help, at least, to bear the infirmities of the weak and have set themselves faithfully to do it.

This society usually gives first aid, and then, if necessary, makes an appeal to the city Board of Charities. In this way many are kept from dire suffering.

One student reported to the school missionary society a family in great need. The father and two of the children were sick;

two children had died; the third was dying of pellagra, a disease the cause and cure of which are not yet fully known to physicians and one that has made and is making sad havoc in some of the rural settlements of the South. The neighbors had become afraid of them. The mother and a boy fourteen years old, the only support, were forced to stay at home; the mother to care for the sick ones, and both because no one would risk contact with them. In such cases the Board of Health can always be depended upon to do something and something was done. Disinfectants, food and medicine were soon supplied; thus the toll of death was stopped.

School had scarcely begun last September when a patron brought to our notice what she called "the awfulest thing out!" She wanted someone to go immediately to see about it. This "awfulest thing" was a man in the last stages of consumption, his wife and nine children living in one room, not more than 15x15, perhaps smaller. They had lived thus for a year. The ages of the children were from two and one-half to twelve years. One child, a boy ten years old, was sick. This was a case for the Civic League. The sick child was sent to the hospital where he is being treated for a disease of the bones. After much coaxing and teaching as to the danger to the children of living thus—for the mother seemed not to consider herself—the father was sent to the county home where there is a pavilion for tuberculosis patients. There he died a few days after entering. This may seem a cruel blow to sentiment, but it was struck in the interest of ten other lives in which there seemed some future hope, and nine of these, while not able to demand it themselves, had been ignorantly deprived of a fair chance to live. There is still work to be done for this family in directing mother and children, that they may be helped to keep themselves in good health by sanitary living and that they may be kept under good influences.



Just across from the school is a patient little sufferer, six years old, who two years ago had a fall not thought to be serious at the time. Though the child cried much, the mother did not call a physician. Later, when the child was unable to walk, a physician was called, who sent her to the hospital. There it was found that the child's back was broken. After some months she was brought home, not better, and without hope of ever being better. The grandmother must work out to support her sick daughter and her two children, and it is not the best of care that the little brother in his eleventh year is able to give his two patients. Proper nourishment, visits and little gifts, things that carry sunshine to the sick, are supplied by the missionary societies.

Perhaps the best work of the missionary society and of the Civic League is done in calling the attention of the Board of Health and of the people themselves to the unsanitary conditions of homes and streets, for much of the world's sin and suffering can be traced to bad environment. Many negroes, on account of their poverty, rent places unfit to be called houses, places that should be condemned as menacing the city's health, but since they are in negro communities they do not offend and few there be who know or think of them or what may result from their existence. The hope for those thus domi-

ciled and for those with whom they come in contact—for from these wretched hovels they go into Augusta's best homes for all kinds of service—is to teach them the dangers of unhealthy conditions and to show them the advantages of sanitary conditions. Few people care to die even though they have a hard struggle to live—life is still sweet. The stereopticon and moving pictures are our most forceful teachers. After seeing the mosquito on a canvas one prefers to spend a few cents for screens rather than risk malarial fever. The sight of a big fly on a canvas soon teaches that cleanliness is preferable to typhoid fever. One needs only to show the home infected by tuberculosis and the healthy home to have the most simple of people become cautious about spreading the disease. Kissing, once a common method of salutation among school girls and women, is rapidly becoming a thing of the past for us, so great is the fear of tuberculosis and other contagious diseases.

Not least should be counted the team work and its value. People are brought together and taught to work together with all their might for the common good. The Christ spirit more and more fills the mind and directs the actions of those who would follow Him, for they believe that He came that man "might have life and might have it more abundantly."



HAPPY LITTLE DAUGHTERS OF THE SOUTHLAND

# Tried by Fire

By S. J. Fisher, D. D.

WHEN, on November 18th, Rev. J. H. Hayswood, after trying to save some of his furniture in his home at Lumberton, North Carolina, his hair and beard singed in the struggle, saw that home and Redstone Academy, of which he was principal, a mass of ashes, he was greatly distressed. For twelve years he had conducted this school under the care of the Freedmen's Board and had seen it grow in numbers and influence. Though he had had his dark hours and trials this seemed the greatest. But the fire was trying his work, as Paul said, and it stood the test. The next morning, the white Chamber of Commerce met without his knowledge and passed a resolution which began with these words:

"For many years Rev. J. H. Hayswood has labored in this community and our people have had daily opportunity to observe the man and his work, and have been impressed with his high character and integrity, the excellent work he has done for the betterment and uplift of his race and the results accomplished in spite of difficulties and obstacles confronting him." After thus expressing highest confidence in the man and commendation of his work, they not only framed resolutions urging the Freedmen's Board to rebuild, if possible, upon an enlarged scale, but set themselves to work to collect a fund sufficient to reimburse Mr. Hayswood for his own losses. The newspaper of the town in an editorial upon unrecognized heroes said: "A hero may toil and sweat for years without recognition of his work from those around him and he may be fearfully discouraged, when something out of the ordinary occurs and men overwhelm him with appreciation. Rev. J. H. Hayswood, colored, thought perhaps that the white people of Lumberton cared little about what he was trying to do for the colored people of the county for the past twelve years, but now he has heard expression of

sympathy on every hand.\*\*\*The school is doing a work which cannot be done by the public school and as such the people of Lumberton feel that this school cannot be spared." "Let another praise thee" is a good maxim and certainly these words are valuable encomiums of Principal Hayswood and this school of our Church among the negroes.

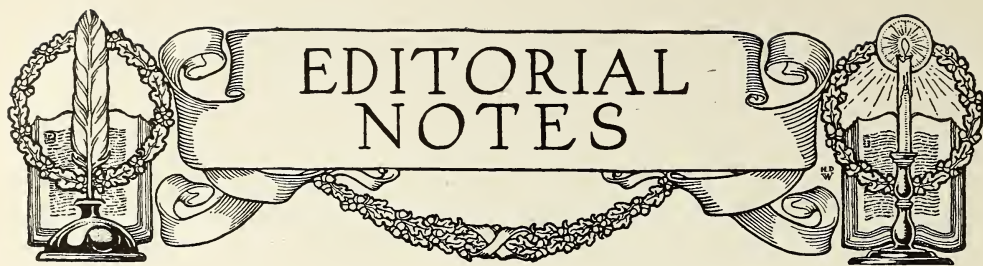
The Board is anxious to meet this God-given opportunity. It regards this as a loud call not only to rebuild, but to rebuild on such a scale as shall make this school of greater good and to take advantage of these tests of character in Mr. Hayswood and the appreciation of his white neighbors. Then, too, this is an open door to increase the goodwill and sympathy of the white people of the South. When we find a community where the best and controlling element is so clear-voiced, out-spoken and generous in commendation, the Board feels it extremely desirable to make such a school more efficient and its influence complete. It wants to testify its hearty appreciation of such expressions of regard, and to emphasize the fact that it has no purpose beyond the good and uplift of both races in the South and the establishment of such education as shall permit white and black to live in Christian fellowship and mutual regard. It wants to meet the wishes of its friends in the South and it desires to make Redstone Academy more helpful and to give Principal Hayswood such a school as shall bless more of his race.

The insurance will not be sufficient. Several thousands of dollars are needed and the Board asks its friends, young and old, rich and limited in means, to help make this work, tested and revealed by fire, a precious stone, a jewel of blessing. A little sacrifice of luxury, a little consecration of God's gifts will be a far-reaching blessing to this race, whose burdens we, like Christ, must bear.

## IN MEMORIAM

"They rest from their labors—And their works do follow them."  
Rev. Graham C. Campbell, Ingleside Seminary, Burkeville, Va.  
Rev. W. P. Donnell, Yadkin Academy, Mebane, N. C.  
Mrs. H. M. Stinson, Cotton Plant Academy, Cotton Plant, Ark.





As will be noticed in the announcement of the General Secretary on page 152, the meeting of the Woman's Board which is held in connection with the General Assembly of our Church will convene at Atlantic City, May 18-22. There will be opportunity for conference, for inspiration, for fellowship.

Most of the sessions are open to all interested women whether delegates or not. A hearty welcome is extended and it is hoped that there will be a large attendance.



THE new Presbyterian Hospital at San Juan, Porto Rico, is naturally of much interest to Presbyterian women, as it has been the special object for contributions from women's societies during the fiscal year ending March 31, 1916. The architect, Mr. F. B. Hatch, of San Juan, said when he left New York on February 5th, that ten days from the time of his arrival in Porto Rico ground would be broken for the new building. His promise was fulfilled, for on the afternoon of February 19th the first shovel of earth was removed by Miss Ordway. The banana grove was being cleaned and the cocoanut trees were being removed in preparation for the new building. This news of actual beginning will bring a thrill of joy to everyone who appreciates the crying need of proper housing of the wonderful work being conducted there. From time to time we hope to give our readers news of the progress of the building. Mr. Hatch has more than the usual architect's interest in its erection, as some time ago he was a patient in the present hospital and feels that his life was saved by the skillful care there given him.



INDIAN leaders among the Christian Nez Perces are rallying in a most heartening way around Miss Mazie Crawford as the successor of her aunt, Miss Kate McBeth. Miss Crawford, already having the confidence of the Indians, is otherwise remarkably fitted for work with them through years of train-

ing as her aunt's assistant, through her work at Moody Institute, through natural musical ability and training for teaching vocal music—a very important asset with these Indians, who are exceedingly fond of music—and through unusual ability in Bible work. At special meetings recently held for a week by the Nez Perce ministers, each day Miss Crawford conducted a class in Bible study and led the practice of a sacred cantata which the Indian choir renders at the camp meeting each year. James Hays and Mark Arthur, the two leading Presbyterian Nez Perce ministers, go to her for conference and advice and when passing from one tribe to another write her of their work just as was their custom with Miss McBeth. After "Miss Kate" they seem to think Miss Crawford understands them and their work better than anyone else. The Woman's Board is truly fortunate in the appointment of so capable a successor to Miss McBeth. With Miss Crawford as head worker at Lapwai, Idaho, and an assistant to be stationed with her, worthy continuance of the fine work among the Nez Perces is assured.



ONE hundred colored men gathered at a Workers' Conference, held at Scotia Seminary on February 10th, to consider practical subjects connected with various features of the church and school work under the Freedmen's Board. Miss Roberta Barr, of the Woman's Department of that Board, writes enthusiastically of the conference. "Nowhere," she says, "could one find a better looking, stronger, more capable or more earnest set of men, and how proud and thankful I was that they are the results largely of our work. When I thought of what they are accomplishing and of their patience and hopefulness, in spite of the fact that many of them are handicapped for equipment, I sang songs of praise." Dr. Gaston of the Freedmen's Board presided, and no time was lost; the program was strong, the papers able and to the point and discussions most en-

lightening. A ripple of laughter ran through the sessions, for the natural wit of the race was evidenced in several members of the conference. The two evangelists who are doing itinerating work under the Board were present and told of their experiences. "Neither shouting, superstition, nor ignorance is in their creed," writes Miss Barr. "They are most wholesome leaders and eagerly sought."



THE Negro Year Book edited by Monroe N. Work, who is in charge of the division of Records and Research at Tuskegee Institute, gives many interesting and valuable statistics. For example, there are listed five negro towns and sixteen settlements in the United States populated and governed entirely or almost entirely by negroes. Boley, Oklahoma, with 3,000 inhabitants, is the largest of these negro towns. Then the question is taken up as to states, counties and cities having the largest number and largest percentage of negroes. Georgia led in number in 1910 with a negro population of 1,176,987. Mississippi had the largest percentage; of its total population 56.2 were negroes. The four cities in the United States having largest negro population are Washington, 94,446; New York City, 91,709; New Orleans, 89,262; Baltimore, 84,749. Among cities having over twenty-five thousand inhabitants, there are four in which at least half the population is negro. These are Jacksonville, Florida; Montgomery, Alabama; Charleston, South Carolina; and Savannah, Georgia. Statistics of interest to every state of the Union are given and along varied lines, such as education, business, publications, noted people, status of citizenship and soldiery.



AMONG the pupils at Scotia Seminary, Concord, N. C., one of the most advanced schools under the Freedmen's Board, is Lena Jason, the daughter of a Presbyterian colored minister in one of the interior towns of Porto Rico. Lena recently graduated from the training school for nurses at our Presbyterian Hospital in San Juan and came to Scotia to continue her education. After her arrival the nurse at Scotia was quarantined for six weeks with pupil patients, and when other illness required the care of a nurse, Lena left her studies and took charge so efficiently and so charmingly that she won the approval and admiration of all.

It is delightful to trace the work and influence of pupils of our different Presbyterian institutions. This young woman's father went to his Porto Rican charge from our Southland, having been educated in Lincoln University. He has two other daughters in the States at the present time, each completing her education and each a fine type of promising womanhood.



CONSIDERATION among the best white people of the South of problems vitally affecting the negro is making great advance through such organizations as the Southern Sociological Congress, which holds its fifth annual meeting in New Orleans, March 27-30, and there considers from many angles the health of both whites and blacks. The best of both races will face problems that can be solved only through common effort. A writer, himself a Southerner, says in the Southern Workman:

Heretofore we have taken the view that the negro is antagonistic; that he is pushing and that we have to keep him down instead of helping him up. This is untrue. It is the negro with an education, the negro who has gained culture and wants more, who will help us to solve that great problem which so many of us look to with fear. It is co-operation that we need, and this co-operation can only be derived from the educated black man who is able to understand our point of view and who can make his brother understand it.

When the spirit of co-operation grows stronger, when we interest ourselves in the ideals of the negro, when we put aside our prejudice and recognize our own shortcomings, then may we expect as does this same writer that "Just as the old Mason and Dixon line is a traditional memory, the race problem, that bugaboo of the twentieth century, shall pass away and there will be only the peace and comfort of a strong community in which the two races will live in perfect harmony."



THE National League on Urban Conditions among Negroes, which has rounded out its fifth year, is an organization in which white and colored men and women are endeavoring to widen the range of opportunities for negroes both North and South and to promote their welfare. The work of the league is both national and local in scope. In the national work they seek to co-operate with existing organizations—for example, giving assistance to the National Negro Business League in carrying out plans for a National Negro Health Week, aiding negro col-



leges in raising standards and training young colored men and women for welfare work in cities. The former chairman of the league expressed the spirit of the organization in words that could well apply to all uplift work in behalf of the negro. "Let us work, not as colored people nor as white people for the benefit of any group alone, but together, as American citizens, for the common good of our common city, our common country."



THE death of Dr. Booker T. Washington took from this country a remarkable and widely known man. Not knowing the year of his birth, nor the name of his father (therefore adopting the name of Washington), and having passed his childhood as a slave, he rose to a position of leadership of his race and to a foremost position among all men, as a writer, a speaker, the founder of a college, and the organizer of business interests. As a youth he walked 500 miles in order that he might enter Hampton Institute. There, under the inspiration of General Armstrong, there came to him the desire to establish a school for negroes, and Tuskegee Institute was the outgrowth of this ambition. During the past weeks the press has given this very unusual life just recognition. At first thought it seemed that there could be no one to take Dr. Washington's place, but the praise accorded Major Robert R. Moton, his successor as principal of Tuskegee, shows that in the right hand man of the president of Hampton there was a full-blooded negro holding a place of leadership among negroes only second to that of Booker Washington. Major Moton is liked by whites and blacks, and understood by both. Dr. Washington said of him, "Education has not spoiled him . . . . It has been through contact with men like Major Moton—clean, wholesome, high-souled gentlemen under black skins—that I have received a kind of education no books could impart."



TIES of many years are broken at headquarters when Miss Florence E. Eaton leaves the treasury office of the Woman's Board of Home Missions, where for thirty years she has given loyal service. Miss Eaton is the daughter of the late O. D. Eaton, former treasurer of the Board of Home Missions. The close of her twenty-fifth year in the treasury department was made the occasion for a very happy celebration among her associates. Miss Eaton's

quiet, faithful service will be remembered by many and the heartiest good wishes of her friends follow her.



GREAT celebrations and conventions are so numerous that they become almost commonplace, but there are two that stand out with particular prominence in the months of March and April. All through the month of March, by rallies and services, the Young Women's Christian Associations of the country celebrated the fiftieth birthday of their national organization. There are 343,000 members in the United States and it is hoped that the jubilee will result in an increased intellectual and spiritual impetus to this great fellowship of young women.

One feature of the work of this organization is the International Institute for immigrant girls. These institutes, which are termed "very hot-beds of Americanism," not only provide visitors who meet immigrant girls on landing and teach them English and American ideals, but bind into one sisterhood the representatives of many races, races that at the present time in their home countries are at war. In foreign lands, also, the Y. W. C. A. is becoming strongly established; the organization is acting as the "vestibule of the Church."

The climax to the series of great city conventions held by the Laymen's Missionary Forward Movement during the winter will be reached in the National Convention held at the Nation's capital, April 26-30. The congress will be a deliberative body with delegates limited in number from the various Protestant religious denominations. Among the speakers will be John R. Mott, Robert E. Speer, Dr. Shailer Matthews and other leaders of renown. New world conditions will be faced and it is expected that conclusions will be reached that will affect the work of missions for the next ten years.



THE Congress on Christian Work in Latin America, which convened at Panama in February, was a gathering of religious forces such as never before known. Delegates were invited from both Catholic and Protestant bodies, it being desired to include representatives from all organizations having at heart the welfare of the American Republics. In our next issue we expect to present an article from Mr. Marshall C. Allaben, the representative of the Woman's Board at the Congress.



A RECENT INGLESIDE SEMINARY GRADUATING CLASS AND DR. AND MRS. CAMPBELL

## An Appreciation

THE following minute with reference to the death of Dr. G. C. Campbell, President of Ingleside Seminary, was adopted by the Board of Missions for Freedmen:

"The sudden death of Rev. Graham C. Campbell, President of Ingleside Seminary, who, as in the twinkling of an eye, passed, December second, from the earthly service of his Redeemer to his heavenly reward, has brought much sorrow to the members of this Board, under which he was for so many years an honored and successful worker.

"Not only because of his twenty-five years of continuous service does this Board wish to keep his name in remembrance and testify its regard, but because of his unflinching devotion, his wise enthusiasm and his great sympathy for the negro race and his desire to enrich their lives with a Christian education of mind and heart.

"While discharging the responsibilities of his

position, he was called, like a soldier on the battle field, from the conflict to the triumph and his translation was in beautiful harmony with his unselfish purposes.

"His work, begun in Africa and providentially transferred to this country, knew no lessening of devotion or sympathy and no weakened faith or doubt of the Gospel's power.

"Thankful for such a wise and consecrated leader and the ever increasing results of his service and teachings, this Board desires to place on record its loving appreciation of his character and devotion. It desires also to express its deep sympathy with the wife who shared his great labors and aided him in the development of his Christ-like plans.

"To his children they offer not only sympathy but congratulations that they have the memory of such a parent, the inheritance of such character and such eternal principles and hope."

## Freedmen's Schools

The Woman's Department of the Freedmen's Board has teachers in every one of the following schools and in some of them a number of teachers. It also maintains scholarships in most of the boarding schools, and has put up a large number of buildings.

There are also fifty-three parochial schools supported by the Woman's Department of the Freedmen's Board.

### Boarding Schools and Principals

Scotia Seminary, Concord, N. C.—Rev. A. W. Verner, D. D.  
 Mary Allen Seminary, Crockett, Texas—Rev. H. P. V. Bogue, D.D.  
 Ingleside Seminary, Burkeville, Va.—Mrs. G. C. Campbell.  
 Mary Holmes Seminary, West Point, Miss.—Rev. E. F. Johnston, D.D.  
 Barber Memorial Seminary, Anniston, Ala.—Rev. R. L. Alter.  
 Brainerd Institute, Chester, S. C.—Rev. J. S. Marquis.  
 Harbison College, Irmo, S. C.—Rev. C. M. Young, D.D.  
 Haines Normal and Industrial Institute, Augusta, Ga.—Miss Lucy Laney.  
 Albion Academy, Franklinton, N. C.—Rev. J. A. Savage, D.D.  
 Swift Memorial, Rogersville, Tenn.—Rev. W. H. Franklin, D.D.  
 Mary Potter Memorial, Oxford, N. C.—Rev. G. C. Shaw, D.D.  
 Boggs Academy, Keysville, Ga.—Rev. J. A. Phelps.

Cotton Plant Academy, Cotton Plant, Ark.—Rev. H. M. Stinson.  
 Monticello, Ark.—Rev. O. C. Wallace.  
 Oak Hill Institute, Valliant, Okla.—Rev. W. H. Carroll.  
 McClelland School, Newman, Ga.—Rev. Franklin Gregg.  
 Arkadelphia, Ark.—Rev. W. D. Feaster.  
 Free Memorial, Camp Nelson, Ky.—Rev. W. H. McNair.

### High Schools and Principals

Gillespie School, Cordele, Ga.—Rev. A. S. Clark.  
 Hodge Academy, Washington, Ga.—Rev. J. R. Harris.  
 Hardin Academy, Allandale, S. C.—Mr. Olean Reid.  
 Salem School, Anderson, S. C.—Rev. J. P. Foster.  
 Kendall School, Sumter, S. C.—Rev. A. U. Frierson.  
 Immanuel School, Aiken, S. C.—Rev. J. E. Jackson.  
 Emerson Institute, Blackville, S. C.—Rev. J. M. Miller.  
 Redstone Academy, Lumberton, N. C.—Rev. J. H. Hayswood.  
 Morganton, N. C.—Rev. F. L. Brodie.  
 Wadesboro, N. C.—Rev. J. J. Wilson, Mrs. J. J. Wilson.  
 Danville High School, Danville, Va.—Rev. W. E. Carr.  
 Dayton Academy, Carthage, N. C.—Rev. I. H. Russell.  
 Yadkin Academy, Mebane, N. C.—Mrs. W. P. Donnell.  
 Sarah Lincoln Academy, Aberdeen, N. C.—Rev. W. J. Rankin.  
 Newton Institute, Chattanooga, Tenn.—Rev. C. E. Tucker.  
 Knoxville, Tenn.—Mrs. Flora E. Mayers.



# A Reception and Luncheon

IN HONOR OF MRS. SUSAN L. STORER, FORMER SECRETARY OF THE WOMAN'S DEPARTMENT OF THE FREEDMEN'S BOARD

WHEN, some months ago, our Board of Freedmen announced that there had been in the Presbyterian Church fifty years of organized work for Freedmen, that fact seemed worthy of special attention. In 1914, at the September Quarterly Meeting of the Pittsburgh Presbyterian Society, it was decided to raise, within a year, one thousand dollars extra, as a jubilee offering to the permanent scholarship fund of the Freedmen's Board. Later, when it became known that Mrs. Storer, the beloved secretary of the Woman's Department, expected to retire on account of her health, it seemed most fitting to designate the gift as the "Susan L. Storer Scholarship Fund." No sum, for any purpose, was ever raised in this presbytery more cheerfully or joyously than this fund. It was a cause of rejoicing when the year closed, to find that the sum had reached twelve hundred dollars.

On Wednesday, November 11, 1915, at the close of the regular presbyterial meeting, three hundred and thirty women sat down to a luncheon arranged in honor of Mrs. Storer, in the dining-room of the Third Church.

Mrs. W. M. McKelvy, president of the Presbyterial Society, presided and graciously introduced each speaker. Mrs. J. Shane Nicholls, in behalf of the society, presented the fund to Dr. E. P. Cowan for the Board of Freedmen, with the re-

quest that it be known as the "Susan L. Storer Scholarship Fund," and to Mrs. Storer presented a large bouquet of pink roses as an expression of the love and esteem in which she is held. In responding, Mrs. Storer found her heart too full for utterance; but she said all that was necessary—her face told the rest.

In a very happy speech, Dr. Cowan told of the good work done by the women of our church for the Freedmen cause and spoke very appreciatively of the splendid secretaries the Woman's Department has had. The applause, which followed gave testimony that those present agreed heartily with the praise of Mrs. Storer.

There were bright, spicy and appropriate speeches by Mrs. Bryant and Dr. McEwan. Music was interspersed and as the program closed all joined in singing "Blest be the Tie that Binds." All felt that it had been a blessed occasion, honoring her who has given so much of time and strength to the Master's service, a happy time that our memories will ever cherish.

"Let Fate do her worst; there are relics of joy,  
Bright dreams of the past, which she cannot destroy;  
Which come in the night-time of sorrow and care,  
And bring back the features that joy used to wear.  
Long, long be my heart with such memories filled;  
Like a vase in which roses have once been distilled,  
You may break, you may shatter the vase, if you will,  
But the scent of the roses will hang round it still."

FRANCES B. NICHOLLS

## Reminders of Importance

Mrs. W. T. Larimer

General Secretary of the Woman's Department of the Freedmen's Board

*Place.*—For information and literature concerning work among Freedmen write to Woman's Department of the Freedmen's Board, 513 Bessemer Building, Pittsburgh, Pa.

*Boxes.*—Our thanks for the cheer and comfort sent in boxes during the past year! Write early for names and addresses so that you will be ready to send boxes by November first. For names of ministers and schools, address Mrs. W. T. Larimer, General Secretary.

*Report Blanks.*—When writing for blanks tell how many you need. When filled out they should be returned to synodical or presbyterial secretary and not to our office.

*Literature.*—Young people's programs, annual report of Woman's Department, Sunday school programs and catalogues are free. Stories are at hand and we are only too glad to send you any information you need on this most interesting subject.

*Officers.*—Kindly send us your published synodical and presbyterial reports of work and change of officers, so that we may have a correct mailing list.

*Money.*—Send all contributions of money through the regular channels—local and presbyterial treasuries—designated for Freedmen and for the school or object to which you desire the money to be given and it will be credited in the proper way.

*Listen.*—Presbyterial women! Be loyal to your own church work and schools.

What a work our Board could do, if only we had the Presbyterian gifts that now go to schools of other denominations and to independent schools.

Our Watchword—Advance!

"Think on These Things."

# An Open Door

REQUESTS are frequently received at headquarters for "thrilling stories that will interest the uninterested," stories of specific needs, or examples of negroes at work for themselves. We believe the following will answer any demand.

"I am a colored girl twenty-five years old and am writing you in the interests of a school I have organized. I began four years ago with seven pupils, in a shed where cattle would go for shelter. Since then I have bought five acres of land, \$50; erected a four-room building, \$1000; bought five stoves, \$30; forty-five seats, \$45; one bell, \$25; one sewing-machine, \$55. All the above articles are paid for. There is no indebtedness. We are trying to build a chapel and it is partly finished; have succeeded in raising funds to pay for it this far. I started a Bible department that I might reach the hearts of the children, because a bright head with a wicked heart breeds trouble.

"In order to get the school started, I collect one dollar from each pupil as entrance fee, also take subscriptions from both races and have entertainments. We have two teachers and I try to pay them each twenty dollars per month. I belong to the A. M. E. Church, but the school is not connected with any church. We have a board of directors and we are asking you to take the school under your Board. We will give land,

buildings and contents. We ask you to send a minister to take charge of the chapel and I will cast my lot with you and fill my long desire. The work is well started in a much needed place in the country, fifty miles from Selma, Alabama, in the midst of 1500 colored people. It reaches the negro in his crude state. It reaches numbers of grown people who cannot read or write or recite a verse of Scripture. It will reach many living on plantations in one and two-room houses; it will reach colored boys and girls now roving woods and public roads all day Sabbath, women leading base lives and men drinking, gambling and putting away their lives. Out of that base state, I have gathered into a band over two hundred children and seventy-five parents and am struggling to help save them for the Master. I appeal to you. Come over and help us, and we will do all we can for ourselves."

Doubtless hard times have made the load heavy for this brave girl and she realizes the need of distinct religious support. The Freedmen's Board feels that the appeal is unusual and would consider adopting the mission if the Woman's Department will assume two salaries of about \$140 each. Is there a synodical or presbyterial society, or a friend, who will hear the call and enter the "door"?

R. C. B.

## Preparedness

By Frances Darling Niles

WE answer, "Yes, let us be prepared." This time, however, the call for preparedness comes not in behalf of national defense, but in behalf of mission study. When leaders for mission study classes have been sought, over and over again and from all sides, we have heard the cry, "I am not prepared." This dismal refrain has so echoed and re-echoed in our ears as to benumb to a great extent our enthusiasm in this comparatively new and vital phase of mission work.

What have we done about it? How have we met this seemingly unanswerable reply to our request for leaders of classes? Just in this way; by starting mission study normal classes.

What is their worth, what their success where they have already been tried?

Let me give three or four proofs of their worth.

First. They entirely eliminate the excuse for this oft-repeated response, "I am not prepared." Here is the needed preparation offered and offered free. The text-books are carefully and simply outlined, the chapters taken up one by one, helps suggested and explained. Charts are prepared, giving telling pictorial representations of the subject which may be copied for use in the various classes. Personal help is gladly given to leaders.

Second. These classes give expert advice on

the subject studied. The normal class leader is a specialist in her line. She has given weeks, more often months, to research in her field, which the small class leader has not time to do. This the specialist offers her, explained, condensed, formulated, ready to use. How much individual time and labor are thus saved!

Third. They thus bring mission study work up to date, place it side by side with such research work as is done in many women's clubs. The normal class leader realizes the necessity of using modern methods for this modern study of missions. Leaflets and clippings a year old are of little value compared with the mission news found in daily newspapers and current magazines.

Finally. These classes, besides training leaders, attract many women not especially interested in missions, by the wide horizons and broad vision they offer. Their eyes are opened and they see with us the great possibilities which are ours in all lines of mission work.

For leaders of normal classes, let us make use of the young women in our churches just fresh from college, full of ideals and new ideas. Save them for the church by putting them into such work as this which calls for so much talent.

Baltimore Presbyterial Society has tried these normal classes with great success. The atten-



dance has been large and most enthusiastic and through their impetus classes have been held in most of the churches.

Let the Presbyterians, who have always stood for trained minds as well as saved souls, forge

ahead in this new feature of mission study work. Let their slogan for preparedness be: "A normal class for mission study in every city." In our large cities, let us not be content with one, but have many.

## Our May Meeting

Edith Grier Long, General Secretary

THE incorporation of any body gives that body certain privileges, and places upon it certain requirements. A change in method which the Woman's Board of Home Missions must observe is in connection with its annual meeting. This must be held, at a given time, within the State of New York. Therefore, it cannot continue to be held at the time and place of the meeting of the General Assembly, as before. It has been placed on the fourth Thursday of April. At that time the officers of the Board will present their reports for the preceding year; election of officers for the ensuing year will be held, and fifteen members of the Board will be elected, the Board as now constituted being composed of forty-five members, chosen to serve in groups of fifteen for one, two and three years, respectively.

*Some will be swift to ask:* But what becomes of the fine meeting of the Woman's Board of Home Missions which it has been the custom to have at the General Assembly, when so many scores—or hundreds—have gained inspiration for the year's work, and of which so many have read in the HOME MISSION MONTHLY with an enthusiasm that has made the work lighter through all autumn and winter?

*We are glad to reply:* A Public Meeting of the Board will be held in connection with the General Assembly, at which reports of the year's work, inspirational addresses, reports from missionaries on the field, and general Home Mission information shall be presented. In connection with this there shall be conferences of delegates, at which organization matters of general interest shall be considered and recommendations made to the Woman's Board of Home Missions.

*Where will the Public Meeting be held this year?*

As the General Assembly meets in Atlantic City, the Public Meeting of the Woman's Board of Home Missions will be held in the First Presbyterian Church there. It is convenient of access both to houses of entertainment and to the Steel Pier where the Board exhibits will be placed, and where the popular evening meetings of the Assembly will be held.

*How many delegates shall there be? And how shall they be appointed?*

In order to have as representative a group as possible it has been agreed that each synodical society shall be entitled to two delegates in addition to the president, and that there shall also be one delegate from each presbyterial society, such delegates to be appointed by the synodical and presbyterial societies, respectively.

*To whom shall the delegates report their election?*

The synodical president will know who are the two chosen to come with her as synodical delegates. It will be convenient, therefore, if the name and address of each presbyterial delegate be sent to her synodical president, by whom the list of both synodical and presbyterial delegates will then be sent to our office.

*How shall the delegates secure their accommodations in Atlantic City?*

Immediately on receiving the lists of delegates with addresses, we will send each one a form letter to fill out, sign and mail to Atlantic City for such accommodations as she shall desire. The headquarters of the Woman's Board will be the Seaside House, which is located very near the First Presbyterian Church where the meetings will be held. The Corinthia, a good boarding house near the Seaside House, is available for delegates who may prefer it.

*What dates does the meeting cover?*

Probably from the evening of Thursday through the following Monday—18-22.

*What is the program?*

An informal reception by the officers of the Woman's Board to the delegates and missionaries is planned, and this may be given on Thursday evening.

Popular meetings will be held on Friday, with a resumé of the year's work by the officers in the morning, and in the afternoon messages from missionaries.

Saturday will be delegates' day. The morning will include the synodical roll-call, and a consideration of questions of mutual interest. No other session is planned for Saturday, as the local hosts usually arrange for the afternoon a recreation program which the guests desire to enjoy.

On Sunday afternoon at four o'clock, the time for many years allotted to Woman's Home Mission work, it is expected that there will be shown a fine new set of pictures recently taken by Mr. Allaben. These will present glimpses of mission life on all our fields.

Monday will be given to study of plans and methods, from which each delegate may carry back to her presbyterial society definite and helpful suggestions that shall make the next year "the best yet."

If you can come, plan to be there.

Whether you can or not, pray daily that the meetings may be a center of blessing.

# In Memoriam

For many years Mrs. Howard Elmer of Waverly, New York, has been an advisory vice-president of the Woman's Board of Home Missions. After long months of illness she passed to her reward on January 29th. Hers was one of those rare lives of which it may be said that her immediate world had long delighted to do her honor. From her early youth, Mrs. Elmer devoted herself in her home church to the missionary work founded by her mother. But her work extended far beyond the local missionary society. She was a member of the New York synodical committee from the time of its organization until her death, and was for a number of years president of Bing-

hamton Presbyterial Society. Mrs. Elmer was blessed with natural endowments of leadership and was not only fearless but tactful, not only progressive but practical, not only democratic but highly cultured. Through large benefactions she shared her abundant means with others less fortunate, and even more did she in many quiet ways scatter kindness and material assistance of which this world will never know. Her beautifully rounded Christian life closed at the age of seventy-nine. In words from her own pen:

"He hath called her to cease from her service,  
While others may struggle and weep,  
Within the sweet confines of heaven  
He hath given His loved one sleep."

## Summer Schools—1916

Go to the one nearest to you.  
Be present at first session. Remain to the close.  
Put into action the inspiration gained.  
Full lists are given that plans for vacations or

extended trips may include a summer school, near or far. Each church, preferably each organization, should have at least one delegate at a school each summer.

### AFFILIATED WITH COUNCIL OF WOMEN FOR HOME MISSIONS

Boulder, Col.—Mrs. E. H. Silverthorn, Chairman, 1320 East Ninth Ave., Denver, Colo. July 7-14.  
East Northfield, Mass.—Mrs. May L. Woodruff, Chairman, Allendale, N. J. July 21-28.  
Minnesota, Minn.—Miss Emma H. Paige, Chairman, 1414 Yale Place, Minneapolis, Minn.  
Oklahoma City, Okla.—Mrs. H. S. Gilliam, Chairman, Oklahoma City, Okla.

Omaha, Neb.—Mrs. Walter L. Halsey, Secretary, 2302 Locust St., Omaha, Neb.  
Winona Lake, Ind.—Mrs. C. E. Vickers, Chairman, 312 North Elmwood Ave., Oak Park, Ill., June 23-30.  
Los Angeles, Cal.—Mrs. E. Y. Van Meter, Chairman, 215 West Avenue 56, Los Angeles.  
Mt. Hermon, Cal.—Mrs. N. E. Gallaway, Chairman, Healdsburg, Cal., July 17-22.

### AFFILIATED WITH THE MISSIONARY EDUCATION MOVEMENT FOR YOUNG PEOPLE— INTERDENOMINATIONAL

#### UNITED STATES

Blue Ridge, N. C. .... June 26-July 6  
Silver Bay, N. Y. .... July 7-16  
Ocean Park, Maine. .... July 21-30  
Lake Geneva, Wis. .... July 28-Aug. 6  
Asilomar, Cal. .... June 30-July 9  
Estes Park, Colo. .... July 14-28

#### CANADA

Whitby, Ont. .... July 3-10  
Knowlton, Que. .... July 12-19  
Wolfville, N. S. .... July 21-28  
Send to Missionary Education Movement, 156 Fifth Avenue, New York City, for circulars.

### FOR PRESBYTERIAN YOUNG PEOPLE

Pocono, Pa. .... July 2-9  
Winona Lake, Ind. .... July 11-18  
Eugene, Ore. .... July 24-30  
Seattle, Wash. .... July 28-Aug. 4  
Mt. Hermon, Cal. .... Aug. 8-15  
Storm Lake, Ia. .... July 11-18

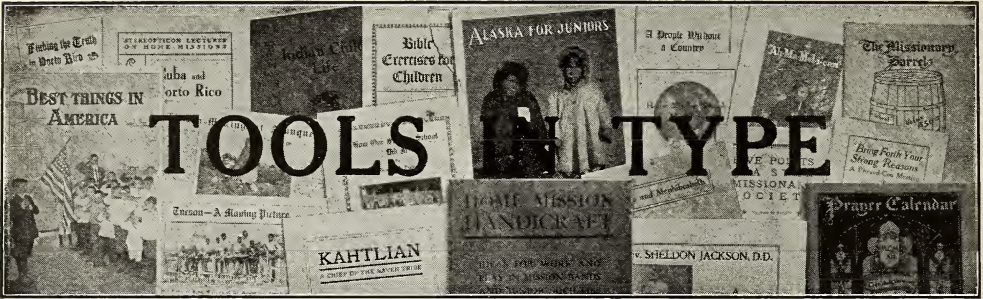
Avoca, Tenn. .... July 18-26  
Hastings, Neb. .... Aug. 8-15  
Hollister, Mo. .... Aug. 14-21  
Send to Rev. Wm. Ralph Hall, Witherspoon Building, Philadelphia, Pa.

## What Spells Efficiency?

*The two "e's" stand for effort and endeavor.  
The two "f's" are forceful and faithful in aiding them.  
The "i's" stand for initiative and ingenuity,  
And are increased by the "c's" which mean courage and constant work.  
"N" is for numerous prayers that wisdom may be ours.  
"Y" stands for the yoke which we are told to take upon us.*

E. W. HOSIER





S. Catherine Rue

**A**PRIL first is Presbyterian New Year's Day. Every woman's missionary society turns over a leaf to begin a new record for a new year of service. The printed helps furnished by our Literature Department are quite ample for the development of methods that should produce a year of successful results.

We have collection envelopes in packets of twelve for each month of the year, so that systematic giving by individual members and regular quarterly remittances by treasurers may be cultivated. These are furnished free except transportation when the funds collected are for the work of the Woman's Board. *Mite Boxes* for adults and *Treasure Chests* for little people are available under the same terms. Societies may calculate their income for the year by using our pledge cards, which are also free of charge. Leaflets that should stimulate giving are "A Little Argument with Myself" (free), "Bible Rules for Giving" (8c. per dozen), "What Have We Done Today?" (8c. per dozen), "Her Offering" (1c. each), "Mrs. Pickett's Missionary Box" (1c. each), and "When the Missionary Offering Talked" (2c. each).

\* \* \* \* \*

Splendid aid for the development of the April topic will be found in the book, "From Darkness to Light," by Mary Helm, at thirty cents per copy. It deals with "The Savage," "The Bondsman," "The Freedman," "The Citizen," "The Student," "The Christian," and "The Work of the Woman's Home Missionary Societies." Its use will make a program on the progress of the negro.

Two new issues are, "The Most Knowingest Child" (3c.), which is the story of a mountaineer girl by Lucy Furman, reprinted from *The Century*, and "From Wigwam to Pulpit" (3c.) by Henry Roe Cloud, a Winnebago Indian, who tells his own story, and having graduated from Yale College and Auburn Theological Seminary is now ready to give the Gospel to his own people.

\* \* \* \* \*

Many local societies seem to lack the ability to adapt our literature to their needs. Assistance may be rendered such organizations if literature methods are discussed at spring presbyterial meetings where a conference in the form of an "Experience Exchange" can be held. A poster enlarged from that printed in the center of this page can be used to attract attention to it. The date of the meeting may be inserted in the space

left blank for it. If secretaries for literature are not present other responsible members from the local societies should be invited to participate in the discussions and to carry home to their societies what they have learned in the way of useful methods.

\* \* \* \* \*

Our colored post cards illustrating Alaska, the Indians, Mexicans and Porto Rico, continue to be appreciated. They are sold at twenty cents per dozen and are used for invitations, place cards, souvenirs, posters and radiopticon display. We have at least one hundred subjects that can be utilized for a full evening's pleasure. Order an

assortment and test their value as an educational and an entertaining aid to the work.

## PRESBYTERIAL MEETING. . . . SPECIAL FEATURE

# EXPERIENCE EXCHANGE ON THE USES OF LITERATURE

POSTER FOR A LITERATURE CONFERENCE

**Important.** When sending magazine subscriptions and leaflet orders, kindly send those for each office on a separate sheet. For example, one sheet for *Home Mission Monthly*, one for *Woman's Work*, one for *Over Sea and Land*, one for *Leaflets*. Otherwise much copying is required.

## Suggestions for A Program on Cuba and Porto Rico

**Hymn**—"Fling out the banner, let it float  
Skyward and seaward."

**Scripture**—Malachi 3: 1-12.

**Prayer**—With special petition for our workers in Guines, Nueva Paz and Sancti Spiritus, Cuba; and in Aquadilla, Mayaguez and San Juan, Porto Rico.

**Business**—Reading of minutes, transaction of business, collection and reminder of contingent fund.

**Historical Survey of Cuba, Past and Present.**

- a. Spanish misrule.
- b. American occupation.
- c. Present needs.

A fifteen minute talk given if possible by someone who has visited the island.

**Health and Sanitation in Porto Rico**—A short talk on San Juan Hospital, our "Home Special" for the fiscal year just closed. (Announcement of amount given to this special might here be made.)

**Rural Sections of Porto Rico** and their need of schools and churches.

("To-day in Porto Rico," Missionary Review of the World, August, 1915.)

**Impersonation**—"Carmita Goes to School."

The story in this leaflet, published by the Woman's Board of Home Missions, of the first day in a mission school of a little Porto Rican girl, could be told in the first person and in condensed form by some dark-eyed member of the Junior Society. After the recitation, four other little girls might join her and sing, "I think when I hear that sweet story of old."

Costumes for all five little girls: Bright colored dresses with gay kerchiefs on their heads.

**Closing Prayer**—

**Notes**—Cuban and Porto Rican post cards could be placed on a table to be enjoyed during the social hour.

A few palms and other plants for decoration would give a tropical air to the meeting.

**Reference Books:**

- "Advance in the Antilles."—Howard B. Grose.  
 "Down in Porto Rico."—George M. Fowles.  
 "Porto Rico."—Joseph B. Seabury.  
 "The Rescue of Cuba."—Andrew S. Draper.  
 "Sea Breezes."—Katharine R. Crowell.  
 Pamphlets of Woman's Board of Home Missions.

ANNA W. HOLLENBACK

### DON'TS FOR SECRETARIES

Don't deal in negatives, as "I believe you are not interested."

Don't fail to know your facts and read your magazine.

Don't stay too long when calling for subscriptions.

Don't go at the wrong time of day.

Don't fail to be gracious and courteous even if unsuccessful.

Don't depend upon your own courage, or gifts, or wisdom.

Don't, oh! don't forget to take your Master with you.

—Adapted from *Lutheran Woman's Work*.

### MISSION ALBUMS AND MISSION TOURS

A junior leader in the Memorial Church of Dayton, Ohio, cuts out the portraits of missionaries that appear in our pages and places them in an album. After one magazine appeared the children took an imaginary trip to our Mountain schools, visiting Dorland Institute, Bell Institute, "Sunderland" and the Asheville group. Eight of the children represented missionaries whose pictures in the magazine have hereafter a special interest for them. So thoroughly are these imaginary tours enjoyed that some who have now graduated still talk of their trips to Alaska and Porto Rico.

### BOOK NOTE

ALASKA DAYS WITH JOHN MUIR, by S. Hall Young, D. D. Price \$1.00.

This delightful story of adventure with John Muir also pictures much of early missionary work in Alaska, for while the unfolding of the tale shows the close bond of friendship between the naturalist and the missionary and their mutual interest in nature and exploration, it also depicts the thrilling experiences of a missionary in the days before civilization had more than touched Alaska with its finger-tips. The book is delightful with the sprightliness and literary charm familiar in the writings of Dr. Young, and will be enjoyed by all lovers of travel and adventure.

### A POST CARD FROM A FIELD SECRETARY

January was spent in Washington. Class registration ranged from 32 to 300. There were four Christian Endeavor Rallies in different parts of the city. Each time my talk was on a different field. The audiences of young men were perfectly great! One boy said: "I feel as if I must get out and hustle with so much to be done."

"Along the Trail" was presented to 1200 children with slides and stories. I cannot describe my feeling as I looked into the faces of those boys and girls. I wish such classes might be held everywhere.

F. H. WIBER

### THE SUMMER SCHOOL OF MISSIONS

under the auspices of the Interdenominational Committee of the Central West for Missions, will be held at Winona Lake, Indiana, June 23 to June 30, 1916. Plan to spend an inspiring week. Lectures on the Home Mission Study Book, Mrs. D. B. Wells; lectures on the Foreign Mission Study Book, Mrs. J. F. Fisher; Daily Bible Hours, Miss Angy Manning Taylor. For further information, rates, etc., address Mrs. C. W. Peterson, Chairman of Publicity Committee, 10903 S. Hoyne Ave., Morgan Park Station, Chicago, Illinois.

### MOUNT HERMON FEDERATE SCHOOL OF MISSIONS

The Midwinter Assembly of this school of missions was held in the First Church of Berkeley, California, February 4th. There were addresses by Rev. George Blair, superintendent of Mt. Hermon, and by Dr. E. A. Sturge, who gave an interesting account of the gift of the Bible from the Japanese of the Pacific Coast to the Mikado at his recent coronation. There are 10,000 Japanese in California now. The copy presented the



Mikado was bound in white leather, with the rising sun on the outside. Inside one cover was the map of Japan and inside the other cover the American Coast. According to Japanese etiquette, the Bible was enclosed in a black leather case, lined with red plush and the whole wrapped in white silk and placed in a fine white wood box. The Imperial minister who took the gift to the Mikado brought word that he had received the Bible and was much pleased. A great reception was given Dr. Sturgis in Tokyo, "so that" as he said, "it seemed as though the Bible had been re-

ceived not by the Emperor only, but by the nation."

Among other interesting speeches were those of Mr. Harley H. Gill on "Missions and the Anti-Alcohol Movement in California," Mrs. G. S. Gordon from Turkey, President Ide Wheeler of the University of California and Rev. E. P. Dennett on "The Freedmen's Aid."

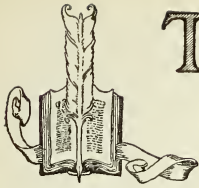
Friends of Mt. Hermon Federate School should remember that the School will meet at Mt. Hermon, July 17-22. It is hoped that there will be a large attendance.

## Receipts of Woman's Board for January, 1916

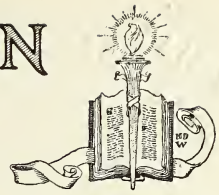
Woman's Board grants men			Woman's Board grants men			Woman's Board grants men		
<b>Alabama</b>			<b>Alabama</b>			<b>Alabama</b>		
Florida.....	\$5.00		Helena.....	\$36.68	\$6.99	Portland.....	\$362.90	\$191.90
Huntsville.....	46.00		Kalispell.....	40.00	5.00	So. Oregon.....	58.61	20.04
			Yellowstone....		15.00	Willamette.....	139.70	54.44
<b>Arizona</b>			<b>Nebraska</b>			<b>Pennsylvania</b>		
No. Arizona.....	3.75		Box Butte.....	2.00		Butler.....	452.33	\$317.89 471.25
Phoenix.....	107.50	\$6.25	Niobrara.....	2.50		Carlisle.....	671.75	132.00
<b>Atlantic</b>			<b>New England</b>			Clarion.....	122.95	23.00
Atlantic.....		1.25	Conn. Valley....	15.47		Erie.....	256.00	225.46 142.75
<b>Baltimore</b>			Newburyport....	10.00		Huntingdon.....	205.00	
Baltimore.....	300.00		<b>New Jersey</b>			Kittanning.....	191.42	84.50
Wash. City.....	628.00	66.00	Elizabeth.....	762.36	70.00	Lackawanna.....	378.73	133.75
<b>California</b>			Jersey City.....	184.00	\$3.00 44.00	Lehigh.....	360.40	80.00 147.50
Sacramento.....	216.80	26.00	Morris & Orange.....	386.00	34.00	Philadelphia.....	501.50	207.00 545.00
<b>Colorado</b>			Newark.....	468.00		North.....	493.12	222.75 177.00
Pueblo.....	3.00		New Brunswick..	170.00	10.00	Pittsburgh.....	973.35	251.00
<b>Idaho</b>			West Jersey.....	464.72	10.75	Redstone.....	483.20	620.40
Boise.....	76.24	29.69	<b>New Mexico</b>			Westminster....	305.00	24.00
Kendall.....	11.40	8.55	Rio Grande.....	28.78		<b>Tennessee</b>		
Twin Falls.....	50.35	19.00	<b>North Dakota</b>			Chattanooga....	33.00	
<b>Illinois</b>			Bismarck.....	19.00		Columbia - A....	24.35	
Bloomington....	240.75	22.00	Fargo.....	51.88	12.97	Union.....	192.63	63.00
Cairo.....	124.00		Oakes.....	9.80	1.20	<b>Texas</b>		
Chicago.....	852.46	252.70	Pembina.....	67.00	8.00	Amarillo.....	3.00	
Ewing.....	139.23	8.27	<b>New York</b>			El Paso.....	15.00	
Freeport.....	89.00	61.00	Binghamton....	23.00		Fort Worth.....	100.00	
Ottawa.....	200.60	43.00	Brooklyn.....	402.75	55.00 81.20	Houston.....	30.25	9.80 2.25
Peoria.....	472.00	\$16.00	Champlain.....	92.00	21.00	<b>Utah</b>		
Rushville.....	116.70	2.00	Chemung.....	28.00	15.00	Salt Lake.....	78.00	19.00
Springfield....	440.30	120.60	Columbia.....	100.00		Southern Utah..	12.40	5.15
<b>Indiana</b>			Genesee.....	261.92	46.65	<b>Washington</b>		
Crawfordsville..	66.40	50.00	Geneva.....	100.00		Bellingham.....	42.75	20.90
Indiana.....	23.05		Hudson.....	76.00	30.00	Ctl. Washington.	133.48	26.60
Indianapolis....	74.25	191.10	Long Island....	25.00		Columbia River..	51.30	21.38
New Albany.....	41.00	8.00 21.00	Lyons.....	1.00		Olympia.....	84.55	28.50
Whitewater.....	68.95		Nassau.....	187.00	25.00	Seattle.....	274.55	104.43
<b>Iowa</b>			New York.....	8,059.25	120.00 244.25	Spokane.....	149.91	60.06
Des Moines.....	25.00	10.00	Niagara.....	167.50		Walla Walla....	121.12	28.50
Iowa.....	5.25		Otsego.....	205.00	46.00	Wenatchee.....	33.73	7.60
<b>Kansas</b>			Porto Rico.....	100.00		<b>West Virginia</b>		
Neosho.....	515.00	65.00 116.00	Rochester.....	123.20	245.00	Grafton.....	152.00	142.00
<b>Kentucky</b>			St. Lawrence....	200.60	16.00	Wheeling.....	374.00	62.00
Ebenezer.....	78.25	7.25	Steuben.....	30.00	5.00	<b>Wisconsin</b>		
Logan.....	3.00		Syracuse.....	109.00	25.00	Madison.....	69.05	3.80 45.00
<b>Michigan</b>			Troy.....	5.00		Chippewa.....	95.30	76.45 34.00
Detroit.....	857.95	189.75 242.25	Utica.....	210.00	50.00	Milwaukee.....	199.05	31.80 31.80
Flint.....	4.00		Westchester....	363.00	228.30	La Crosse.....	14.50	
Grand Rapids....	239.00	17.00 9.00	<b>Ohio</b>			Winnebago.....		94.00
Kalamazoo.....	33.55	5.00 12.00	Cincinnati.....	675.96	204.25 68.69	Individual gifts.	3,455.73	1,265.00
Monroe.....	38.00	12.00 5.00	Cleveland.....	1,660.89	44.50 392.00	Int. on per. funds.	11.25	
Petoskey.....	44.00	21.00 23.00	Huron.....	200.50	2.50	Rents & sales....	161.82	
Saginaw.....	121.20	11.00 41.50	Marion.....	10.00		Tuition & rec. from the field.....	7,646.95	
<b>Minnesota</b>			Mahoning.....		127.83		\$43,898.25	
Adams.....	2.50		Maumee.....	4.10		Rec. for specials,		
Duluth.....		20.00	Portsmouth....	87.00		not a part of		
Minneapolis....	106.00		St. Clairsville..	337.82	48.25	Woman's Board		
Winona.....	3.00		Steubenville....	257.52	72.04	Budget.....	224.80	
<b>Mississippi</b>			Wooster.....	493.62	130.83	Literature sales..	1,052.19	
New Hope.....	12.35		Zanesville.....	225.80	115.15			
Oxford.....	36.06		<b>Oklahoma</b>					
<b>Missouri</b>			Muskogee.....	116.00				
Ozark.....	60.12	52.88	<b>Oregon</b>					
<b>Montana</b>			Grande Ronde..	44.18	15.20			
Butte.....	36.00	4.00	Pendleton.....	13.96	4.65			
Great Falls....	54.90	27.45						

Grand Total, \$56,059.08

DORA M. FISH,  
Treasurer.



# THE HOME MISSION MONTHLY



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NO. 7



PRESBYTERIAN DELEGATES AT PANAMA CONGRESS

Mr. Allaben (at extreme right of picture) was an official representative of the Woman's Board at the Congress on Christian Work in Latin America held at Panama in February. At extreme left of front row is Rev. E. A. Odell, missionary in San Juan, P. R. Keen eyes will distinguish other well known faces associated with Home or Foreign mission work.—EDITOR

## Latin-American Problems

By Marshall C. Allaben, Superintendent of Schools of the Woman's Board

ONLY the merest outline of a few of the problems that were forcefully brought before the Panama Congress can be presented in the brief space allotted this article. These questions are of vital concern to Latin-America as a whole, but as our official responsibilities in this territory are limited to Cuba and Porto Rico, what I have to say will have definite bearing upon these particular communities.

One of the great problems is that of mixed population. In most countries there are the whites, the Mestizos or mixed, and the Indians; while in others, such as Brazil and Cuba, there is a large percentage of negroes.

The mere statement of this problem suggests serious difficulties in the matter of evangelization as well as in the promotion of social welfare.

The exploitation of the masses by certain privileged classes is another characteristic of Latin-America, against which Professor Ross, in his trenchant volume entitled "South of Panama," presents such a brilliant and gripping indictment. This system of exploitation underlies the whole political and social fabric of these countries, has led to wanton oppression and is responsible for more economic distress than any other single factor. The caste divisions thus created con-





AMERICAN BOAT LEAVING SAN MIGUEL  
LOCK

VILLAGE NEAR PANAMA  
CITY

stitute an almost insuperable obstacle in the path of true democracy, but one which must be overcome at no matter what cost. As a fundamental feature of this exploitation there is the agrarian question. The fact that nearly all the land is held by a few privileged owners, even in such progressive republics as the Argentine, exemplifies the extreme seriousness of this problem.

The absence of a spirit of altruism or social responsibility, the failure to realize that "man liveth not unto himself alone," is widely manifest. The importance of exemplifying altruism through the establishment of such hospitals as the Presbyterian Hospital in San Juan, Porto Rico, and the development and maintenance on an efficient scale of such Christian social enterprises as have been inaugurated by the Woman's Board in the settlement houses recently established at Mayaguez and Aguadilla, Porto Rico, cannot be too greatly emphasized. These are true demonstration centers and will point the way for a people who have already shown themselves responsive to such guidance.

The great mass of illiteracy, estimated conservatively at forty to sixty per cent throughout Latin-America as a whole, is perhaps the most difficult condition with which missionary forces must reckon. Elementary education as we understand it in the United States is almost entirely unknown in those countries. The recognition of the fact that a democracy can be established only on the basis of an educated electorate seems not to have penetrated the Latin mind. Progress has been made in a striking degree in Porto Rico, in Chile, and in the Argentine, but in none of these countries, not even in the Argentine, has adequate provision been made for all children of school age. Cuba, it is

true, has elementary schools, but with untrained teachers and of consequent inefficiency.

Tradition worship is strongly characteristic of our southern neighbors. This constitutes a problem which must be approached with great care and most courteous consideration. Our program must be constructive rather than destructive; we must demonstrate by actual experiment the advantage of the new way.

No phase of the social life of the people is more marked than the absence of adequate recreational facilities. The effect of this privation upon the sex problem can hardly be overestimated. It would be difficult to limit the advantages to be derived from wholesome, helpful, stimulating recreation for children of both sexes.

Among the specifically religious problems which received much consideration were indifference and agnosticism. One of our native pastors in Cuba stated at the Regional Conference in Havana, that ninety per cent of the men and about thirty per cent of the women were indifferent. The need of some comprehensive program for the evangelization of the educated classes was most forcefully indicated both at Panama and Havana. The opportunity for Y. M. C. A. and Y. W. C. A. work in colleges and universities was appropriately emphasized. One Y. M. C. A. secretary stated that there were fifty thousand students in Latin-American universities and of these only one-half of one per cent were engaged in religious work.

There was ample evidence brought out to indicate that the Latin-American woman of the leading classes, as the head of the home, possesses an influence with which she is not generally credited in our country. This may



RUINS OF FIRST CHURCH ON WESTERN HEMI-  
SPHERE. ERECTED EARLY IN 16TH CENTURY

REMOVING THE SLIDES, CULEBRA  
CUT

prove the key to the religious situation. Some more effective means must be devised, therefore, to obtain access to these women and secure their influence. Our number of Protestant converts among the leading classes in South America was shown to be very small, which makes it evident that more work of a definitely religious character by women for women will have to be introduced.

In all of the discussions there was general agreement that the advancement of the Kingdom of God in Latin-America will depend upon the development of a capable, well-trained, highly efficient, native leadership. All educational, religious and social measures initiated by the missionary forces must, accordingly, be combined to this end.

Reference must be made to the fact that our Protestant denominational differences constitute a genuine stumbling block to earnest seekers for the truth. Several leading native pastors made pleas in the Havana Conference for a united evangelical church in Cuba and one manifested real sorrow over our denominational divisions. Hints were made that when the foreign missionaries were no longer needed the native pastors would co-operate in the formation of one united Protestant church. The vital need of co-operation and unity in our Protestant effort was most vigorously demonstrated both at Panama and Havana.

This brief sketch will serve to suggest some of the facts which must be faced in our work and which should challenge our attention, but the one outstanding fact which I wish to emphasize is the need in Cuba of an adequately equipped, thoroughly manned and comprehensively developed normal school for the training of Christian leaders for service in both mission and public

schools. As the "Special" for the new year is "Advance Work in Cuba" this need may properly come before our constituency for their most thoughtful, earnest and prayerful consideration. That this school must be planned on such a generous basis and equipped so efficiently as to command by its outstanding significance the attention of the people of Cuba as a whole was fully demonstrated in the Havana Regional Conference. A school in which students could be trained as teachers of (a) kindergarten work, (b) elementary and high school branches, (c) household arts, (d) manual training, (e) agriculture, and in which special emphasis could be laid upon preparation for Sunday school work and Bible teaching would express itself in every phase of the community life of our neighboring sister republic and would command an influence of immeasurable import. Our hope is unquestionably in the rising generation and our aim should be to show the people how to meet their own problems rather than to attempt to meet them *en masse* through our own resources.

President King of Oberlin College delivered at Havana a stirring address on "Facing the Facts of Life." Let us consider how we shall face the facts in Latin-America. There is much discussion to-day on the subject of "Preparedness," but we should feel humiliated as we realize that by reason of "unpreparedness" the Protestant Church of North America is not able to grapple with the forces of sin, ignorance and superstition both at home and abroad. Let us set ourselves resolutely to the task of mobilizing the forces of righteousness in the interests of Christ's Kingdom, exemplifying our physical preparedness in organization, our intellectual preparedness in information and our spiritual preparedness in consecration.



# Gala Days in Cuba

By Callie I. Barnes

THE characteristics of the average Cuban are much in keeping with those of his beautiful island home. If surroundings exert a large influence upon one's individuality, what could you expect in a land of balmiest breezes and almost perpetual sunshine, where one is never long away from the gayest of blossoms and bird songs, the softest blending of colors in the sky above and the most magnificent sunsets?

The word "fiesta" is very significant of the Cuban good time. *Las Pascuas* begin with *Noche Buena* or Christmas Eve. Then the absent members of the family gather in the old home and remain through the several feast days, usually until January sixth.

Cuban families, as a rule, are very large, and you can imagine a gay time in the spacious open rooms and the open court or "patio" of the well-to-do. But the poor are not limited by the one or two tiny rooms they possess, for they may have all out-of-doors.

Those who are devout Catholics will go to midnight mass and after this eat the Christmas dinner, not of turkey and cranberries but of *lichone* or roast pig—the favorite dish, *arroz con pollo* or chicken and rice, fried bananas and plenty of wine. At about four o'clock on Christmas morning, as on most holidays, one is awakened by the sweet strains of "The Diana" played by a band as it goes about the streets.

It is true that Christ was born on Christmas Day, but the wise men or the Three Kings did not reach "the place where the young Child lay" until a few days afterward, when they came, bringing rich gifts to the new-born King. January sixth of each year is King's Day, when all good Cuban boys and girls receive gifts from the Three Kings. Santa Claus could not come with his reindeer to a land where there is never any snow, neither can the stockings be hung by the chimney, for there is none. The shoes are placed where the Kings, who come riding on their horses, will be sure to find them. Some small Latin-Americans even fill them with grass for the Kings' horses.

Each town has its patron saint and one day of each year which that town celebrates

in his honor. San Julion Day is on the twenty-eighth of January, and as San Julion is the patron saint of Güines, it is a great day in this town. Great crowds gather on the plaza or ride round and round in automobiles and coaches. About sunset the image of the saint is carried from the church and borne slowly around among the throngs of people, followed by a procession carrying lighted candles and flowers. The candles must be holy ones bought from the church. At night every one is again on the plaza dressed in his best and gayest, wandering about or sitting in one of the many seats invitingly scattered about among the trees and shrubbery. There is a splendid display of fireworks early in the evening, then mass at the church and a grand ball at either the Cuban or Spanish clubroom.

Each person also has a patron saint and a saint's day. The child usually receives the name of the saint on whose day he happens to be born. A few have also names of other saints and then the child has both a birthday and a *día santa*, but the saint's day is the one celebrated. On this day the child is generally absent from school having a good time with his friends and relatives and admiring the gifts they have brought. The same thing usually happens when any other person in the family celebrates.

To the friends of the Kate P. Bryan Memorial School, October nineteenth is a "fiesta." It is "Wilson's Birthday"—that is, the birthday of Miss Beulah L. Wilson, the much loved principal. At midnight we are aroused from our slumbers by the girls who live in the school, to take a cup of chocolate which they have prepared. We resent somewhat being thus awakened, but it is all in the game and we really enjoy the midnight spread.

Scarcely are we asleep again when we hear, just outside or on the balcony, the music of stringed instruments, and on opening the door Miss Wilson is greeted by most of the older pupils of the school. By the time we have had our coffee most of the smaller children also have arrived, all bringing some gift and wishing "A happy birthday" to their teacher. Then they go for a *paseo* down the beautiful tree-lined road on to a fern-covered

hill, where they play games until time for them to return for lunch.

All during the afternoon the parents of the children and the former students of the school are coming to offer congratulations and servants keep arriving to bring flowers, choice fruits and vegetables or Cuban dulces. At night there is a *velada*. The children with the help of the

other teachers have decorated the room and prepared a program containing many surprises especially for Miss Wilson. After that there are games until a rather late hour.

May twentieth is Cuba's Fourth of July, and is celebrated in much the same way that we celebrate at home. December twenty-eighth is "All Fool's Day" or very much like it—"El día de los Santos Inocentes."

On the seventh of December Cuba honors her dead heroes. On this day last year the children of The K. P. B. M. School, carrying flags and flowers, led in a long procession of school children and citizens to the cemetery, where a patriotic meeting was held.

The maddest, merriest time of all the year is the carnival. It is during the four weeks before Easter or the Lenten season. I am told that the festivities have their origin in the belief that at this time the devil was loosed and given full freedom so that the flesh, rather than the spirit, held sway. The four Sundays are great days and also the first three days of the first week.

During this time one may go upon the street masked. Every afternoon from four to six there is a procession. As you sit on your balcony and look about all the town seems to be in holiday attire. Flags fly from many of the buildings; everywhere the yellow and red colors of Spain are side by side with the Cuban flag with its red and white stripes and its lone star in a triangular field of blue. Everywhere there is an air of hurry and excitement. Now and then gay crowds pass,



PROCESSION OF "K. P. B. M." CHILDREN

having in their midst one or more masked persons.

As the time draws near, people begin to gather on the balconies and flat roofs. Now comes the procession—not slow and stately, but at a lively gait, all vehicles gay with natural and artificial flowers, palm fronds or other tropical plants, vines and many flags.

Almost all the occupants are masked and in some costume. Here are kings and queens of the romantic past. Marie Antoinette sits in one automobile; yonder in a coach comes Louis XIV in court costume; now a group of girls dressed as Spanish women in the gayest of colors, then a number of small girls arrayed to represent angels; another with pink caps and robes all bright with gold tinsel.

As they pass they fling out to the wind the colored ribbonlike serpentinas, forming a perfect network of many hues. They catch on the balconies, the low roofs and telephone poles until soon the street is one riot of color.

Again and again they pass, each time faster and merrier—now racing neck and neck, throwing confetti and *bombas de dulce*. Soon the roads and sidewalks become covered with the confetti, which matches in color the gay serpentinas above. At night on the plaza the gay crowds gather, spraying one another with perfume or throwing confetti. The band or bands are at their best and the fireworks are fine. After this there is a masked ball in which the queen of the carnival appears with her beautiful court maidens. The fun does not cease until late in the morning.





## A Thanksgiving Day in Porto Rico

By E. Raymond Hildreth, M. D.

**F**EBRUARY 19, 1916, is a day to be long remembered by all who are interested in the Presbyterian Hospital at San Juan, for on that day Miss Ordway officially removed the first spadeful of dirt for the new hospital buildings. After years of talk, work and prayer the actual building is begun. Surely it is a day to be remembered with thanksgiving to Him in whose name and for whose sake the work is done.

While your attention has been repeatedly called to the growth and increasing needs of the work, I want to add a few concrete facts this year. In 1907 there were treated in the hospital beds 454 patients, in 1914 these increased to 630, while in 1915 the number was 733. By a strange coincidence the number of deaths in each of these three years was the same, namely 29. The average number of patients in the hospital per day in 1907 was 28, while in 1915 it was 37. The amount of work done last year was equal to treating 13,492 patients in the hospital for one day. In the years compared the number of operations performed was, respectively, 284, 524 and 607. In the dispensary only 6,687 cases were treated in 1907, while in 1914 the number was 18,571, and in 1915 it was 21,435. Much as these figures mean, however, they are not as strong arguments for our hospital as those living ones we see almost every day.

For example, a poor woman from Santo Domingo came to the hospital this week. She has been sick and needing an operation for two months, only to find on her arrival that every bed is full and she must wait a week in a hotel in San Juan before she can be admitted; and this in spite of the fact that she can pay for a bed in a private room. I recently heard the testimony of a man who was treated in the hospital some time ago. When he went back to his work he told his employer that if he were ever very sick he wanted to be taken to the Presbyterian Hospital to die, for he thought that was the nearest to heaven he could get on earth.

One interesting development which merits attention is the work of the visiting nurse. She goes out each morning and visits the sick in their homes. Each nurse is required to give two months to this work in her regular three years of training. Some of the cases she is called to see need hospital treatment and she arranges for that when possible. Others she sends to the clinic. Still other cases, such as tuberculosis, cannot be treated in these ways. Such cases are attended by one of the doctors and the nurse cares for them under his direction. An illustration of her work is furnished by one house consisting of two small rooms where nine people live. In this house the grandmother

has tuberculosis, the mother is sick with the hook-worm disease and one of the children is also sick. All of these people are densely ignorant as to precautions necessary to guard against the spread of tuberculosis, and the wonder is that the whole family have not contracted that disease. First the house had to be cleaned and the living arrangements entirely changed. The family have to be taught how to avoid danger, and the nurse must see that they do not become careless. Baths are given to the sick and the rest are made to keep everything clean. The change this has made in the appearance of that home and family can be imagined. It is an object lesson to the whole neighborhood.

Some of the sick are found literally starving to death, and by giving to them milk and egg tickets these poor people are enabled to recover and work again. This is made possible by a fund contributed largely by the Americans in San Juan. The nurse sees from eight to fifteen sick people each day and at present has six in bed whom she visits regularly. Two of our graduates are engaged in similar work in other parts of the island and their help is greatly appreciated not only by the people but also by the missionaries with whom they are associated. So the activity of the hospital, with its cleansing and saving ministry to body and soul, extends to an ever wider circle of people and homes.

IN THE  
CHILDREN'S  
WARD AT THE  
SAN JUAN  
HOSPITAL



ONE  
HELPFUL LITTLE  
ONE IS  
"DRESSED UP"  
AS A NURSE

## A Visit to the San Juan Hospital

By Mabel M. Mills

**I**T is said that it "rains out of the sun" in Porto Rico. Slight showers which surprise one seem to have no other origin, and then, again, heavy clouds come up and empty themselves just as quickly.

We went to Porto Rico in October, unfortunately the warmest October in seventeen years. Stopping at a hotel in Miramar, we were about equidistant from our church at San Juan and our hospital at Santurce, all being within city limits. These suburbs are cooler than the city proper, the hospital, situated as it is on the seashore, being es-

pecially favored. The almost constant breezes are known as trade winds, the same that so surprised Columbus and blew his vessels to this part of America. But the Presbyterian Hospital is a trifle too near the ocean, and the breezes a bit too strong at times. More than once the waves have dashed over the sidewalk to a low place under the building and have been confined there. The resulting dampness has caused moss to grow on the sides and roofs, and the wood to decay, so that one could thrust a sharp stick through any part of it if so dis-





THE  
MONDAY MORNING  
CLINIC

"The largest clinic  
of the week is held  
on that day"

posed. The new hospital is to be built on the other end of the lot.

Monday morning is an interesting time at the hospital as the largest clinic of the week is held on that day. People come from great distances as well as from nearby villages. They come with every complaint, and go home again, though many should be put to bed and would be if there were room. Arriving at four o'clock in the morning, they throng the place till dark. One man had walked forty miles the first Monday we were there, and though ill with fever was compelled to sleep that night on a settee on the porch, no bed being vacant. On that day 235 cases were treated, 2,286 during the month, 22,198 during the year!

Sitting on the porch or under trees in the yard, these sick people wait patiently till their turns come. Conveyances, ponies and mules occupy the vacant lot opposite, and toward them a stream of hopeful people flows from the dispensary where Miss Monefeldt gives out medicines and tracts, a Gospel, a Testament or a Bible, according to her judgment. She also holds a prayer service at the opening of the clinic and speaks to the patients on sanitation. Hardly a person leaves the wards without a Bible. "Do they read them?" I asked. "Yes, they do, from cover to cover," Miss Monefeldt replied. One man recently asked to be given a Bible just before going home, though he couldn't read. His little daughter could read, he said, and would read it to him.

When we were there, Dr. Hildreth having been called to the sick bed of his daughter in New Jersey, Dr. Ewers was acting house physician. He is a graduate of Louisville. Dr. Smith and Dr. Sutton, of Johns Hopkins University Medical College, completed the trio of internes.

There were twenty-three Porto Rican nurses in training and four graduate nurses, and there were two trained nurses from the States, Miss Edna Gilliss and Miss Banes of Washington, a niece of Mr. Odell. Miss M. L. Beaty, superintendent of nurses, was in the States on leave of absence. These physicians and nurses are kept as busy as bees, as are also Miss Ordway, superintendent, and Miss Dobie, housekeeper. To conduct a hospital in Porto Rico is no easy undertaking. Indeed, municipal restrictions and incompetent labor make it extremely difficult. And now a law is being framed which will require a pharmacist's license before one can hand out medicines.

Miss Jennie Ordway has filled her difficult position since 1906, at which time Dr. Hildreth also took charge. Since then, and even before, a larger work has been accomplished than has been adequately provided for by space and equipment. Many wonderful operations have been performed in the small, old-fashioned operating room, many marvelous medical cures have been brought about in the small wards and private rooms. These, by the way, are surrounded by the passing throng of those who come for medi-

cine, coming not only for themselves, but for a half dozen or more relatives or friends who are afflicted with that dread but common disease, filaria. One of the private cases was that of a captain of a vessel that plied between Porto Rico and San Domingo. In a recent revolution in San Domingo he was shot through the chest, and his vessel was confiscated. He has been an extreme sufferer for many weeks.

Pitiful cases of malnutrition are in the children's ward. Slowly but surely these little sufferers are gaining in weight and learning to smile. One child was having a club foot successfully reshaped, another a hare-lip corrected. Every bed is occupied. Unfortunately, there are only eight beds and this the only children's ward in San Juan! A baby had just been brought from San Domingo by his father, a Cuban. "Oh, this hospital has fame, it has fame!" he exclaimed. We met a lady who, not knowing that we were Presbyterians, said, "My baby was born in the Presbyterian Hospital. It is nice there. They are so good to you!"

The wards were full and every bed in the private rooms was occupied. Every day letters come from all parts of the island asking for dates when people may come to be operated upon. Many times the answer must go back, "There is no room!"

Dr. Ashford, consulting physician, has been detailed by the Government to study hookworm and sprue, a labor requiring ex-

cessive care and untold patience. Dr. Carter of the Marine Hospital in Baltimore, who had charge of 126 hospitals at Panama, especially commended the efficiency of the San Juan Presbyterian Hospital.

Miss Ordway accompanied us on a seven hundred mile motor tour of the island. Coming often upon a large cement Methodist church or orphanage, I wish all Presbyterian women could have heard her plaintive tone as she would say, "The Methodists build so well!" It spoke volumes! Can't you hear it, ye women of America? Think of her who, for a year and a half, has been not only superintendent but housekeeper, with a family of one hundred to care for and oversee; and at the same time has had the fear that the hospital buildings would either blow or tumble down before the new ones should be built, and has prayed for you to share her burden.

The Catholics have imposing new cement buildings for their work; the Government is doing nobly with schools and orphanages although half the children of school age are still unprovided for; the Episcopalians have a fine, large, fireproof hospital at Ponce, and our Presbyterian Board a smaller one at Mayaguez. Shall not our women rise at once and give to our hospital at San Juan—the best manned, best "womaned" hospital on the island and the one doing the greatest work—a building equal to its requirements and one of which we need no longer be ashamed?

## Cuban-American Cookery

By Lucy H. Hammond

WHEN I arrived in Sancti Spiritus on August 31st of last year, the narrow, crooked streets were the first sight that impressed me. We live at Llano 12, and as we came up Llano Street Miss Pyland, who had met me, explained that *llano* means "level land." We rode from the station in an automobile and as we bumped and bounced over the stone pavement I had to stretch my imagination considerably to see the appropriateness of the name. When we arrived at Llano 12, Miss Rogers and Miss Pyland escorted me up the winding stairway to our apartment, explaining that I would soon become so accustomed to it that

I could run up. Thus began my acquaintance with my new home.

As I surveyed the kitchen my eyes fell on a queer box-like thing on four legs and I wondered what it was. A few minutes later, observing that Miss Pyland had a fire in this strange box, I began to ask questions. I was told that this was the kitchen-stove, and that "everyone in Sancti Spiritus uses this kind of stove and burns charcoal for cooking purposes." "Then I suppose we shall have this kind of stove in our domestic science kitchen!" I said. Learning to make a fire in this stove or *fogon*, as it is called, was my first problem in Cuban cooking.



As I knew no Spanish I at once set to work to master the language. This I did with the very efficient help of a young Cuban man who is a teacher in the Presbyterian School. After two weeks I began to teach sewing to a class of fifth to eighth grade girls. As they knew some English I could do this, though with difficulty. These girls whom I had in sewing were to form my class in cooking as soon as I should master enough Spanish to be able to teach them.

On January 13th we began lessons in cooking. The girls are very much interested in the work. Before coming here I was told by one who has taught in Cuba several years that Cubans have their own way of cooking and do not like American cookery. I knew from former experience that it is often difficult to overcome prejudice in regard to food, and realized that there would be a problem. However, I do not believe that everything good was originated in the United States. It seemed

quite probable that the Cubans themselves would have many recipes which could be modified and put together according to principles of cookery. Therefore, as soon as I was able, I began to translate recipes from Spanish cook-books and from these have been able to work out very palatable dishes for both Cubans and Americans. Josefina, the girl who does the best work in cooking, told me last week that she had made everything at home that we had made at school, and that all came out well and her people liked the dishes. That was encouraging, for the main value is lost if the girls do not apply the lessons at home. Josefina graduates this spring and is planning to take domestic science as the subject of her com-

mencement theme. After we had made custard, Rosa, my fifth grade girl, said she tried to make it at home and it came out "malísimo," "very, very bad." However, she brought a better report later. Juana is a very affectionate girl of fourteen. She loves to help in any way possible, but how she lacks constancy! She has the best intentions and is always anxious to work when we are cooking, but when dish-washing time comes is careless and slack. She is one who needs just the training given in domestic science. Her father told Mrs. Smith, the pastor's wife, that he could see an improvement in Juana, that she was taking much more interest in the home than ever before. I am praying that this improvement may

continue and that she will learn to be faithful in tasks not pleasant as well as those she likes.

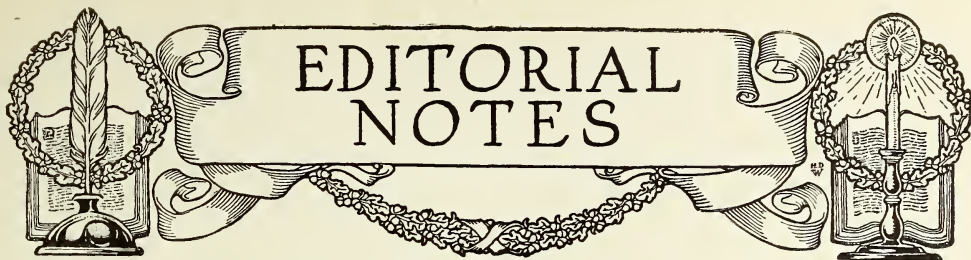
I have learned to love all the girls and enjoy teaching them. They are very patient with my poor Spanish and correct my mistakes in a most beautiful spirit.



COOKING CLASS, SANCTI SPIRITUS

Many outside of the school are interested in the class in domestic science. The need of this kind of work is very great. One boy from a typical Cuban home told us that what they have to eat twice a day, three hundred and sixty-five days in the year, is boiled rice, fried bananas and meat.

The Cubans need, also, the teaching of hygiene and sanitation. They have superstitions regarding the use of water, and especially hot water. The girls even cool the rinsing water when washing dishes. It is entirely contrary to Cuban custom to take a bath when one has a cold. Sometimes they will bathe a child's face with coffee when it has a cold, but it must not have a real bath no matter how long the cold lasts.



# EDITORIAL NOTES

FUNDS for the new hospital building which is to take the place of the present Presbyterian Hospital at San Juan, Porto Rico, came into the treasury of the Woman's Board rapidly during the last days of the fiscal year. The need for the new building had long been a burden weighing upon the hearts of Presbyterian women. To complete the fund for its erection, \$25,000 was required and this amount was apportioned among synodical societies as a special to be raised by them. We go to press too early to be able to state which synodical societies met the special apportionment. The full amount, however, had been received by the treasurer some days before the close of the fiscal year, March 31, 1916. All had not come from synodical societies, but gifts, large and small, from individual friends of the work completed the sum. A beautiful example of individual giving is shown in the following extract from a letter to the treasurer: "Enclosed find twenty dollars, to be used for the hospital at San Juan, Porto Rico. I am sending it in memory of my only daughter who was a trained nurse. She died only a few months ago."

"A Thanksgiving Day in Porto Rico" is indeed a well chosen title for the article in these pages by Dr. Hildreth. We all rejoice over the completed fund and the beginning of work on the building.

THE patients who go to the San Juan Presbyterian Hospital are of no one class. There are the well-to-do who pay for the care received and there are the poor of the island who come from near and far in every imaginable way—on foot, on horse or mule, on improvised stretchers. In his report as Director of Sanitation in Porto Rico, Dr. W. F. Lippitt states that the medical service of the poor is so exceedingly defective that probably not more than half of the persons who die in the island are seen by a physician before or after death. About seventy-five per cent. of the island's population is rural,

and the majority of the city physicians do not go into the country. This, Dr. Lippitt says, is not surprising when one considers how few and unsafe are the country roads aside from the main Government highways. We can see the reason also for the motley throngs that make long journeys to our hospital every day of the year.

THE needs of the Latin-American world were considered at Panama in February by men and women from all parts of the Western Hemisphere and from England, Spain and Italy as well. Twenty-one nationalities were represented. There were three hundred delegates and visitors from outside the Canal Zone. We are fortunate in having for our pages an article by a representative of the Woman's Board. The Congress was significant and far-reaching, rising above sectarian lines and taking into account needs, possibilities and resources as a whole. Distinguished men of different denominations gave the Congress the strength which the occasion demanded, and it was characterized by deliberateness and freedom from heated discussion or intolerance; yet the rapid-fire, seven-minute speeches which were so greatly appreciated show that the tropics did not rob the sessions of their vigor. Addresses were made in three languages. The president of the Congress, Señor Professor Monteverde, spoke in Spanish and others in Spanish and Portuguese. These addresses were summarized in English by the official interpreters.

ONE feature of the Latin-American Congress was the very general expression of opinion that denominationalism should not be established in Latin-American countries; that dividing lines should be cast aside and one Evangelical Church presented. This was considered especially in connection with Porto Rico, where the denominations have co-operated from the beginning and have avoided all overlapping. It was hoped



that the time is not far distant when on that island there will be a union church that shall present the living Christ and not so much as suggest varying doctrines. There is little doubt that such seeds of thought as this will bring about large results from this epoch-making conference, the first of its kind in the Western Continent.



SUCH great advance has been made in Porto Rico along educational lines since American occupation that it is somewhat startling to note how much remains to be done. Of the school population, which is 419,282, Governor Yager states that seventy-nine per cent live in rural sections and of these 331,233 country children only twenty-seven per cent were enrolled in schools during the past year. "Heroic measures will have to be adopted," writes Governor Yager, "to make within a reasonable time a serious impression upon this mass of illiteracy." In the cities, school advantages are far better, and the number of children in attendance upon schools much larger, the percentage being seventy-four per cent of the whole. In surveying the entire field of education on the island the Governor says that "there is produced upon the mind mingled feelings of encouragement and despair, encouragement that so much has been done, and despair when one thinks of the colossal task yet to be accomplished."



AMONG the men holding important Government and educational positions in Porto Rico there appear to be an unusual number having recognizedly close church affiliations. When speaking before the Woman's Board at one of the "third Tuesday meetings" in New York, Rev. J. N. Mills, who had recently returned from a visit to that island, cited several instances as proof of that assertion. Governor Yager, appointed by President Wilson, is a strict Baptist, but worships in our San Juan Presbyterian Church as the Baptists have no English service. He is a "total abstainer" and asks a blessing at his table three times a day. Among appointees of President Wilson who are staunch Presbyterians are Judge Hamilton of the Federal Court, who is an elder in our San Juan Church and the teacher of a large Bible class, Attorney-General Kern, Commissioner of Labor Roberts, and Dr. Miller, formerly professor in the University of Wisconsin and now Commissioner of

Education in Porto Rico. The Collector of Customs is a churchman and the Chief of Police for the island, Col. Shannon, who was brought from the Panama Zone by the President, is a very active Christian; he has held street evangelistic meetings. Dr. Fleagle, president of the University of Porto Rico, is another Presbyterian, and Mr. Coxhead, secretary of the Y. M. C. A., is an elder in our San Juan Church.



CHURCHES largely made up of pupils from schools of the Woman's Board not infrequently could set examples for the rest of us, so far as variety, spice, earnestness and well thought-out and well carried-out programs are concerned. The annual missionary meeting of the Oakland Heights Church at Asheville, North Carolina, is a rallying time and a reporting time for all missionary organizations of that church. A morning service is allotted for this meeting. The church, which is near the Asheville Home School and the Normal and Collegiate Institute, is largely attended by pupils from those schools and from the Farm School. At the recent annual meeting the music was pronounced especially fine. There were processional choruses representing North, South, East and West. The first chorus was by the Home School choir, the second by the Farm School choir, the third by the Normal School choir and the fourth by all. There were reports by "The Waybrooks," "The Willing Workers," "The Junior Boys," "The Mary Johns Society," the Senior Christian Endeavor Society, the Y. M. C. A., the Woman's Society (Asheville), the Woman's Society (Farm School). A temperance address, a talk on the San Juan Hospital, and another upon the recent trip of Robert E. Speer, with responsive reading, prayer and music rounded out what was said to be a very informing and inspiring meeting. The collection of \$120 was given to the Home, the Foreign and the Freedmen's Boards.



A WINDFALL of an unusual sort has come to our plaza mission at Tremintina, N. M. Miss Alice Blake, who, as our missionary, has done so much for the people of Tremintina, writes: "A nurseryman who was canvassing the country has made an out and out gift for the school yard of thirteen shade trees, six chestnuts, seven Russian mulberries, thirty fruit trees; also roses, flowering shrubs, asparagus and rhubarb plants. Of course we

did not solicit this but accepted it in the spirit in which it was given." Those who have had the privilege of visiting a little Mexican plaza can well imagine the joy that this "windfall" will bring.

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TEN days of evangelistic meetings at our Menaul School, Albuquerque, N. M., were conducted by Rev. Carlos Cordova. One of the faculty writes that he preached so earnestly and labored so faithfully with the boys that everyone was helped. Twelve or fifteen boys were ready to unite with the

church at once. Forty-four in all made public confession of their faith, but a number of these awaited the consent of their parents before becoming church members. Most of our readers know that Rev. Carlos Cordova was himself a Menaul School boy; some may have learned this for the first time when they read the sketch of his life in the January HOME MISSION MONTHLY. His influence with his own people puts the last touch to the faithful work of months or years on the part of the instructors of Menaul School.

## The Acceptance of a Trust

By M. Katharine Bennett

ECHOES of the Chicago Conference of November, 1915, are being heard from time to time, and the hearty spirit of co-operation that was developed by that conference is already found to be simplifying the work of the women's missionary organizations in the church. One definite outcome has been as outstanding as it was unexpected.

For many years the women of the church have carried on their missionary service through five Woman's Foreign Missionary Boards with headquarters at New York, Philadelphia, Chicago, St. Louis and San Francisco; one joint Home and Foreign Mission Board with headquarters at Portland, Ore., and the Woman's Board of Home Missions operating throughout the United States except in the States of Idaho, Oregon and Washington, the territory of the Woman's North Pacific Presbyterian Board of Missions—the one joint Board.

The purpose of the conference was a unification of methods of approach from Board offices to societies, but it did not seek to disturb the division of territory among the Boards nor to alter in any way existing conditions at headquarters. Such matters were not within the scope of the conference.

Four delegates from the North Pacific Board listened keenly and interestedly to the discussions at Chicago and gave valuable help in many ways; they queried and found answers and then they went back across the continent to report. Not many weeks later there came from that Board to the Woman's Board of Home Missions at New York, an

offer to turn over to the latter Board the full care of Home Mission interests in the three states of Oregon, Washington and Idaho, the Board of the North Pacific thus becoming a Foreign Mission Board similar to the other five woman's boards of the Church, and the Woman's Board of Home Missions becoming really national in scope.

Such an offer, to transfer at the most successful period of its history one-half of its work to another board, was an act of rare generosity and deep Christian devotion. The recognition by the women of the North Pacific Board that absolute unity of operation could be secured only by the divestment by their board of the Home Mission part of its work was followed by the immediate sacrifice on their part. It was not a lessening of interest—rather it was the statesmanlike recognition of a necessary sacrifice to secure a future good.

As the Woman's Board of Home Missions accepts this new trust thus committed to it, it realizes that it thus enters upon the fruit of the labors of many years, and it pledges its utmost endeavor to sustain and increase the work so well begun; it makes glad and full acknowledgment of the splendid spirit of those women of the Western Board who have had the courage and generosity to take this step, and it bears willing testimony to the great spirit of loving and co-operative service that has animated them. May both those who give and those who receive be blessed in the service and may that great Northwest territory be won to the service of Him who makes life full and rich!



# Industries Taught the Poor

MARINA MISSION, MAYAGUEZ, PORTO RICO

By Clara E. Hazen

AS many of you know, the Playa of Mayaguez is the commercial part of the city, where all the shipping houses are located, built up along the edge of the harbor. About half the district is a residence section for the poor. Here some five thousand people live, mostly in such poverty as few readers of this article have ever even seen; just to read about it does not give a full or clear conception of it.

Poverty is one of the crying evils of Porto Rico. There are only a few rich people among the more than one million inhabitants, some of whom are so poor that they have not where to lay their heads. A short time ago there came to our notice a woman in a nearby patio with three children aged, respectively, two and one-half years, one and one-half years and forty-nine days, living in the open air because she had no other place.

Another woman with five children came to ask for work. The five previous days she had had just one dollar on which to support them. That is twenty cents a day for six people, eighteen meals for twenty cents, or even less, for food is not the only outlay in household expenses. Could good work be expected from one so poorly nourished?

A fairly good carpenter told me that in two months he had earned only three dollars

and eighty cents to support himself, wife and two children.

Hardly a day passes but some one comes pleading for work. "Pity 'tis, 'tis true," many of these do not know how to do any one kind of work well enough to be of any practical use and it is just as true that most of these have had no opportunity whatever to become efficient.

A great deal is given away each Saturday morning as an act of charity which is often no charity; for there is no investigation as to whether the beggar is in the dire need he seems to be or whether he has found that begging is the easiest way to supply his wants and perhaps those of others.

Porto Rico is in great need of organized charity, helping the people to help themselves—that is, giving them work to do and training them how to do it. This fact, so clearly shown, led us to open an industrial department in the Marina Mission which has been a great help to many. This year we have from forty to fifty girls enrolled in

our drawn-work and embroidery class and thirty in basketry. Each department is taught by an efficient Porto Rican teacher.

These girls are from fourteen to twenty-two years of age, too poor to continue in school to prepare for teaching, but compelled to work where they can earn something to



(a) DRAWN WORK AND EMBROIDERY

(b) BASKET WEAVING

help themselves and others. Hence you can see the great opportunity furnished by our industrial departments for girls to work in surroundings where they can learn ways of Christian living.

Many from these classes are among our best Christian Endeavorers and Sabbath school pupils and workers. Each morning they have a Bible lesson and afterward work till 3.30 in the afternoon, then have a lesson in English, practical nursing or some other useful work. We now have as district or visiting nurse one who was graduated from San Juan Presbyterian Hospital last year.

We encourage our girls in the industrial classes to let their earnings remain until the end of the month, but sometimes this is not possible and often after class a girl waits to

ask for her money or part of it to buy medicine, a dress, a pair of shoes or to meet some other need for herself or someone else—for these girls are very kind and generous with their earnings.

Last fall it was decided that it would be a great help to have our church tower raised and a clock installed to be within sight or sound of the whole community, as very many of the poor people have no timepieces and there existed no uniform or official time for the Playa. It was decided to ask the people in the community to contribute toward this and our industrial girls, while not able to give money, each cheerfully donated a piece of work. This work was done outside their working hours and mostly during Christmas vacation.

## Being Neighborly

AQUADILLA, PORTO RICO

By Rowena Marie Preston

OUR neighborhood consists of many, many men, women and children living in tiny huts of wood or straw—so many in one house that one wonders whether they have to take turns in being at home.

When we go to call we find the mother washing, making hats or lace, or possibly talking with her next door neighbor, with three or four dirty, naked children running about. If the father is at home he is sometimes at work making hats, but more often reclining in a hammock or on the floor. Our neighbors have very little furniture. We have been in houses that had no chair, bed or table.

We find a little hut where lives a mother and three small children, the youngest child very ill, his pathetic, thin body showing lack of food and unsanitary conditions. We tell this mother of our day nursery where little children are taken and cared for while the mother must be away at work, and that the oldest child can attend our kindergarten during the morning and spend the remainder of the day in the nursery, where he may be cared for and receive nourishing food. This mother looks at us in amazement, and if she has not heard of the activities of our work is afraid to trust us. It is hard for these people

to understand that we are here for the sake of Christ and for humanity.

As we go on down the narrow street between the rows of huts, we find big boys and girls sitting idly in the doorways. We invite them to our school where they may learn to make baskets and lace. The next morning they come, but stand on the balcony and look in for a while. They see a roomful of happy boys and girls learning basketry, another room where many girls are at work on lace; then they cannot resist watching the games in the kindergarten. The next morning they come, bringing a younger brother or sister for the kindergarten, and ready to enter the industrial department themselves.

These boys and girls are learning to work and to find satisfaction in a task well done. One of the joys of the day is playing folk games. They enter into them with no less zeal than American children and for the first time in their lives are learning to know what real play means.

The nursery children, under the care of the matron and visiting nurse, are developing into fine, healthy specimens of childhood. When meal-time comes every child is in his chair, then up go hands to cover tight-shut eyes, and a prayer is said. They have been saying in unison, after one of the



children, "Father, we thank Thee for this food." One day this week Luis asked if he might say the prayer, and when per-

mission was given, said, "Dear Lord God, we thank Thee for this good mush and milk, Amen!"



A FAIRY RING

"One of the joys of the day is playing folk games"

## The New Mission Study Books

By Mary A. Gildersleeve

**A**S the subject for study for Home Missions for 1916-17 is to be "The New America," the text-book which has been issued by the Council of Women for Home Missions for study in women's societies, Westminster Guilds and Christian Endeavor organizations is "Old Spain in New America," by Rev. Robert McLean, D. D., and Grace Petrie Williams.

Dr. McLean was for a number of years a missionary in Porto Rico and has for several years past been superintendent of Mexican missions in the Southwest under the Board of Home Missions of the Presbyterian Church. This text book presents the need of Spanish-speaking Americans and is especially timely since it follows the wonderful Conference on Latin-America held at Panama. It is most interesting that the Home and Foreign Boards are presenting the same topics—the subject of conditions in Latin-America—for study this coming year.

Study of the Spanish discovery and exploration of our continent and its administration of government for so many years in Cuba and Porto Rico, with the story of the Spanish-American War which brought a readjustment of affairs in both these islands, is most interesting. The topics for the book are sufficient to speak for the fine ma-

terial contained therein and it is well worth comprehensive study:

Spain in America      Cuba Para Christo  
Following the Cross      Our New Possession  
Redeeming the Southwest      A New Era

The concluding chapter is a challenge to home missionary women and recommends that "Opportunity is God's call to action."

Teachers' supplements and helps will be sent free to all leaders of study classes reporting at this office.

For our Junior study book we have a very attractive title in "Children of the Lighthouse," by Charles L. White. This is the story of a girl and her brother who, living in a lighthouse at a distance from the seashore, formed a mission band. Then follows the story of the girl and boy who studied the conditions in Cuba and Porto Rico, Mexico, and among Indians on our Western plains, as well as among children in great cities of our Republic.

The book is brimful of interesting stories which will be attractive to children and we trust great effort will be made to place this book in Junior societies for definite study work. A manual will be prepared with full directions for carrying out the study in a way that cannot fail to interest Juniors.

**Important.** When sending magazine subscriptions and leaflet orders, kindly send those for each office on a separate sheet. For example, one sheet for *Home Mission Monthly*, one for *Woman's Work*, one for *Over Sea and Land*, one for *Leaflets*. Otherwise much copying is required.

# Notes on Young People's Work

M. Josephine Petrie, Secretary

## FASHION FANCIES FROM HERE AND THERE

### *Novelties for Women*

In a local woman's missionary society the officers meet at one of the homes to fill out the blanks for annual reports. The secretary of each young people's organization is invited and a social time is enjoyed after the work is done. In this way each knows what is being reported, and the Woman's Missionary Society knows that every organization is accounted for. This style will be very popular as soon as exhibited.

"Our Woman's Missionary Society gave a luncheon a few days ago for the young women of our church, and while together they organized a Westminster Guild chapter with twenty members. They are so interested in us!" There are many possibilities in this model.

"We think we have solved the problem through calling the women's society the 'Auxiliary' with three divisions: the 'Little Helpers,' the 'Junior Department,' and the 'Young Women's Auxiliary.' We have an advisory board with officers from each division."

"We have the usual children's societies, and a Young People's Association formed of graduates from these societies, who in turn graduate into the adult organizations."

"Two ladies from our society assist the leaders of our Light Bearers with every program. Two others serve refreshments for them." "For two years our Woman's Missionary Society has paid for the two hundred programs used by our Westminster Guild chapter."

### *Styles for Young People*

This smart model will be much in demand after appearance on this page: "We expect to get our reports in early, and shall have lantern slides made of them giving the number of churches in the presbytery, number of young people's societies, amount apportioned, amount paid, names of new organizations, new officers, etc. These slides will be shown at the presbyterial meetings wherever reports are ready in season."

"We asked our young people to observe February 27th as a special day of prayer, or to emphasize the following subjects in their Christian Endeavor meeting. (1) The presbyterial societies of which they are a part. (2) The presbyterial officers with added duties at the close of the year. (3) The presbyterial meeting and their part in it."

Here's a young people's society with three divisions: the "A's"—the older girls or young ladies; the "B's"—girls from 7 to 15, when they graduate into the A division; the "B.C.C's"—the boys, fifty of them. They named themselves the "Boys' Christian Crowd." They occasionally have a union meeting of boys and girls, but usually prefer to meet separately.

The yell is:

"B.C.C. Who are we?"

We're the missionary B.C.C.

And just watch the things we do,

And you'll want to join the B.C.C.'s too."

Summer conferences are much in vogue and will furnish a complete outfit for the winter season. Try one or more and be "in style." The exhibits are at Winona Lake, Ind.; Pocono Pines, Pa.; Northfield, Mass.; Silver Bay, N. Y.; Estes Park, Colo.; Hastings, Neb.; Storm Lake, Ia.; Lake Geneva, Wis.; Hollister, Mo.; Mt. Hermon, Cal.; Avoca, Tenn.; San Marcos, Tex., etc. Send to the main office for "patterns" (announcements, etc.).

### *Modes for the Younger Set*

A Junior society made their missionaries and mission stations very real by impersonations behind a large draped frame. Various costumes represented the people they are working for. Some of the figures were full length, others only head and shoulders. Given in a darkened room with lights thrown on the figure in the frame, this can be made most effective. The pocket flashlight could be utilized. Some one should describe each "picture," and bring a message from the people represented or tell what the society may be doing for them.

"Our Juniors used our mite boxes for real self-denial gifts, and brought sixteen dollars as an offering. They denied themselves movies, car fare, candy, sugar, etc. In one family the parents became interested and all went without butter and cake for a week, putting the money in the mite box."

### *Designs for Little People*

The "last word" in fashions is to adopt boys or girls and give them a chance in life. Here are some choice ones with bright black eyes and black hair, without kinks! All are short now but will grow taller. All are quite young and must be taught everything from bodily cleanliness to the care of a family. Some are neglected little shepherds out on the lonely hills and plains of Arizona. The amount needed for any one of them is seventy-five dollars—the price of a scholarship at the Ganado school. Which will you have—Chee, Dade, Ebah or Tous-bah, Bah-he or Elthbah-he, Tasbah or Yashie, Nadebah or Nagebah, Glimpah or Ombah, Kee Lincoln, Kee Gunner or Kee Yashie? Any group or groups of young people, or any individual may apply. But first, pay the pledges on which we depend. Let this be an advance.

### *Styles for any Season*

All of the above "styles" lend themselves to a variety of designs which should be adapted to the needs and size of the various groups.

Have you seen the latest "patterns"—the March number of "Wireless Messages," the Light Bearers and Little Light Bearers' Letters, the Junior message, "What the Dimes and Dollars will do for Home Missions," the Westminster Guild Bulletin, the letter for young women, etc.? Send for them.





# A MESSAGE



Edith Grier Long, General Secretary

AT the Chicago Conference of Home and Foreign Missionary Women last November, there came up for consideration and recommendation matters pertaining to almost all phases of organization activity. The recommendations of the Conference were embodied in many pages of typewritten minutes. Each of the six Woman's Foreign Boards and the Woman's Board of Home Missions considered each recommendation. When all of these had fully reported, it was found that in connection with the following items the recommendations of the Chicago Conference have been ratified by all of the Boards.

## General

Standards of Excellence were sought which should be suitable for attainment for young people, for women's missionary societies, for presbyterial societies and for synodical societies. Ten points in each were agreed upon in order that the standard should not be cumbersome and that credit might easily be given in comparing the advance of organization work from time to time. The synodical Standard of Excellence was adopted, and is as follows:

1. Net increase in membership.
2. Net increase in number of study classes.
3. Net increase in gifts.
4. Contribution to the Synodical Contingent Fund from each presbytery.
5. A representation from two-thirds of the presbyterial societies at each annual synodical meeting.
6. Net increase in subscriptions to the Books of Prayer and HOME MISSION MONTHLY and *Woman's Work*.
7. A net increase in number of young people's societies.
8. At each synodical meeting to have a Young People's Hour.
9. At each synodical meeting to have a Conference on Methods.
10. Each year to send at least one young people's presbyterial secretary to some summer conference.

The other standards, namely, those for young people, for women's missionary societies and for presbyterial societies, were slightly modified. Inasmuch as uniform Standards of Excellence must be identical in their detail, it is not possible to list these modified standards as having been ratified. From them we may hope in due season to evolve ten-point standards which will be uniform and which will serve constructively to lead forward along definite and parallel lines the efforts of the organization which had been diverted hitherto by "fifty-seven varieties," literally.

For the purpose of reaching with missionary speakers as many of the synodical organizations as possible, it has been agreed that wherever possible synodical and presbyterial societies arrange for consecutive meetings, these adjacent meetings saving time and expense of Board speakers and making it possible for more meetings to be reached.

Along similar lines of efficiency the Woman's Home and Foreign Mission Boards have decided to agree on dates for sending out instructions and plans for new work, such as apportionments, etc.

They have also agreed to notify each other before sending down the line through the organization any suggested change of plan or policy in regard to any part of the work. The women in the local society should thus be saved from the confusion sometimes resulting from the fact that—without consultation, and altogether unintentionally—there sometimes came from Home and Foreign Boards diametrically opposite instructions regarding the same things.

The Extension Department, with its varied interpretations, received careful consideration. It has been agreed that the Boards unify their plans for the Extension Department, presenting its work to the synodical societies and pushing its policies. That there may be no misunderstanding, the Woman's Board submitted with its affirmative vote a statement expressing the understanding that this action refers "to such extension work as is listed in 'Shut-In' or 'Home Department' and not to the work of organizing new societies."

## Financial

Many of the Boards differed in their use of the word "Special." It has been agreed that "Special" shall be applied to any object approved by the Boards but not included in the budget. Gifts for such objects are credited by the Boards.

The Contingent Fund was a subject which received much consideration in Chicago. The recommendation, now ratified by the Boards, is that the Contingent Fund of local, presbyterial and synodical societies shall be kept separate from all missionary contributions, and shall not be deducted from amounts given to the General Fund or toward apportionments or pledges.

It has also been agreed that all gifts for student work shall come through the regular channels of the Boards.

The fact that there were various dates for the closing of the fiscal year has been most confusing. It has now been agreed that all presbyterial treasurers close books on March 10th; and that when quarterly remittances are made, the payments shall be made on the 10th of June, September, December and March; when monthly, on the 10th of each month.

## Publications

The following have been agreed upon:

Acceptance of report blanks as sent out last spring by the Philadelphia Board for the Foreign Boards, with slight modifications necessary to adapt them to the differing detail in the Home Board.

Acceptance of joint programs for Christian Endeavor missionary meetings; joint publications for young people, including programs for young women's societies, and a book of instruction for presbyterial young people's secretaries, where it seems best; joint publication of Home and Foreign programs for women's societies.

For Westminster Guilds, that the packets of helps for regular mission study be used with special adaptation to the Guild need; that the *Guild Bulletin* be sent free to synodical and presbyterial Westminster Guild secretaries and one copy to each chapter and circle; that the *Guild Bulletin* be issued three times a year with the former number of pages, and that a supplement—uniform in shape—be issued in April or May containing notices of the text-books for the coming year, and such other notices as it may be desirable to give chapters and circles before September.

It was agreed that plans should be made, if practicable, to unite the Home Mission Prayer Calendar and the Foreign Year Book of Prayer, the united book to include the workers under both Boards of Home Missions and all the Boards of Foreign Missions. This, of course, will require the working out of much detail, but it is designed to place in the hands of those who have the prayer manual a comprehensive statement of the missionary activities of our Church both at home and abroad.

#### *Educational*

A familiar title for officers in local, presbyterial and synodical societies has been Mission Study Secretary. There has been an increasing appreciation of the fact that the mission study class is but one feature of missionary education, and it has been agreed that all home and foreign educational secretaries bear the title, "Secretary for Missionary Education." It has also been agreed that the Woman's Home and Foreign Boards approve the appointment by joint synodical and presbyterial societies of one secretary for missionary education who shall promote both home and foreign mission interests in her synodical or presbyterial organization; also that the work of missionary education shall be so unified by the Woman's Home and Foreign Boards, that instructions to secretaries for missionary education shall apply to both home and foreign work. Because of the detail involved in mission study plans, it has been agreed that both from headquarters and from presbyterial and synodical officers, mission study interests shall be promoted. Thus the synodical and presbyterial officers will further enthusiasm in connection with mission study efforts, while each society will have the advantage of direct approach to headquarters.

#### *Young People's Work*

It has been agreed that for young people's societies there shall be a uniform pledge blank and that the home and foreign blanks be sent out at the same time. That synodical and presbyterial

societies for children's work shall include Little Light Bearers, Light Bearers, Junior Christian Endeavor, and all other organizations outside of the Sunday school, up to fourteen years of age. That there be recommended for synodical and presbyterial societies a secretary or a secretary of secretaries for young people's societies and Westminster Guild. Where only one organization has been reported the secretary shall be known as the Secretary for Young People's Work. Where other secretaries are necessary, they shall bear the name of the organization they represent.

With reference to Westminster Guilds, the following items have been agreed upon: That joint presbyterial Westminster Guild secretaries be appointed as rapidly as possible; that where there are separate societies the nominating committee of each shall confer with the other before bringing in the name of a presbyterial Westminster Guild secretary; that the closing date of the fiscal year of Westminster Guilds be made uniform with that of the presbyterial society; that the expense of organization blanks and literature shall be equally divided between the Woman's Board of Home Missions and the Woman's Boards of Foreign Missions; that the expense of stationery, stamps and tours shall be borne by synodical and presbyterial societies; that the blue enrollment card be continued; that the blue report blanks for local societies be filled out by the chapter or circle and be returned to the presbyterial or synodical Westminster Guild secretary and by her to the Foreign Boards."

#### *General Committee*

During the conference in Chicago there emerged so many questions regarding methods of work, that it seemed wise to recommend the appointment of a General Committee which should meet each year, whose membership should represent both the Woman's Home and Foreign Boards, and to which all the Boards could refer questions arising regarding details of organization work. This committee, according to the action of the Boards, will be composed of six members from the Woman's Board of Home Missions, with one member from each of the six Woman's Boards of Foreign Missions. The purpose of this committee "shall be to secure a larger vision of the mission work of Presbyterian women and to unify as far as possible the policies and methods of the Woman's Boards."

Details with reference to the power of this General Committee and its method of operating will be considered at its first meeting, which will probably be held in June.

## Suggestions for the June Meeting

### TOPIC—ALASKA

**Hymn**—"Lord, Speak to Me That I May Speak."

**Scripture**—Psalms 97.

**Prayer**—Especially remembering our workers in Alaska, named in the Prayer Calendar.

**Business**—Reading of minutes, reports of treasurer and secretary of literature. Any item

of interest concerning the persons or objects supported by the society.

**Brief Papers or Informal Talks**—On embracing Christianity, when the Alaskan must literally become "a new creature in Christ Jesus," what customs must be abandoned in connection with the family life, the treatment of the feeble and infirm and the native feasts? (See "A Study of the Thlingets of Alaska," by Livingston F. Jones, Chapters XII, XIII, XIV.)



What superstitions must be discarded, such as witchcraft, Shamanism, etc. (See Chap. XIV just noted, also "Alaska, the Land of the Totem," by Eva C. Waide.)

Name some of the early missionaries to Alaska through whose efforts such transformation was accomplished: as William Duncan, Sheldon Jackson, S. Hall Young, Mrs. A. R. McFarland and others, and give a brief account of one or more of them.

Name and describe some of the most remarkable converts: as Kahtlian, Edward Marsden and Fanny Willard.

Describe the Sheldon Jackson Training School, a most potent agency in the elimination of old customs and traditions.

Describe Haines Hospital, comparing heathen and Christian methods of treating the sick.

"**Enlightening the Senator**"—a one-act play, could be given with the co-operation of a boys' and girls' mission band.

**Offering.**

**Hymn**—"O, North, With All Thy Vales of Green."

**Close**—with the Lord's Prayer in concert.

Literature on the topics named above can be obtained from the Literature Department of the Woman's Board of Home Missions, 156 Fifth Avenue, New York.

CHARLOTTE A. SACKETT

## Announcement

### THIRTY-SEVENTH PUBLIC MEETING

WOMAN'S BOARD OF HOME MISSIONS OF THE  
PRESBYTERIAN CHURCH IN THE U. S. A.

FIRST PRESBYTERIAN CHURCH - - - ATLANTIC CITY, N. J.

Thursday - Monday - - May 18 - 22, 1916

**THURSDAY P. M.** —Reception to Delegates.

**FRIDAY A. M.** —Officers' Field Day, with brief welcome by President, and Presentation of Reports of the year by Officers of the Board.

" **P. M.** —Missionary Field Messages. Negro Singers.

**SATURDAY A. M.** —Delegates' Meeting, with Roll Call.

**SUNDAY P. M.** —Lecture, with New Stereopticon Pictures by Mr. Allaben, Superintendent of Schools. Negro Singers.

**MONDAY A. M.** —Special Study of Organization Work, under the following heads: General Promotion—Treasury—Study Class—Young People's Work.

Monday will be a day for notebooks. Every delegate should find something there of suggestion in planning for the special work assigned to her, or to some one who is waiting for her to bring home her report. Presidents and treasurers, as well as secretaries of all kinds, will find gleanings worth carrying away.

The headquarters of the Woman's Board will be at the Seaside House. The Corinthia is a good boarding house near.

Delegates and others interested will receive full information by writing to the Woman's Board of Home Missions, 156 Fifth Avenue, New York.

## Our Missions and Missionaries in Porto Rico and Cuba

### PORTO RICO

**Presbyterian Neighborhood House, Aguadilla.** Edith A. Sloan (on leave of absence), R. Marie Preston.

**Marina Neighborhood House, Mayaguez.** Clara E. Hazen (on leave of absence), Margaret E. Baker, Leah M. Thompson.

**Presbyterian Hospital, San Juan.** Jennie Ordway, superintendent; E. Raymond Hildreth, M.D.; Ernest M.

Ewers, M.D.; J. Ernest Smith, M.D.; M. Louise Beaty, Helen Banes, Edna J. Gilliss, Grace Dobie, Anna Monefeldt.

### CUBA

**Kate Plumer Bryan Memorial School, Guines.** Beulah L. Wilson, Callie I. Barnes.  
**Nueva Paz.** Rev. Moses Gonzales.  
**Sancti Spiritus.** Mabel Jane Rogers, Lucy H. Hammond, Ida A. Fyland.

# A Responsive Missionary Service

Arranged by Rose C. Webb

**Leader**—1. "The Lord is my shepherd, I shall not want."

**Response**—1. "Who'll go and help this Shepherd kind,

Help Him the little lambs to find?

Who'll bring the lost ones to the fold

Where they'll be sheltered from the cold?

Hark! 'tis the Master speaks to thee:

'Go, find My lambs, where'er they be.' "

**Leader**—2. "Silver and gold have I none, but such as I have, give I thee."—Acts 3:6.

**Response**—2. "If you have not gold or silver

Ever ready to command,

If you cannot toward the needy

Reach an ever open hand,

You can visit the afflicted

O'er the erring you can weep;

You can be a true disciple

Sitting at the Savior's feet."

**Leader**—3. "Look unto me and be ye saved, all the ends of the earth."—Isaiah 45:15.

**Response**—3. "Let thrones and powers and kingdoms be

Obedient, mighty God, to thee;

And over land and stream and main

Wave Thou the sceptre of Thy reign."

**Leader**—4. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."—John 3:16.

**Response**—4. "No color, class or clime

Can keep a soul from God;

And all the world may find

Salvation in His blood.

For whosoever will believe

Shall everlasting life receive."

**Leader**—5. "Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life."—Prov. 13:12.

**Response**—5. "O, heed ye our pleading, nor longer delay.

Our people are heathen, they know not the way.

Then come, quickly come, bring your message of peace.

To save us from ruin, our souls to release."

**Leader**—6. "A man's heart deviseth his way; but the Lord directeth his steps."—Prov. 16:9.

**Response**—6. "I would toil in the field where He calleth me to go,

Tho' humble my work may be;

I would ask no more; I only care to know

'Tis the way God leadeth me."

**Leader**—7. "In every work that Hezekiah began, he did it with all his heart and prospered."

**Response**—7. "Do not stand then idly waiting

For some greater work to do,

Fortune is a lazy goddess,

She will never come to you.

Go and toil in any vineyard,

Do not fear to do or dare.

If you want a field of labor

You can find it anywhere."

**Leader**—8. "Whosoever shall call upon the name of the Lord shall be saved."—Romans 10:13.

**Response**—8. "The heathen perish; day by day

Thousands on thousands pass away;

Wealth, labor, talents freely give,

Yea, life itself, that they may live."

**Leader**—9. "How then shall they call upon Him in whom they have not believed?"—Romans 10:14.

**Response**—9. "Someone must go to the far-off lands

Where the temple shrine of the idol stands,

Where the heart bows down to its gods of gold, And the soul to blindness and death is sold."

**Leader**—10. "And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—Romans 10:14, 15.

**Response**—10. "Who will run with the tidings and bear them away

To the soul in its night, as it gropes for the day; Who will say when the whisper comes over the sea, 'Here, Lord, am I—send me, send me!'"

**Leader**—11. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."—Romans 10:15.

**Response**—11. "For tho' much may sink and perish

In the rocky, barren mold,

And the harvest of thy labor

May be less than thirty fold;

Let thy hand be not withholden,

Still beside all waters sow;

For thou know'st not which shall prosper,—

Whether this or that will grow."

**Leader**—12. "Him that cometh unto Me, I will in no wise cast out." "For there is no respect of persons with God."—John 6:37, Rom. 2:11.

**Response**—12. "Redemption's wondrous plan Provides for all our race;

The vilest soul that asks

Shares freely in His grace.

Impartial is our God;

The richest and the poor

Alike admittance have

Within the gospel door."

**Leader**—13. "I came not to call the righteous, but sinners to repentance."—Mark 2:17.

**Response**—13. "Over the ocean wave, far, far away

There the poor heathen live, waiting for day;

Groping in ignorance dark as the night,

No blessed Bible to give them the light.

Pity them, pity them, Christians at home.

Haste with the bread of life. Hasten and come!"

**Leader**—14. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

**Response**—14. "'He shall be as the light of the morning!'

Will you help send the tidings abroad?

Give your talents, your time and your dollars

Till the world shall acknowledge our God."





By S. Catherine Rue

THE most important event of this month will be the Annual Meeting of our Woman's Board at Atlantic City, N. J., May 18-23. A full array of new and useful literature relating to home missions will be located in the lecture room of the First Presbyterian Church, where the meetings will be held. The Honor Roll of Star Societies will also be displayed there.

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The topic for this month, "Cuba and Porto Rico," is one that always calls forth the interest of all missionary societies, and it should prove especially popular this year because so many have invested in the new hospital building now being erected at San Juan.

For this reason there will doubtless be large demands for the little play, "Off the Beaten Track in Porto Rico" (price 10c.), the development of three acts of which calls for seventeen girls and three boys. It gives facts in a form that will help to make the work at the hospital very real and should not consume more than twenty minutes of a meeting hour.

"Star 49?" (price 25c. paper; 40c. cloth), by Katherine R. Crowell, is full of the history and conditions of Porto Rico. It has been voted the best home mission book for juniors ever written.

"Betty's Trip to Porto Rico" (price 2c.) is true to conditions and most entertaining.

"Twenty Questions and Answers on Our School Work in Porto Rico" (price 5c.) and "A Quiz on Our Schools in Cuba" (price 3c.) are both available.

Miss Manatt's stories, "Cousin Jane in Cuba" (price 2c.), "Cuban Village Children" (price 1c.) and "The Teacher Taught" (price 1c.), are charmingly told, and "Finding the Truth in Porto Rico" (price 2c.) by a teacher, records how one little child led his father to the light.

All these can be had for the prices named, and

"Problems in Porto Rico," "Medical Ministry in Porto Rico," "Mission Schools in Porto Rico," "Neighborhood Ministering in Porto Rico," and "A Visit to Cuba," may all be had for gratuitous distribution so long as our stock lasts.

Current events committees may find "Homeland Gleanings" helpful. Send two cents for a copy.

Colored picture post cards, at twenty cents per dozen, illustrate the topic for this month in a suggestive manner.

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Annual reports from secretaries for literature this spring furnish material for fruitful consideration. They exhibit proof of the wonderful co-operation and loyalty of the secretaries for literature who have contributed to the list of honor societies that have won the five points of the Star Plan.

The work of these secretaries is the foundation upon which we are building up a movement for the advancement of missionary intelligence in our societies. Their spirit is of inestimable value to all leaders, presbyterial, synodical, and national. Many reports represent societies striving for honorable mention that will certainly be won in time. Others tell a tale of inactivity that is deplorable. Consider, for instance, a large city presbyterial society of about fifty organizations having only thirteen in which the number of subscribers to the HOME MISSION MONTHLY reach twenty-five per cent of their membership. Only two societies subscribe for *Over Sea and Land* in numbers equal

## A FEW BEST SELLERS

- 63,000 Her Offering
- 40,000 Mrs. Pickett's Missionary Box
- 34,000 Cindy's Chance
- 34,000 Parliamentary Rules
- 27,000 Why No More Time for the Master's Work
- 20,000 Brown Towel

## HAVE YOU USED THEM?

to twenty-five per cent of their membership. Four take this percentage of Prayer Calendars and text-books for study classes. It is evident, from the facts that they themselves give, that some local secretaries for literature need spiritual fire to show them their opportunity to lead their women into a larger vision of missionary service.

## A Valid Reason?

Many years ago I copied from a periodical the following bit of verse; the author's name was not given. It may be familiar to many readers, but if space were given to it in our widely circulated HOME MISSION MONTHLY it would remind us to ask our conscience if we have valid reason for being absent from a meeting of our missionary society and its work, so dear to our Savior who has promised to be with us.

MARY E. IRELAND,  
Secretary for Literature,  
Eastern Presbyterian Church,  
Washington, D. C.

"Some household care, perchance, has chained our feet,  
Or passing guest beguiled with converse sweet;  
A trifling languor fettered our desires  
For heavenly dew, or Pentecostal fires;  
But afterward, we owned—we owned with shame,  
Alas! We were not there when Jesus came.

"Yet, if a king gave audience for an hour,  
And bade us wait on him for wealth or power,  
How had we sped through dark unlovely street  
To pour our supplications at his feet!  
Our King gave audience; Jesus is His name;  
Alas! We were not there when Jesus came.

"It might have rained, or winter winds were rough,  
It was too warm, or was not warm enough;  
And so we let the hour so short pass by,  
And so we let the precious moment fly,  
Which might have helped a holy, steadfast aim;  
Alas! We were not there when Jesus came.

"Let nought but *duty* keep us from His feet  
Whose invitations are so free, so sweet;  
Outrun the earnest; break through every press;  
He must not miss us when He comes to bless;  
Else we shall own—shall own with bitter shame,  
Alas! We were not there when Jesus came."

### SUMMER SCHOOL NOTICES

**Oklahoma.** The fifth Annual School of Missions for Oklahoma and the Southwest will be held in St. Luke's Church, Oklahoma City, June 4-10. Missionary women are asked to keep this in mind.

**Winona.** The Summer School of Missions, under the auspices of the Interdenominational Committee of the Central West for Missions, will be held at Winona Lake, Ind., June 23-30, 1916. Plan to spend an inspiring week. Lectures on the home mission study book, Mrs. D. B. Wells; lectures on the foreign mission study book, Mrs. J. F. Fisher; daily Bible hours, Miss Angy Manning Taylor. For further information, rates, etc., address Mrs. C. W. Peterson, Chairman of Publicity Committee, 10903 S. Hoyne Ave., Morgan Park Station, Chicago, Ill.

**Minnesota** Summer School of Missions will be held June 14-20 at Olivet Congregational Church, Merriam Park, St. Paul, Minn. The aim will be to discuss and demonstrate best methods of mis-

sionary work in all departments of the church; definitely to interest, instruct and inspire those who are, and those who may become, missionary workers; to deepen the prayer life and strengthen the faith of all who desire the world-wide extension of Christ's kingdom; to train and equip leaders of mission study classes for women's and young people's societies. Among the lecturers will be Mrs. D. B. Wells, Mrs. H. L. Hill, Miss Angy Manning Taylor and Mrs. Henry W. Hunter.

**Texas.** The second annual session of Texas Interdenominational School of Missions will be held at Denton, Texas, May 29 to June 5, 1916. Mrs. D. B. Wells of Chicago will have charge of both Home and Foreign study books. Among other leaders and speakers will be Miss Ruth Shipley of Wyoming, Ohio, who has been successful in senior and junior mission work; Miss Lillie T. Shaver of San Marcus, Texas, well known as a Bible teacher; and our own Mrs. W. B. Preston of San Marcus. For further information address Mrs. B. Waldron Blewett, 164 W. Oak St., Denton, Texas.

### TO SECRETARIES FOR LITERATURE

Thanks go to you for past good work in behalf of *Over Sea and Land*. We anticipate your hearty co-operation in this new fiscal year.

A four-year-old child in Trenton, Mo., has sent in 201 new subscriptions to *Over Sea and Land* in twelve months. Gauge your ambition by this youngster's enthusiasm, and PRESS STEADILY ON. Don't forget that samples are free, and that help will be given cheerfully when desired.

1. Try to get your Sunday School Superintendent to subscribe for *Over Sea and Land* for every child in the junior and primary departments, so all may take it home.

2. *The Every House Canvass.* Not merely the missionary society members, but every family in the church to be approached—your pastor has the list.

3. *Child Helpers.* Get children interested in earning the Blue Ribbon of Honor by securing five new subscriptions and the beautiful Peace Pin by securing fifteen.

4. *Renewals.* Secretaries are requested to secure renewals of last year's Blue Ribbon subscribers, as well as to keep their own lists full and increasing.

KATHARINE N. BIRDSALL, Editor

### POST CARD FROM A FIELD SECRETARY

**In Oklahoma.** It is rather exciting not to know whether one's train may not "wobble off" into the chasms cut below by floods, but when one arrives and finds women sticking by the big cause of missions when there is no pastor and scarcely a church, it is well worth coming to Muskogee first. I had seven enthusiastic meetings in one city. One society (Lehigh) in a coal mining town meets twice a month and "it is the best thing in the church" socially as well as spiritually; it has an average attendance of twenty-one out of twenty-eight.

February brought 132 brand new subscriptions, 83 to the HOME MISSION MONTHLY. Tulsa Presbyterian was great! Tulsa City had one offering



of \$88 and promised to make it an honorary membership. I hated to leave them! McAlester and Ardmore are weak but *bound* to hold on with splendid courage until they are big and strong.

A. H. UPHAM

### REPAYING IN FULL MEASURE

Who can measure what the Woman's Board owes to its faithful workers in inconspicuous places? Miss Edna Rector, whose death occurred recently, was not under commission from the Board but had been for many years office helper at Dorland Institute, Hot Springs, N. C. She was a mountain girl of Hot Springs, at a time when there was a primary department at Dorland Institute. Entering there she advanced steadily until her graduation, then came at once into the office where she has worked ever since. She was accurate and efficient, greatly relieving the principal. An officer of the Board who visited Dorland recently speaks of her beautifully kept books. She was the comfort of an invalid mother, a valued Sunday school teacher, and an active member of the Young People's Society. While

we mourn the loss to the Institute and to the community, surely we have cause for especial thanksgiving, that one who owed the preparation for her life work to an institution of the Board should have repaid in such rich measure all that she received.

### SUMMER REST FOR MISSIONARIES

The Presbyterian Association, Chautauqua, N. Y., has a \$20,000 equipment—the finest on the Chautauqua grounds—combining brick headquarters, reading, writing and assembly halls, and includes a brick Presbyterian Home for free occupancy of home and foreign missionaries of the Presbyterian Church, U. S. A.

The management of the Presbyterian Home is in the hands of the Woman's Auxiliary, and applicants for rooms should write early to the corresponding secretary, Mrs. J. N. Berry, Titusville, Pa., stating their services as missionaries of our Church, the time during which they wish accommodations, and forwarding a certificate from the secretary of the Board under which they are working. The season opens June 29th and closes August 27th.

JAMES YEREANCE, *President*

## Receipts of Woman's Board for February, 1916

Woman's Immi- Freed- Board grants men.			Woman's Immi- Freed- Board grants men.			Woman's Immi- Freed- Board grants men.		
<b>Alabama</b>			<b>Montana</b>			<b>Pennsylvania</b>		
Florida.....	\$23.00		Butte.....	\$110.64	\$15.82	St. Clairsville.....	\$108.77	\$34.00
<b>Baltimore</b>			Helena.....	10.00		Steubenville.....	211.00	62.00
Baltimore.....	121.50	\$74.00	Yellowstone.....	17.00		Wooster.....	4.00	
Washington City.....	942.00	133.00	<b>Nebraska</b>			Zanesville.....	151.30	45.80
<b>California</b>			Niobrara.....	117.83	57.19	<b>Pennsylvania</b>		
Benicia.....	5.00		Omaha.....	25.00		Beaver.....	105.00	62.00
Los Angeles.....	50.00		<b>New England</b>			Carlisle.....	102.00	
Nevada.....	13.00		Boston.....	152.00	27.00	Chester.....	70.00	
San Joaquin.....	2.16		Conn. Valley.....	704.50	142.34	Clarion.....	275.39	98.50
<b>Illinois</b>			Newburyport.....	20.00	7.00	Erie.....	794.24	\$441.15
Bloomington.....	261.00	6.00	<b>New Jersey</b>			Kittanning.....	219.70	40.00
Chicago.....	295.74	142.00	Elizabeth.....	634.50	\$25.00	Lehigh.....		451.00
Mattoon.....	116.00		Jersey City.....	343.00	41.30	Lackawanna.....	594.85	190.00
Ottawa.....	144.00	23.00	Morris &			Northumberland.....		4.00
Rushville.....	212.04	1.50	Orange.....	594.00	65.00	Philadelphia.....	942.50	111.25
<b>Indiana</b>			Newark.....	693.00	40.00	" North.....	466.75	15.00
Crawfordsville.....	22.00		Newton.....	4.92		Pittsburgh.....	651.83	226.50
Fort Wayne.....	142.50	19.00	W. Jersey.....	513.12	7.00	Shenango.....	321.40	130.25
Logansport.....	2.50		<b>New York</b>			<b>South Dakota</b>		
New Albany.....	73.00	5.80	Albany.....	395.50	83.00	Black Hills.....	83.00	10.00
White Water.....	5.00		Binghamton.....	351.75		Sioux Falls.....	323.00	136.00
<b>Iowa</b>			Brooklyn.....	739.95	55.00	<b>Tennessee</b>		
Des Moines.....	10.00		Buffalo.....	496.00	505.60	Union.....	76.45	
Dubuque.....	2.00		Champlain.....	93.00		<b>Texas</b>		
Iowa.....	15.00		Chemung.....	37.00	10.00	Amarillo.....	8.00	
Waterloo.....	265.20	18.00	Columbia.....	27.00	10.00	<b>Washington</b>		
<b>Kansas</b>			Genesee.....	60.00		Walla Walla.....	3.50	
Osborne.....	2.50		Hudson.....	254.55	35.00	<b>Wisconsin</b>		
<b>Kentucky</b>			Long Island.....	2.50		Madison.....	125.60	5.00
Louisville.....	309.00		Nassau.....	108.00	30.00	Indiv. gifts.....	\$1,467.60	39.00
<b>Michigan</b>			New York.....	2,268.00	125.40	Interest.....	275.39	51.00
Detroit.....	364.25	156.85	Niagara.....	172.25	114.00	Rents & sales.....	302.20	
Flint.....	52.00	14.00	Rochester.....	1,037.50	688.00	Tuition & receipts		
Grand Rapids.....	77.00	40.00	St. Lawrence.....	99.50	85.00	from fields.....	6,297.91	
Kalamazoo.....	89.15	41.00	Syracuse.....	406.00	84.00			
Lake Superior.....	252.00	51.00	Troy.....	1.00				
Lansing.....		35.00	Utica.....	581.00	62.00			
Petoskey.....	36.50	4.00	Westchester.....	35.00				
Saginaw.....	146.00	5.00	<b>North Dakota</b>					
<b>Minnesota</b>			Bismark.....	30.95	1.00			
Duluth.....	208.00	8.26	Minnewaukan.....	38.00				
Mankato.....		1.00	Oakes.....	61.90	5.60			
Red River.....	34.58	13.25	Pembina.....	54.50	46.00			
St. Cloud.....		2.00	<b>Ohio</b>					
Winona.....	52.35	5.01	Athens.....	168.08	36.00			
<b>Missouri</b>			Chillicothe.....	153.73	50.21			
St. Joseph.....	1.25		Cincinnati.....	87.60	30.00			
Salt River.....	84.00		Dayton.....	738.85	191.75			

\$31,951.77 \$2,235.80 \$5,506.96

Grand total, \$39,694.53

DORA M. FISH,  
*Treasurer.*



# THE HOME MISSION MONTHLY



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SITKA AS SEEN FROM JAPONSKI ISLAND, MT. VERSTOVIA IN THE BACKGROUND

## What is Going on in Alaska?

By S. Hall Young, D. D.

MUCH, very much, and of importance, not merely to Alaska and its friends, but to the whole world! This "storehouse of the nations," as President Wilson called it, is looming up as the storehouse of the world, and is yielding its treasures in an abundance and variety never shown before. Exports for 1915 shown by the Government reports amount in money to fifty millions of dollars. The gold holds its place as first on the list of Alaska products. The great mill at Thane, now posing as the largest gold quartz mill in the world, has been somewhat retarded in its plans for completion by the European war, which has made unwonted demands upon its English stockholders.

When completed, and that ought to be in not more than a year or two, the region about Juneau will be producing annually upward of eighteen millions of dollars in gold alone. A new and rich strike at Tolovana keeps the placer mines to the fore, and great dredging and hydraulic operations with smaller quartz mills in various parts of Alaska bring the gold output well up to the twenty million mark. Copper, soaring up in price to twenty-eight cents per pound, stimulated mine owners everywhere in the Prince William Sound region as well as South-eastern Alaska to put forth their greatest efforts toward a large production. One mine, the Morgan-Guggenheim mine at



Kennicott, landed on Cordova wharf during May of 1915 two million five hundred thousand dollars worth of copper ore. The salmon canneries increased their production, and the fish exports of Alaska amounted to over twenty millions. Farm products, antimony, tin, marble, lumber and other items of Alaska's immense wealth, swelled the exports to the largest figures ever recorded, and yet those who have studied this empire of the Northwest realize that this sum, great as it is, is but a chip from the wonderful block of Alaska's wealth.

#### THE PEOPLE ARE COMING

Five thousand homesteads are said to have been located last spring. A bill passed through Congress this spring, reducing the size of the homesteads from three hundred and twenty acres to one hundred and sixty, and providing that those who have exercised their homestead rights in other states may have another chance in Alaska, providing also for the full survey of the territory, will undoubtedly cause a farmers' stampede into Alaska the coming summer.

And the people are coming! Alaska statisticians have swelled their figures of 40,000 whites a year ago to 60,000 this spring. Senator Lane's prediction that Alaska's population would soon be counted by the millions seems destined to be fulfilled within the next few years. This new population has its greatest numbers, of course, along the line of the new Government railroad from Seward to Anchorage, up to

Chickaloon in the Matanuska coal fields and up the Susitna valley toward the Tanana. Two million dollars of the \$35,000,000 appropriated for the building of this great railroad has been called in for the season's construction work and \$2,000,000 for engineering work, with 1,000 men on the railroad. Anchorage grew from nothing to 5,000 last year, and although not more than one-half this number wintered at Anchorage the stream of population will swell to larger proportions this summer.

#### SPIRITUAL AND INTELLECTUAL ASSETS

Now what is going on in a spiritual way? The schools, which are always identified

with the spiritual growth of a territory or nation, are being put on a better footing than before. Hitherto, Alaska schools for the white children have been supported by the license fees of the territory. These were principally saloon licenses, and although the funds were abundant and the schools well-manned by

competent teachers, and kept up to a high grade of efficiency, yet the humiliation of such a source of support has been felt keenly by all the best people of Alaska. Now Congress has passed bills appropriating two sections out of every township of the public lands of Alaska for school purposes. This will ultimately remove the schools from any dependence on the license fees, and they will cease to be beggars at the doors of the saloons, "a consummation devoutly to be wished."

One section out of every township of the



"ANCHORAGE GREW FROM NOTHING TO 5,000 LAST YEAR." THE GOVERNMENT RAILROAD RUNS FROM SEWARD TO ANCHORAGE

public lands in the great Tanana valley, which is said to have as much tillable ground in it as the Ohio valley, has been appropriated for the Government Agricultural College and School of Mines, an institution which will expand into the University of Alaska. The cornerstone of this institution was laid at Fairbanks last summer with appropriate ceremonies, and the next session of the Alaska legislature will undoubtedly organize the institution.

The temperance sentiment in Alaska is growing rapidly. W. C. T. U.'s and other like organizations are being founded. Anchorage, and the other towns along the line of the Government railroad are "dry." Several towns last summer voted out the saloons, and we look with hope to the future when Alaska, which copied the state of Washington in granting woman suffrage, will also imitate her in abolishing saloons.

In mission work the Presbyterian Church, as always, has kept in the lead. Dr. Spence, formerly a Methodist missionary at Unalakleet, was received last summer into the Presbyterian Church, licensed, ordained, and sent to our large Eskimo mission at Point Barrow in the Arctic. Mr. Howe took up work at the new Hyda town of Hyda-burg. Mr. Waggoner was transferred from Klawock to Juneau, and vigorous efforts are being made now to find just the right man for Klawock. Edward Marsden, our native minister, has taken up his residence at new Metlakatla, and by the request of the Tsimpsheans is preaching to his own people in his own language. Mr. Howard has been ministering to a native population at Knik. The Sitka native church sent an evangelistic expedition to the Hoochenoos on Chatham Strait, and a large number of members were added to the Sitka Church from this, its branch mission. A very interesting meeting of the Alaska Native Brotherhood was held last summer, and another is projected for this; and, not least, the Sheldon Jackson Training School at Sitka and the Haines Hospital, as well as all of our missions to the natives, have been doing very efficient work.



"ONE MINE, MORGAN-GUGGENHEIM'S AT KENNICOTT, LANDED \$2,300,000 WORTH OF COPPER"

#### WORK FOR THE WHITE POPULATIONS

As to our work among the whites, there is still more to be said, but it must be summarized in a few words. With the advance of the rising tide of population last year, the necessity became evident of sending missionaries to the new towns which were springing up in Alaska. To accomplish this, it was necessary to raise a fund of \$10,000 for new work. This has been completed, and at least three new missionaries will be at work this summer in the new centers of population. Rev. James L. McBride was transferred from Cordova to Anchorage last summer, has built a church and manse, and



A CHRISTIAN ESKIMO FAMILY AT POINT BARROW

is carrying on a fine work in this booming town. Mr. John L. Hughes, a recent graduate of Union Theological Seminary of Richmond, Va., has been sent to do work



along the line of the Government railroad. Another man will probably be commissioned to Tolovana in the interior, and provision will be made for any other camps or towns that may arise in the near future. Rev. Robert A. Buchanan has entered upon the work of preaching to the miners at the new gold quartz town of Thane near Juneau, and is meeting with marked success. Rev. J. N. Coker, among his fishermen at Craig, is also

ministering to the marble quarrymen at Tokheen and the copper miners at Sulzer.

Other lines of work are projected, and our missions have an influence and an outlook never before experienced. The response of the Presbyterian Church, men, women and children, to the call of Alaska for evangelization was never more hearty and was certainly never more needed than now. Pray for Alaska. Give to Alaska. Go to Alaska!



INDIAN RIVER, WHICH IS VERY CLOSE TO OUR SHELDON JACKSON SCHOOL AT SITKA, IS A THING OF BEAUTY BOTH IN WINTER AND SUMMER AND IS MOST USEFUL ALSO, AS IT FURNISHES THE POWER FOR THE HEATING AND LIGHTING PLANTS OF THE SCHOOL

## The Perils of Civilization

By Charles L. Johns

CIVILIZATION has brought advantages to the natives of Alaska just as to the members of other races, yet its consequences to these people have been mainly disastrous. The reasons for this result seem to be: First, the decided change of life from tent to house; second, the make-up of the native. Copying the white man's plan of life has been hurtful, not because his mode of living is not as conducive to health as the native's former plan, but because of the way the native has used the products of civilization. He is now beginning to see the necessity of fresh air, division of the home into separate apartments and moral as well as domestic clean living. The delay in com-

ing to this realization has cost the race dearly. No one would wish to deprive the native of the blessings civilization has brought, even if that were possible. But all broad-minded people wish to aid him in adjusting himself to the new life so that his descendants may escape his present perplexities. As white neighbors we must in a humane, brotherly way help him to do this.

White people should assume no uncertain share in this work, since the members of their race have been instrumental to a considerable degree in bringing complications to the native. In many instances, the natives have been the prey of the white traders and commercial men. This has set

the native people as a class against the white race, and has made them regard every white man with suspicion.

Not only have white men robbed the native of his wares, on occasion, but they have polluted his home life by the practice of grossest immorality. For this the native people are now having to pay. The shame of it is that not only do the offenders suffer, but the innocent children are deprived of health and happiness. Evils through liquor have also been brought to the native by civilization; first, at the hands of the Russians, later by citizens of our own United States. Although legislation has attempted to keep strong drink from the natives they have been able to bargain for it and have been frenzied and debauched by its use. It is hoped that prohibition will become such a live issue in Alaska during 1916 that the curse of drink will be removed, so that native and white man alike may be free from the perils of its influence.

In labor and commercial life the native's viewpoint is now too often biased. He considers everything from the standpoint of the dollar. He is a prodigal spender and has no scruples against living beyond his means. He spends five hundred dollars for a gas boat as readily as a white man in similar circumstances would spend fifteen dollars for a bicycle. He buys phonographs, pianos and expensive band instruments when he cannot see how his living is to be furnished from one year's end to another. In many instances he demands wages entirely out of proportion to the kind of work he does, and is unreasonable in his plans for making money. For example, a few weeks ago a local employer wished to hire a native for a small piece of work, paying nine dollars for two days' labor and furnishing food. The native was out of work and had been without steady employment for months, but he declined the proposal, stating that he would work at that rate for a month or more, but not for two days only. Instances of this kind might be multiplied.

The native in his simplicity has often chosen to imitate the white man of low moral order. He is captivated by "swell" dressing, and drinking, smoking and dancing. Even in religious things the organizations that resort to showy forms and long ceremonies appeal to him. The native



SHELDON JACKSON SCHOOL GIRLS ENJOYING THE FIRST SNOWFALL OF THE WINTER

presents a difficult combination of tendencies and with the passing of the full-blood natives additional complication becomes possible. In mixing with Americans, Europeans and Asiatics, some of the Indian characteristics disappear. In some cases the result is desirable; in others, the undesirable traits of the blended races predominate in the offspring.

Solutions are being worked out for these perplexing problems and the institutions that have undertaken the difficult reforms should receive large encouragement. The older people are too firmly set in their ways to undergo radical changes, but the rising generation presents strong possibilities. In it lies our hope. Christian education is the most potent influence for transforming the native.

In its work with the young people of Alaska, the Sheldon Jackson School is leading the way in meeting the handicaps of old customs, of inheritance and of civilization. Instruction in character formation provides a safe foundation upon which the native may build. In offering training that leads to heart culture as well as the developing of





AT THE ENTRANCE OF HOME MISSION MONTHLY HALL—THE BOYS' DORMITORY  
It will be remembered that money for the erection and equipment of the boys' dormitory was contributed from surplus funds of the Home Mission Monthly

head and hand, the school is securing results that are lasting. By maintaining a strong grade department as well as giving training in industrial subjects this institution, dedicated to serve the needs of a waning race, is preparing boys and girls in a practical way to make a living, and through lives of Christian service to help their fellow-beings out of their wretched conditions.

Testimonials to the effectiveness of this work are not wanting. One careful observer has said: "In my judgment the Sheldon Jackson School is doing the most important work that is being done along missionary lines in Alaska to-day. The result of the instruction received is development of character that will ultimately solve the question of civilization and Christianization of the Alaskan natives." A former superintendent

of the school, a man of wide acquaintance with natives and their problems, is quoted in "The Sunday School Conquest" as follows: "Last spring, I was asked how many former pupils of the Sitka School I knew personally were living good lives. After jotting down names as I thought of them for three or four days I had one hundred fifty-six." Another has written: "The biggest thing in Alaska, to my notion, is the Sheldon Jackson Industrial School at Sitka, for native children." These statements have been made during the past year. In full accord with them are comments made by L. F. Jones a few years before, when "A Study of the Thlingets of Alaska" was published: "This institution has exerted greater educational influence on the natives than all other agencies put together."



#### ALASKA'S NEW RAILWAY

Without sensational feature or incident, a force of nearly 1,500 men were at work during the past summer "making dirt fly" along the shores of Knik Arm of Cook Inlet. Engineers and surveying parties waded and swam the icy waters of glacial streams, bung suspended by ropes over high precipices and fought mosquitoes in the marsh and tundra of the lowlands, locating the line, planning cuts, embankments and tunnels, and determining sites for bridges along the rivers of the interior.

As a result of the work to date, it may safely be said that the Government's first great venture in railroad building will be completed well within the estimated cost, over a route which promises to show surprisingly quick returns in the development of mineral, agricultural and other natural resources, and to demonstrate within a very few years that this great Territory is indeed a veritable El Dorado.

—NATIONAL GEOGRAPHIC MAGAZINE, December, 1915

# Our Medical Mission at Haines

By Harold M. Craig, M. D.

MUCH has been written of late concerning the poor health and unsanitary conditions under which the natives of Alaska live. The amount of tuberculosis present among them as a whole has been estimated by various observers as from 10 to 45 per cent. This article deals only with the natives of Southeastern Alaska, as our experience has been confined to that region.

About two years ago a medical survey of this village, made by Capt. John Lambie and myself, showed that the percentage of tuberculosis present was 27. Since that time I have kept a very careful record of all cases, and from a study of my case files I now find that fully 35 per cent have symptoms of tuberculosis; also, there must of necessity be many incipient cases that have escaped our observation. Tuberculosis is such an insidious disease that it often makes great headway before the individual notices that there is anything radically wrong.

About five per cent of the inhabitants of this village have trachoma, a chronic, infectious disease of the eyes, which usually causes many years of suffering and often blindness. Four per cent of all the inhabitants of this village are blind in one eye, and there are some cases of total blindness. The percentage of venereal diseases ranks high, as the natives are not cognizant of the awful results that follow such infections. They do not seek treatment for themselves, and take no measures to prevent the innocent spread of such diseases.

In the United States the death rate is about eighteen for every thousand of population; grouping together the statistics of this town and the neighboring village of Klukwan, I find that in 1914 the rate was one hundred deaths for every thousand of population. At the same time the birth rate was only sixty to the thousand, a decrease of population that year of forty to every thousand inhabitants. At this writing I have been unable to get all the statistics for the past year, but, judging from those that I already have, I believe that the decrease will be as great if it does not exceed the previous year. During the last census decade there was a decrease of fourteen per cent in

native population of all Alaska, showing that our statistics do not apply to this village alone. In the normal course of events this decrease will gain momentum as time passes.

There is very little sickness among the white population of Alaska; the high percentage of mortality among the natives is due to their lack of knowledge of hygiene and their adherence to many of the old customs. They do not realize the necessity of fresh air and good food, and they take absolutely no care to prevent the spread of infections; hence these diseases are passed from father to son, and from mother to babe. As these Indian mothers are so generally suffering from chronic diseases their babies are born in a weakened condition, consequently their powers of resistance to disease are lowered. They soon come into an inheritance of disease, which if not already present at birth comes to them very soon, due to the fact that almost every house has one or more occupants suffering from tuberculosis, or other transmittable diseases. Owing to the nomadic life of the Alaskans and their habit of living in different houses while on their trips, the average baby is sure to have been freely exposed to infectious diseases before its first year has passed. Eighty per cent of deaths among the natives is caused by preventable diseases. In many places the large tribal houses still exist, consisting of only one room, with no screens or partitions for privacy, and in each room live three or four families. It is also a well-known fact that in those villages consisting of both white and native population the moral and physical conditions of the Indians are much lower than in exclusive native settlements. The miscellaneous contact of white people and Indians always has a deleterious effect on the latter.

To combat these conditions there are only two hospitals for natives in Southeastern Alaska: our Presbyterian Hospital here at Haines and the Government Hospital now in process of erection at Juneau.

Our hospital now has facilities for the accommodation of twenty patients, including the infants. As there is an abundance of both medical and surgical nursing, we have





OUR WORKERS AT HAINES HOSPITAL

Back row, left to right: Mrs. Craig, Dr. Craig, Miss Tipton (matron), Mr. Petterson (engineer)  
Front row: Miss Suckau, Miss Garside, Miss Carlson and Miss Dennis (all pupil nurses), Miss Reagh (superintendent of nurses)

organized a small training-school for nurses, which we hope to increase gradually as necessity demands. Our force at present consists of the superintendent of the hospital, who is also the physician; Miss Reagh, the superintendent of the nurses' training school; four pupil nurses, a kitchen matron, an engineer, and a maid-of-all-work. During the past year we have performed many major and minor operations; as, for example, operations for cataracts, goiter, cancer, enlarged tonsils, appendicitis and other surgical conditions. Also there were thirty-three confinements and many medical cases.

Last summer, the funds were secured and a new addition to the hospital was erected for the care of tubercular patients. There had long been pressing need for such a place in which to segregate these cases from those not infected. Not only does this ward make it possible for us to give these cases the attention they require, but it also removes them from their homes, where they are a source of constant danger.

If the natives of Alaska are to be saved from extermination radical action must be taken at once. At present there are only two nurses, outside of the two hospitals, for

all the villages of this great section. A nurse should be provided for every village. When we, the white race, realize the sufferings and needs of these natives, we will give of our funds that it may be possible to do more for them. Remembering that the Alaskan natives are the recognized wards of our government, is it not our positive duty to restore to them their rightful inheritance of health and happiness?

A prayer written for Tuberculosis Day by Prof. Walter Rauschenbush, of Rochester Theological Seminary, seems appropriate here:

"Oh God, we pray Thee for all whose vigor is being drained by slow and wasting diseases. Strengthen their powers as they battle for life, and if it is possible, we beseech Thee to restore them and grant them the fulness of years. If their strength is failing, give them courage still to labor cheerfully and to leave to those who love them dear memories of faith and patience for the distant days. Since we are all jointly guilty of the conditions which have bred their diseases, may we stand by those who bear the burden of our common sin, and set the united will of our community against the power that slays the young and strong

in the bloom of life. May this death that creeps from man to man be a solemn reminder that we are all one family, bound together in joy and in sorrow, in life and in

death, that we may cease from our selfish indifference and together seek Thy kingdom and Thy righteousness which will bring us health and life."

## The Handicap of Old Customs

By Edward Marsden

THIS title suggests the sad position in which the Alaskan natives, or any other primitive tribes of Indians in North America, are placed through the observance on their part of their old customs. At the same time that the call of the blessed Gospel comes to a native, old customs form an unseen force for discouragement, blinding him in his struggles for a better life and dulling his spiritual and moral sense so that he cannot distinguish between right and wrong.

The native wishes to become a true Christian as soon as he is converted. He tries very hard. Through the grace of God he succeeds. He prays two or three times a day and goes to church regularly. He takes part in the service of the house of worship and becomes a shining light to others. But suddenly he becomes a little chilled and appears to be careless. Something has stricken him to the heart. Instead of warming himself as usual by the church fireplace, he loafs around the seat of the scornful out in the public places and airs himself in the way of the ungodly. He shuns the company of his minister and fellow Christians. Be it said to his credit that he always leaves the church before he engages in devilish practices. The next we see of him, in a masked and disfigured bodily shape he performs the heathenish rites and follows the beliefs of the former generation.

This picture is not imaginary; I have seen it enacted many times in my nineteen years of gospel work here in Alaska. I always pity my fellow natives when they are in that position, and I can say that all of our converted people are not like that. I pity those who fall back to the old customs, and the poor fellows are not to be blamed altogether. Part of the blame must rest with the careless, indifferent gospel workers and the short-sighted method by which our missionary work is sometimes conducted.

My readers will get no benefit out of the enumeration of these old customs. I have completely turned my back upon them.

They are some of the things against which I am fighting. Why should I dignify them by describing them? How, when and why they are in existence in the life of these Alaskan natives is for the mere searchers of human knowledge to inquire. To me it is sufficient that they are in existence in various forms, and that they are among the things to be combated, subjugated and completely wiped out.

My own experience shows that when we dig out of an Alaskan native convert the root of an old custom, it leaves a vacant place in his life. This is very easy work. Any missionary can do it. Many missionaries have done it. In comparing notes with a fellow worker some years ago he boasted of the great number of old customs that he had rooted out. "I have stopped this," he said, "I have stopped that. This is a great work. These Indians have all stopped these things!" These poor Indians in question are to-day heart and soul engaged in their devilish practices as of old. Worse than that, they are doing these things in the broad light of the gospel truth and the advantages of present-day civilization.

But in order to combat these old customs successfully, something new and better must fill the vacant place in the converted native life. When you pull out the root of old customs the hollow must at once be filled up with a more useful tree that can bear better and sweeter fruit.

This kind of work is very different from merely pulling out the roots and requires a different type of worker. This worker recognizes in the native convert the possibilities of a lasting, useful life to God, the country and himself, and goes about handling the problem with that end in view. In the place of earning a living on the results of heathen feastings, the Christian worker gives to the native convert the knowledge of mercantile business undertakings. In place of beating the sorcerer's drums, he is made to play in the village brass band. In place of singing heathen songs, he sings in the church choir.



In place of tribal competition, he is made to take a good and lively interest in the modern welfare of his town. And so I might multiply the illustrations. Instead of old heathen principles with different forms of degradation and immorality, the true missionary gives to his heathen converts the enlightened principles of religion, of education, of better means of living, of law and representative government.

The forces of old customs will have no influence on any Alaskan native convert, or

any other Indian convert in North America, all the rest of his life if that native is thus dealt with by the Christian worker. It is impossible for him to relapse into his old customs if the Master has taken full possession of his heart and life. He has been unchained and made free, and the evil spirits that once possessed him may as well, instead of bothering him more, enter into his hunting dogs, as they entered into the swine of the Gadarenes, and rush down into the waters of the Pacific.

## Sitka's Native Christians

By Bertha H. Winnard

THE past year has been one of marked growth in our Sitka Church. Through the preaching of the pastor, Rev. R. J. Diven, new enthusiasm was awakened and the people were urged to prove their worth to the world. The society formerly known as the New Covenant Legion had done an excellent work but had become disorganized. As the people developed new life and interest they wished to take up the work of the Legion again, but after much careful thought it was decided to cast aside the old and reorganize under a new charter. Mr. Diven had told the men of the work of the Brotherhood of Andrew and Philip and they concluded to adopt this new title instead of the one with which so many of them were familiar.

The New Covenant Legion had included women in its membership. Although the women cannot join the Brotherhood, they can attend the prayer meetings each Tuesday and Friday evening from November until March. This they do, always finding a welcome and enjoying a most uplifting service. These meetings are led by various members and one has only to learn of the rapidly increasing numbers to know the value of the work being accomplished.

The Women's Missionary Society, which holds meetings each month, is also especially known for its spiritual work; and it fills a need as a social center as well. In February they gave an enjoyable entertainment, show-

ing much careful preparation. One number was a dramatization of the Legend of the Raven and Daylight. As all of the characters dressed in native costume it was a scene such as few are now privileged to witness.

Having listened carefully to the pastor's report of the work of the Nez Percés in Idaho for other Indians, our people did some serious thinking and then approached the pastor with plans to do a similar work. Early in December about fifteen of the members, accompanied by Mr. Diven, went to Angoon, a needy village about seventy miles distant. Here they held meetings daily for a week and had a wonderful experience. As one result about twenty of the Angoon people confessed Christ and were added to the membership of the church. As a memento of the meetings and in appreciation of the hospitality of the people of Angoon, the Sitka Church purchased and sent to Angoon a beautiful Bible, with the request that it should be placed in the room where the meetings were held and that the people should gather there and hear it read whenever an interpreter could be found to read it for them.

Our Sitka people are exerting an influence which is telling for the work of the Master. Throughout the summer we heard repeatedly of their good work in the cannery settlements. And thus are they passing on the Light which you have had a part in sending to them.



Messages  
from  
Departments  
of  
Sheldon Jackson  
School,  
Sitka, Alaska



NANCY CRAIG COTTAGE  
Type of bungalow built for homes of our missionaries at Sitka. Two  
have been erected in the past two years

## GRADE WORK IN THE CLASSROOM

BY ORA KUYKENDALL

THE grade work of the school is under the direction of three teachers. One-half of each pupil's school day is devoted to lessons in the classroom, the other half being spent in laboratory or industrial work. A course of study for the eight grades taught, arranged by the superintendent and teachers to fit the special needs of the school, has been followed. Several new text-books, such as are in use in the best schools of our country, have been introduced and found perfectly adaptable to the use of our students.

A deep interest in their studies and a great eagerness for information is shown by the entire student body. They have made remarkable advance toward overcoming their natural lack of responsiveness, but there is still room for improvement. Large classes prevent the teachers' giving as much individual attention as such pupils ought to have. However, several ambitious older pupils of the lower grades, taking advantage of the school's policy to promote pupils at any time they become capable of doing the work of a higher grade, have done extra work assigned by the teacher and made two grades during the year. Both teachers and pupils are inspired to greater effort by such encouraging results.

### BIBLE STUDY

BY LOTTIE E. STEVENSON

In the Sheldon Jackson School, as in any other mission school, Bible teaching is an important part of the training. It is

begun in the primary class with memory work, even before the pupils can understand much English. Old Testament stories are given as soon as they can grasp the meaning. This work, with drill in finding Scripture passages, is continued until the fifth grade, where the regular course adopted by the Woman's Board is used. This course consists of a careful study of the stories of the Bible and "The Life and Words of Jesus," written in a style adapted to the ability of the pupil. It also includes much memorizing of selections from the Bible.

In addition to the regular study of the Bible as a text-book, it is used in morning chapel and evening prayers in each of the dormitories.

One of the results of Bible study is shown by the interest and enthusiasm in the Christian Endeavor meetings. Here the pupils take the greater part of the service under the guidance of a teacher. Pupils are being trained to become leaders and every opportunity is given them to do all that they can. To be able to call upon some to take charge of classes in Sunday school has been a source of much pleasure to the teachers.

### THE LAUNDRY

BY MRS. A. R. STOCKS

The Sheldon Jackson School laundry is a busy and lively workshop, and a very necessary part of the institution. It is well equipped, and about as complete as any public laundry.

By the amount of children's and teachers' clothes brought in each Monday morning, it





MUCH OF THE CLOTHING OF THE GIRLS IS MADE BY THESE OLDER GIRLS. THE PHOTOGRAPH WAS TAKEN ON THE STEPS OF STEVENSON HALL

would seem that the task of getting them done up would never be accomplished, but with the aid of machinery, electricity, steam and the very important industrious hands and feet of our boys and girls, the clothes are laundered by Friday as if by magic. On Saturday the children's sheets are washed by boys. Boys attend to the washers, extractor and starching of the clothes, and girls do the ironing, mangling and sorting. Occasionally boys iron also. Steam in washing and drying renders the clothes sterile.

The girls, without exception, become good ironers after a little experience, for they possess a considerable amount of patience, and take pride in their work. The training that the girls receive in the laundry is an important factor in making them good home-makers.

It is certain that one reason for the spirit of happiness and thankfulness prevailing at Sheldon Jackson School is the fact that every one tries to live up to the maxim: "Cleanliness is next to Godliness."

### DOMESTIC ART

BY NORA HELEN MARKS

The aim of the course in domestic art in the Sheldon Jackson School is to prepare the girls to be more efficient home-makers, and to be better prepared to take their places as leaders in the new generation of native Alaskans, to cultivate an appreciation of home, and of the value of simple, well-made clothes.

While following in a general way the course of work given in the secondary

schools in the States, our course is affected to some extent by the location of our school, and the present and future needs of the pupil.

Stress has been placed on economy, appropriateness, the following of definite directions, the cultivation of order, neatness, responsibility and the development of an unselfish spirit through the medium of doing for others.

The usual courses in hand sewing, the making of undergarments, of gingham aprons, gingham dresses, woolen dresses, and lingerie dresses, have all been given this year with very good results. Six hours a week have been allotted to the regular shop work, in which the uniforms and much of the clothing of the girls in the school is made.

Our equipment is practically the same as that of last year, excepting for the addition of two new Singer sewing machines, and the installation of eleven drop-lights.

The girls have shown keen interest in their sewing work, so much so that in one instance the girls of the advanced dressmaking class asked for an extra class period once a week. Their request was gladly granted.

### MUSIC

BY WINONA B. MALLETT

Scarcely anywhere will one find a people who love music more than the Alaskan natives. My work among the natives has been mostly with the children of our school. The majority have a good ear for music and they take to it quite naturally. Their work in singing classes compares favorably with similar work done by white children in the public schools. Last year a boys' glee club met once a week in practice and did several of Park's numbers in a very commendable manner. Two and three part choruses were studied and given at school entertainments during the year. This year the opera "Pinafore" was given under a very fine director,

who stated that never had he had a better chorus. In less than three weeks the whole opera was learned. In connection with the Sunday school a six-piece orchestra is organized, which adds greatly to the music in that service. Several of the girls and boys play different instruments, such as the violin, mandolin and guitar, remarkably well. In crossing the campus one often pauses to listen and to enjoy the music. It seems hard that those so fond of music have had so little opportunity to study.

Some of the girls are taking piano lessons and are doing good work. Many more are just longing to study and we are hoping that at some day not far distant they all may have that opportunity.

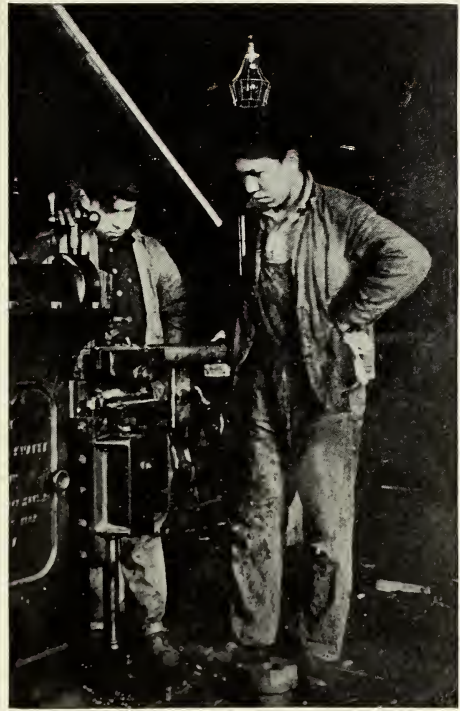
### CARPENTRY

By CARL B. SCHMIDT

The work of the manual training department of the Sheldon Jackson School is very different from any I have undertaken before, but is very interesting, nevertheless. The greater part of it is the upkeep of the buildings and the furniture in them. This is done by the larger boys and gives them excellent practice in carpentry on the various parts of a building. The idea I try to keep in their minds with this work is the care of things already in one's possession. The first thing that I did after arriving was to get my shop into good running condition. The circular saw, band saw, lathes, polishing head and grindstone all received attention. Now all have been adjusted and results are showing themselves.

Some of the things we have accomplished are as follows: removing a partition in the teachers' sitting room; inserting new partition and door in the dispensary; putting in three windows, three doors and two walls between the machine shop and forge; and ceiling the room above the forge for a draughting room. Besides this, the less experienced boys have made various tables, benches and stools in addition to repairing chairs and equipment. The several small boats that have been laid aside from time to time are being put into condition for use this spring.

Some of the projects in view are: building a structure to house the sawmill, moving the east wall of the carpenter shop for more room, ceiling the gymnasium and replacing the treads on the steps of the boys' dormitory buildings.



EMBRYO MACHINISTS

### MECHANICAL AND ELECTRICAL WORK

By HERBERT B. FENN

The Mechanical and Electrical Department has had a very busy year caring for and operating the steam heating plant, laundry machinery, hydro-electric plant, and carrying on classroom work in the machine shop.

In the steam heating plant, with its boilers, engine, pumps, traps and valves, the boys have an excellent opportunity to become familiar with such pieces of apparatus by actual operation and care. The hydro-electric plant familiarizes the boys with such things as water-wheels, generators, motors, switchboards and special constructional features met with in work of this nature.

The scope of the classroom work of the machine shop is varied, covering hand forging, practice on such machine tools as lathe, shaper, drill-press, and execution in part or whole of repair work that comes to the shop for attention. In this department the boys' vocabulary is enlarged and their interest in other channels awakened while they become acquainted with some of the forces of

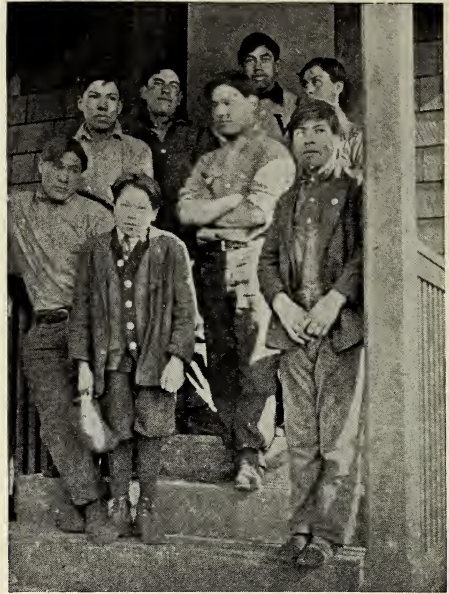


nature and the laws that govern them. With this broader outlook and heightened ambition, they will forget the inimical old customs, and living cleaner, purer lives, will do much in their time and generation to change adverse conditions and overcome the white man's prejudice against them.

## DOMESTIC SCIENCE AND DINING ROOM WORK

By MARY ELIZABETH MCKUBBIN

As the majority of these girls look forward to an early marriage, their training here should enable them to have a real home where their children will find a better environment than their parents had. Throughout our cooking lessons, therefore, we talk about "a home of your own"—not a community house. Lessons in sanitation are given, for domestic as well as social hygiene needs to be emphasized. The course, which covers four years, two periods a week, is much the same as any cooking course in the States. Emphasis is laid on the principles underlying the daily tasks. There is frequent review, oral and practical, as immature people all require a large amount of drill. The girls enjoy the domestic science lessons. They are skillful workers, but lack initiative. To teach them to take directions and execute them promptly and exactly is one of our greatest tasks. The notebook work helps to enlarge their vocabulary. It is easier to express their ideas about the things



BOYS WHO ENJOY MECHANICAL DRAWING

with which they are working than about something more abstract.

Domestic science looks forward to an ideal. In the dining-room, present practical problems are met and dealt with. Only one who has seen the interior of an Alaskan community house can conceive the change in the mode of living for the children. In the community house several families live in one smoky room. They have no set time

for meals, but help themselves, when hungry, from the pot of stew which is always on the stove. At the school there is a light, airy dining room with fourteen tables, where the boys and girls eat together and have good times. When the new pupils came in the fall the girls would not eat while the boys were at the table, because of the old teaching that one sex must not do such a thing in the presence of the other. As soon as the boys left the room the girls would begin to eat hurriedly to make up for lost time.

From the nature of their home life Alaskan children



"A LIGHT, AIRY DINING-ROOM, WITH FOURTEEN TABLES"

could not have knowledge of table manners, so it was necessary to give the boys and girls separately a talk on table etiquette. It must be confessed that I was just a bit frightened to face seventy native boys and lecture them on their behavior, but they were attentive and interested and have seemed to profit by the advice given, for they are anxious to learn. Of course there are troublesome traits, natural, I suppose, to boys, such as forgetting to wash their hands and grabbing for bread; but a little more time in school will do wonders for them. They are learning "ladies first" slowly, but surely. As the Thlinget woman is the boss in the household, perhaps this phase comes easily.

The girls at first are impassive and uncomprehensive, but as they get a better grasp of English and catch the spirit of the school they are much brighter, and smile and laugh like normal girls. They learn how to work also, although they need watching, like all children, to keep the work up to the standard.

Even the little ones help in "doing the dishes" and it is interesting to watch their

development. At first their efforts are too crude to be helpful, but they soon learn simple tasks and put all their attention upon carrying cups or counting the plates.

The dining-room affords a practical opportunity to help the children, to get into



"EVEN THE LITTLE ONES HELP"

Esther and Louisa carrying cups

personal contact with the girls, and to make the necessary work educational. The task requires patience, but the improvement in the pupils is sufficient reward.

## Farming Prospects in Alaska

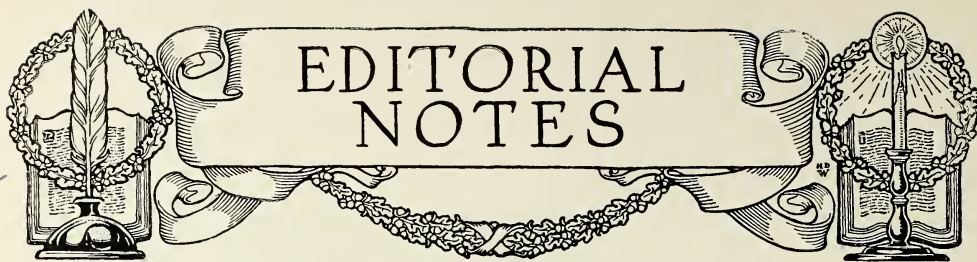
That Alaska has great agricultural possibilities is not always recognized even now, and certainly had no place in the minds of those who, at the time of its purchase, facetiously termed it "Seward's Ice Box!" The latest report of the Secretary of the Interior claims that an era of permanent agricultural development has set in. The report tells of the hundreds of homesteads that have been located. In connection with these, lands have been prepared for cultivation, plantings made, live stock secured and dairies started.

The prediction is thoroughly warranted that not many years will elapse before farm products will be raised in sufficient quantity to supply home consumption, and that large areas of the 30,000 square miles of agricultural land, now lying dormant, will be teeming with life. Haines has already a well-earned reputation for the culti-

vation of strawberries; Skagway holds an annual fair where are seen the finest varieties of vegetables, small fruits and beautiful flowers, and each year at Fairbanks the Tanana Valley Agricultural Association displays products from the farms of that section.

As an aid to the development of Alaskan land, four agricultural experiment stations have been located by the Government: at Sitka, where the work is exclusively horticultural; at Rampart on the Yukon, where is carried on grain breeding and growing, the aim being to develop grain which shall be better suited to the climate of Alaska than any raised in a more southerly clime; at Fairbanks, where a model farm is operated for the instruction of farmers, one hundred acres being under cultivation, and at Kodiak Island, a cattle and sheep raising station.





WITH thankful hearts the Woman's Board reached the close of the financial year 1915-16—the third year with a surplus. After all obligations had been met there remained the sum of \$10,500. The building fund for San Juan Hospital, for which effort was made to raise \$25,000, aggregated \$39,000 from organizations and friends. The treasurer's report for the year will be published in the July issue, but the few details here noted tell a story of toil, effort, generosity and self sacrifice which call for grateful appreciation.



THE year 1917 will mark the fiftieth anniversary of the purchase of Alaska by the United States Government. It is suggested that Alaska have an exposition at that time all its own, showing the resources and possibilities of the territory. Such an exposition would enlighten and amaze many. Even the vastness of Alaska's area is unrealized. We think of the Pacific Ocean as the limit of our westward-moving empire, but it is worth while to remind ourselves that the distance from the Atlantic to the Pacific is less than the stretch of Alaska westward from the longitude of San Francisco. On a map of Alaska super-imposed upon that of the United States, the northernmost point of the territory touches Canada, its southeastern peninsula reaches to the Atlantic, and its chain of islands stretches southward as far as Mexico and westward almost to the Pacific. The climate of Alaska is not less diversified than that of the states covered by the map just described.



SPECIAL effort was made last summer at the Sheldon Jackson School to make the tourist season pleasant and helpful. A large sign placed conspicuously on the wharf directed tourists to the school grounds, where they were welcomed by a worker ready to conduct them through the institution. All questions were cheerfully answered, besides which a page of printed

facts was handed to each visitor. Partly as a result, perhaps, of the publicity thus given, the school is winning the confidence of the general public and favorable notice of it has been taken by the Alaskan and Pacific Coast newspapers. A New York lawyer, who with his wife was among Alaskan tourists last summer, writes to the editor, telling of the pleasant impression made. He speaks of the beautiful location, complete equipment, evident economy of management, and best of all, the healthy, happy appearance of the boys and girls. "Every part of the organization seemed to be full of youth, life and good feeling."



SUMMER tourists have found their way also to Haines, where our "Presbyterian Hospital" is doing its good work. Dr. Craig writes that there were more visitors during five weeks last summer than in all his previous residence. On seeing the white walls and polished floors they would exclaim: "We did not expect to find anything like this in this far-away place." They were especially attracted by the Alaskan babies at the hospital. Some ladies who had missed the interesting sight came running back about the time for the boat to leave, begging to see the babies for just a minute. One tourist from Washington, D. C., presented a guest book to the hospital. Dr. Craig finds, on looking over the names and residences, that practically every state in the Union is represented. During the year 1915, 912 patients were treated at the hospital, and there were 337 out-patients.



IN reporting from Sitka, Superintendent Johns of the Sheldon Jackson School makes statements concerning economic conditions that apply to Alaska as a whole. "Laws governing the development of their land and protecting game and fish are infringing more and more on the rights of the natives. An adjustment of their legal status will be necessary as well as the improving of educa-

tional and hygienic conditions." Although there was an abundance of fish the past season, the native methods with boat and seine were greatly discounted by the competition of the traps used by the white man. Financial difficulties resulted which prevented the return of some promising pupils to the Sheldon Jackson School. The unusually severe winter also interfered somewhat with the school work.

Notwithstanding the hindrances just named, the year's record has been good. There has been a general religious interest. Thirty-nine united with the church at one communion and "the results of Christian living have been manifest in the work of dormitory, living-room and shop."



THE departure of Rev. Robert J. Diven from Sitka, to accept a call in Albany, Oregon, has brought sorrow to the members of both the native and white congregations, including the teachers and pupils of the Sheldon Jackson School. The paragraph in the *Verstovian* that gives notice of his going is fittingly headed, "Sitka to Lose Pastor Friend." The change is made for the sake of Mrs. Diven's health and the education of his children. Mr. Diven's friends must accept his decision without protest; but they will miss the varied service which he has so cheerfully given at Sitka for almost three years.



THE Bureau of Naturalization of the United States Department of Labor desires to have July second, 1916, the Sunday nearest to Independence Day, set apart as Citizenship Sunday. Only last August the Federal Government addressed a circular letter to superintendents of schools asking their cooperation in instilling American ideals in the minds of foreigners dwelling among us. As a result there are now 650 cities and towns in 45 states actively co-operating with the Naturalization Bureau in behalf of foreign-born residents. To the school superintendent in each of these 650 cities the Bureau sends every month the names and addresses of foreigners in his jurisdiction who have petitioned for naturalization or "declared their intention," also the names of the wives; at the same time sending

letters to the would-be citizens, urging the advantage of early enrollment in public night-schools. To provide a uniform method of instruction, the Bureau has prepared a two-year Outline Course in Citizenship, corresponding to the two years between the declaration of intention to become a citizen and the petition for naturalization. Pastors are cooperating with the Bureau in the plan for Citizenship Sunday and much may be expected from its observance. The need of education in American ideals is only too evident, and in the present lessening of the tide of immigration we have time to widen and deepen the sense of our duty toward the foreigners already here and those whom later years may bring.



THE *News and Observer* of Raleigh, N. C., in calling attention to the fact that Adjutant General Lawrence W. Young of the North Carolina National Guard was under consideration for the position of Assistant Secretary of War, paid a high tribute to his ability as a soldier and to his zeal and efficiency in the transaction of the affairs of his department. Readers of the HOME MISSION MONTHLY will be interested to know that General Young was a mountain boy who received all his academic education at the Asheville Farm School and who attributes any success he may have had or any service he may be able to render his country to the start he obtained at Farm School "where," he testified, "I was taught not only 'book larnin', but habits of industry, and was shown righteousness in its proper relationship to life."



THE case just cited is a conspicuous, but by no means a solitary instance of the far-reaching effect of mission school training. A teacher among Mexicans writes: "Everyone in the plaza who is really doing anything for the betterment of conditions here and who shows interest in others and a desire for better living is an old-time pupil of the mission school. Almost every improvement in conditions of living and implements for labor can be traced to 'after the mission school opened here.'" Testimony no less encouraging is given by workers in Indian and Alaskan fields.







# A MESSAGE



Edith Grier Long, General Secretary

A SCORE of years ago a little dark man in Tremont Temple with intense earnestness was appealing for his people. His hearers were the delegates to the quadrennial convention of the world's Sunday school workers, to which he was the solitary delegate from Cuba. That island then was far less known to the world than it is to-day. At that time—at least to most Americans—it was simply one of the islands in Caribbean Sea; and what took place there was but little regarded.

Nevertheless, his quaint English, as well as the passion of his speech, gripped the audience. They listened with increasing concern. He sketched in vivid language the results of four hundred years of rule by Old Spain. Her absent landlords, caring much that they should be enriched by the land they owned, cared not at all what the cost might be to others in either physical or moral life. The country was oppressed by those who, though set apart to sacred ministry by a church having "a form of the faith," yet were worse than blind leaders of the blind. Having nothing, needing all things, helpless through direst ignorance, and hopeless when they turned to either the Church or the State—what wonder that the people had lost faith in both? Worst of all, those to whom they should have turned for release from their bondage were those who had brought them steadily downward.

The results were appalling: nameless depths of immorality, a frightful percentage of illegitimate children, ignorance beyond belief, indifference to all religion, absolute infidelity. Against these evils the bearded little dark man cried out for help in behalf of his people.

Suddenly, over the pulpit desk he flung a flag. It had red and white bars and a triangular blue field on which there was *one white star*. He pleaded dramatically for a people with but *one white star* on their flag; with no ray of knowledge, with only an obscure and distorted view of the Light; not dreaming of the dignity of man, the sacredness of home, or the honor of truth; with hardly a hint of the meaning of freedom, love or God.

Surely the people whose flag also had red and white bars, but a blue field filled with *many white stars*, would see to it that to the people who sat in darkness and the shadow of death in the land of the flag with *only one star* there should speedily be secured such schools and churches, such purity of home life, such freedom, political and ecclesiastical, as are the bulwark of the large, happy and prosperous nation!

This impassioned plea by the swarthy speaker, though he was small of stature, thrilled the great congregation in that Boston auditorium. As one person, they rose, with feelings too deeply stirred for voicing. Silently, as if so many stars sprang to meet the clarion call, white handkerchiefs from platform to farthest gallery gave pledge of help for Cuba.

Who of that vast audience then dreamed how soon the American nation would rise to that challenge and show the world the spectacle of a strong nation at war for the freedom of a little one, secur-

ing that freedom and not enriching itself with the spoils? So indeed did the American Government love mercy and do justly, and to the extent of its power meet the pledge of the fluttering handkerchiefs.

Have the American churches done as well? A number of them are at work, some of them had been at work before—in such places and with such methods as seem good to each. Suppose the American army and navy had gone forward on the same basis; how soon would the war have ended? Is there less reason for planned cooperation by the forces of the King in a heavenly warfare?

Schools have been opened; churches have been organized; souls have found the Saviour. But so much remains to be done. Such darkness needs a flood of illumination, not small, scattered lights. A people accustomed to external evidence of the power of the Church are likely to think of little worth any church without a churchly setting. More than all, to a people with traditions of one Church, how can effective results crown a propaganda of uncorrelated effort and varied names?

These are among the facts that stand out in connection with the remarkable Havana conference in March, attended by a hundred and thirty representatives of the denominations at work in Cuba. Pre-eminent among the needs revealed by the conference stands that of Christian schools and Cuban teachers equipped for their work. How far could the United States have developed if its public schools stopped for the most part with the fifth grade, and if the teachers rarely had done more than fifth grade work and were wholly without normal training?

Most naturally, therefore, the Woman's Board of Home Missions has chosen for this year's "Special," *Advance Work in Cuba*.

While plans are being made for the best method to match the vision revealed by the Havana conference, let every effort be undertaken to secure the amount (\$25,000) which the Woman's Board has agreed, in view of the need, is for us but a modest share in meeting the great task awaiting a united Protestant Church.

The Havana Conference has set up a high standard. Let us face it, aim for it, and find in it inspiration to do our part toward its attainment:

"The missionary societies, therefore, should aim to make their schools models in every respect, worthy of imitation by the State and by the native Church. More of permanent value is to be accomplished by a few central schools, adequately equipped and manned, than by a larger number, weaker in efficiency, scattered over an extensive area, attempting to reach the immediate needs of their respective neighborhoods.

"The Christian preacher and Christian teacher should go hand in hand in this great work of bringing the Kingdom of God. We believe, therefore, that the establishment of normal schools is of the same order of importance as the founding of theological seminaries, and that the training of Christian teachers should be no less thorough than that of preachers and pastors."

# In the Land of Firs and Roses

By Mary A. Gildersleeve

Following the re-organization of the North Pacific Board, noted by Mrs. Bennett in the May issue, Mrs. Gildersleeve, as the representative of the Woman's Board of Home Missions, has attended most of the presbyterial meetings within the territory of the North Pacific Board, and at convenient centers has met in conference representative officers of the other societies. In the following article, she shares her experiences with HOME MISSION MONTHLY readers.

THE trip through the desert of Wyoming, with its long stretches uninhabitable by man or beast, fills one with appreciation and wonder; for the loving Father has touched these arid plains with beauty through the ever-varying colors of the marvelous earth formations.

Approaching Ogden on the Union-Pacific, one is overwhelmed with the towering peaks which proclaim a God of majesty and power. But the train leaves me at Salt Lake City to study conditions and breathe the atmosphere of a beautiful land contaminated by the teachings of a Church which claims not Utah, but the whole of the United States as its Zion.

My destination for presbyterial meetings is in the great Northwest. Work begins at Pocatello, Idaho, where a conference is held with the officers of the presbyterial societies of Twin Falls and Kendall; then follows a night train to Nampa for Boise Presbyterial Society. The women of Idaho are eager and ready to do their share of the work for home and foreign missions, even to the point of sacrifice. Sacrifice to them is no unusual condition, for every moment of daily life requires it in the struggle to bring churches to self-support while establishing their own homes.

The young people of Boise Presbyterial deserve special mention. There was a large delegation of Westminster Guild members at day sessions and a large representation at the Christian Endeavor conference held at seven p. m., simultaneously with one for Westminster Guilds. These conferences inspired the representatives of the Woman's Board of Home Missions and the North Pacific Board with enthusiasm and new courage.

At Walla Walla, Washington, a conference was held with the presbyterial officers of Walla Walla, Central Washington and Pendleton—a rare meeting, where we met face to face with those who were ready to accept the new order of things and where the desire of one and all was for stronger organizations to do a bigger work.

Portland, that wonderful city, with its more wonderful women, had a peculiar charm as the headquarters of the North Pacific Board. Stepping off the train I immediately found myself in the hands of loyal friends and during my stay of several days in that city as representative of the Woman's Board received every courtesy known to genuine hospitality. How can one write fittingly of the members of a Board who, loving what they had long thought was an ideal plan of working, were ready to shatter it when they were convinced that larger service could be rendered by a new form of organization! The officers of the North Pacific Board cordially accepted the recom-

mendations offered for extension of organization work and entered into the plans presented with heartiest cooperation.

Portland Presbyterial meeting, the next day, gave another opportunity for good fellowship and for the message from the New York Board. Willamette Presbyterial meeting at Salem necessitated taking an afternoon train to be in time for the talk at the evening meeting. Old friends from Philadelphia and Texas came forward ready to clasp hands, while others followed to give the hearty welcome which was expressed also through the sessions of the day following. The climax was reached when the audience rose and gave the Chautauqua salute as the departing guest hastened to catch the train for Portland which would send her on to Spokane for the presbyterial meeting of the following day.

Here, again, a church full of loyal delegates listened to reports and the field message with strongly manifested enthusiasm. Mrs. Goss, president of the North Pacific Board, in that beautiful spirit that endears her to all who know her, told of the change in the plan of work and introduced the representative of the Woman's Board. By request, the officers of the Wenatchee society met with those of Spokane after the long sessions of the day. Desire to know in order to do was the keynote of the conferences. A drive through the beautiful city followed.

The night train brought me to Seattle the following morning. Here the 'phone wires were kept busy while loyal officers called fellow officers to a conference that afternoon at the Young Women's Christian Association. Again cordiality was unrestrained; we met as old friends and then bound friendship still closer over the cup of tea. An auto trip through the city was another expression of the hospitality of more good missionary women—the cream of our Presbyterian Church.

Monday brought Columbia Presbyterial meeting at Centralia, where we found other earnest workers. The stay was all too short, for the Seattle Presbyterial gathering on Tuesday demanded a return trip the same day.

The church at Snohomish, the place of assembling of Bellingham Presbyterial Society, was filled with earnest workers when we met them face to face the day following. Tacoma, with its glorious mountain and its fine women, spoke to us of a happy future of work and loyal service.

Southern Oregon will but repeat the good things of the meetings preceding, but that and California must be another story. All hail to those women who are establishing this great Northwest in righteousness and extending their efforts unto the uttermost parts of the earth!



# Notes on Young People's Work

M. Josephine Petrie, Secretary

## Facts in Figures

Gifts received for the specific work of the Woman's Board of Home Missions from the various groups of young people during the first year of incorporation are as follows:

Young People's Societies (including Jr. and Int.).....\$24,902.14

Young Women, Light Bearers, etc..... 22,606.50

Westminster Guild..... 11,693.53

Sabbath Schools..... 17,018.82

(Send for and read the full report of the department.)

## Refreshing Recipes

A young woman takes care of the kiddies under six years of age while their mothers attend the missionary meeting in an adjoining room. These are "Little Light Bearers" and one group has already been graduated as Light Bearers. The leader heartily recommends the plan, which thus gives opportunity for sowing seeds of missionary zeal through picture and story, and for early preparation for the next organization.

Young People's societies are responsible for a goodly share of the Woman's Board budget for Porto Rico. One recipe for "making good" follows: Large portions of information. Two large charts, with outline of an apple tree on each. Two sets of Juniors—the reds and the blues. Bags of salt sold at five cents each. For each nickel a red or blue "apple" on the tree. The "Reds" won. Result: Increase in nickels for their children's ward at the Presbyterian Hospital, and a brilliant poster for the presbyterial exhibit.

Here are two other poster suggestions, each with a picture of an attractive girl. One reads: "After College, What? Try a Westminster Guild." The second girl holds a bunch of sweet peas, and the card reads: "This bunch of peas will never wither. Take them with you. They are Points for a good meeting. Pray, Plan, Persevere; Practical, Punctual, Pleasant, Personal, Prompt."

The annual Christian Endeavor banquet of the Grand Junction, Colo., society, is an event worth recording. After an appetizing menu the following "toasts" were listed: Common Ear-marks, Cheerful Excuses, Comical Experiences, Creating Enthusiasm, Consecrated Energy.

The following recipe comes from Tidioute, Pa.: "I persuaded each Sunday school class to take one chapter of 'In Red Man's Land' to be given at the Christian Endeavor meeting. This was in the nature of a contest, three points necessary—(1) Most interesting, (2) most instructive programs, (3) the largest number present. The first class doubled, the second trebled the attendance. We have had to lengthen our session to one hour. A class of boys about twelve years of age had charge of the fourth program and it was intensely interesting."

Another recipe for interesting boys—"The

study of Comrades in Service has resulted in a Boys' Missionary Club." Other rewards: "More missionary books read from our Sunday school library." "The best Christian Endeavor meetings ever," etc.

A recipe for a "cheer" comes from the pupils at Old Dwight, Okla. It is:

"Choctaw, Cherokee, Seminole and Creek, Dwight Indian Training School can't be beat."

This cheerful cheer helped the boys win three out of fourteen basketball games.

A Westminster Guild recipe: Membership 100. Three departments of the Chapter—Bible, Mission, Social Service. Intensive study of each subject. Responsible groups for each branch of church work. Charge of a Sunday morning nursery, the supply closet for the city nurse, etc. Special prayer groups. In short, "a wholesome, altruistic spirit of Christian fellowship—a striving to maintain the highest standard for work at home and abroad."

The attendance of young people at the 1916 presbyterial meetings is a fact for history. And such interested, enthusiastic, radiant, question-asking, ignorance-confessing information-demanding young people! Programs have had real "thrills." The evening "Rallies" and other sessions expressly for the young people included pageants, tableaux, impersonations, conferences, awarding of banners for points of excellence, and other methods for leaving an indelible impression on the minds and hearts of casual listeners. The women are worthily meeting this opportunity. Therefore, the best recipe for the women is a presbyterial and synodical program which recognizes the younger organizations of their constituency.

The foregoing "recipes" are not for *sponge*, but for good rich fruit cake! Use heaping measures. Be generous with the seasoning and flavoring. Add a little salt as a preservative. Do not spread too thin. Give large portions and a second serving when requested.

## A General Recipe

The following Standard of Excellence for young people has been approved by all the Woman's Home and Foreign Boards:

1. Increase in membership.
2. Systematic study of one or more mission study text books.
3. At least ten meetings of missionary interest.
4. Increase in gifts to missions. All such gifts to be sent to presbyterial treasurer.
5. All apportionments and pledges paid in full before March 10th.
6. All communications from synodical and presbyterial secretaries answered promptly.
7. At least one delegate sent to presbyterial or synodical meeting or a summer conference.
8. One popular meeting at which missions shall be presented by special programs, by pageant or play, or by a speaker.
9. Presentation to the societies of all information received in regard to the assigned work and of messages from missionaries and stations.
10. Prayer at each meeting for the missionaries and stations assigned to the society.





# How One Society Won the Star

Other secretaries may find stimulus and encouragement in this true account, written with no thought of publication by the literature secretary of a city society.

WE have just closed the year's work in our missionary society, and as we have won all five points of the star, I want to tell you how delightfully the plan has worked out.

I took some liberties with the method suggested which I hope you will pardon. In our society we have only the one secretary for home and foreign literature, and as I did not think it right to work up only the "home" side, I extended our plan in this way: Point I—"President and secretary for literature taking home and foreign missionary magazines." That we have always done, so that point was easy. Point IV—"Home and foreign text-books used in the society." That, too, was easy, for we do that right along. Point III—"Societies subscribing for home and foreign leaflets." This point also was gained, because our president subscribes for the home leaflets, and I for the foreign. So the only points that we really had to work for were II and V: "Selling prayer calendars equal to fifty per cent of the membership," and "Completing our apportionment of subscriptions to the HOME MISSION MONTHLY."

At the October meeting I called the attention of the ladies to the "Star Plan" and told them that with their cooperation we would work to make ours a *Star Society*, and that they must all come prepared to buy prayer calendars at the next meeting. I saw to it that a goodly supply of both home and foreign calendars should be on hand at the November meeting and sold three dozen foreign and four dozen home calendars!

At our January meeting I displayed a piece of cardboard 24 by 28 inches in size with a large star in the center. I wrote above the points what each point stood for. Then I covered the points already gained with gold paper and left blank the points still to be gained. This was put up in a conspicuous place and I announced that I hoped to be able to present the society with a gold star at the annual meeting.

We had our annual meeting in February and on our "Apportionment" point we came out splendidly. Our presbyterial secretary for literature had apportioned to us a gain of six new subscribers. I had twenty-one new subscribers to the HOME MISSION MONTHLY with a clear gain of ten. For "Woman's Work" I had seventeen new subscribers with a gain of seven. I tell

this to show that a "home and foreign" secretary for literature can very easily adapt the plan to work up both magazines at the same time.

Now, in regard to the prayer calendars. We have a membership of 203, and I really sold only 84 home calendars, which is not "fifty per cent of the membership." But I also sold 78 foreign calendars, and as that makes 162 altogether for our society of 203 members, I thought we were entitled to point II. So at our annual meeting I had the points of the star all covered with gold paper and presented the society with a gold star for the splendid way in which they had responded to the efforts and appeals of their secretary for literature.

But there is a sequel to the story of the star plan as worked out in our society.

When I sent a report to our presbyterial secretary for literature, I explained that although eighty-four is not fifty per cent of 203, yet as I had sold 162 calendars in all I felt justified in claiming that second point. Alas, the presbyterial secretary sweetly but firmly told me that although I had done "perfectly splendid work," technically I had not won that point! I thought the matter over and soon realized that she was right, and that it would never do for our large society to set such an example. I decided that as I had told our society that we were a star society I would see to it that we *were* one! After the annual meeting I had resigned the local secretaryship to take up other work in the presbyterial society. But my successor had meanwhile sold five home mission calendars, which brought our number up to eighty-nine. We must have 102 to make our fifty per cent of membership. So I bought thirteen more home mission calendars, sending some of them as gifts to members of our society, and the new secretary of literature, who is also an active worker in the Christian Endeavor society, gave a home mission calendar to every member of the Christian Endeavor prayer meeting committee.

So now that fifty per cent is gained, and no one need hesitate to call us a star society, for we are one in deed and in truth! I hope you will not think that I "stuffed the ballot box," so to speak, by buying those thirteen calendars. The star plan has certainly been a success and the result of our work is full compensation for any trouble or temporary disappointment.

## A PERPETUAL MEMORIAL

The Woman's Missionary Society of Central Presbyterian Church, Denver, Colo., mourns the loss by death of their faithful and efficient treasurer, Mrs. Orra E. Fiscus. Mrs. Fiscus died Feb. 25th at her old home in Pennsylvania, where she had gone to regain her health. She had served as treasurer of this large society for more

than seven years and was much beloved by its members. She loved the cause of missions and by her will the sum of \$2,500 was left in trust to the society. The use of the interest will be a perpetual memorial for Mrs. Fiscus and her husband, ensuring, so long as the society exists, the continuance of the work so dear to her.

## Missionaries of the Woman's Board in Alaska

**Sheldon Jackson School.** (Sitka P. O.) Charles L. Johns, Herbert B. Fenn, Ora Kuykendall, Mary MacKubin, Winona B. Mallett, N. Helen Marks, Carl B. Schmidt, Lottie E. Stevenson, Isabella Bourhill, May Parker, Eleanor Potter, Phoebe A. Styer, Bertha H. Winnard, Frances Stevenson, Ross Reed.

**Haines Hospital.** (Haines P. O.) Harold M. Craig, M. D., Mayme L. Reagh.

## Suggestive Program for July Meetings

- I BUSINESS SESSION
- II DEVOTIONAL EXERCISES
- III MISSIONARY PROGRAM

TOPIC:—REVIEW OF THE FISCAL YEAR, 1915-16

1. Hymn—"Lead on, O King Eternal" (Tune, "Tennent").
2. REVIEW OF THE ORGANIZATION
  - (a) Reorganization of the Woman's Board of Home Missions
  - (b) Chicago Conference
  - (c) North Pacific Board
  - (d) Missionary Education
  - (e) Young People's Work
  - (f) Westminster Guild
  - (g) Student Work
  - (h) Field Secretaries
  - (i) Literature Department
  - (j) HOME MISSION MONTHLY
3. Some Outstanding Results on the Field
4. Prayer of Thanksgiving
5. How the Treasury met the Demands
6. Notes of Inspiration from the Reports of the Annual Public Meeting of the Woman's Board
7. Roll Call. Results in Personal Experience
8. Hymn—"Fling Out the Banner"

### SUGGESTIONS FOR DEVELOPMENT OF THE FOREGOING OUTLINE

No. 2 (Time 20 minutes). This includes ten topics which should be brief talks by ten women. Material will be found in the annual report of

the Woman's Board of Home Missions. Each topic should occupy not more than two minutes and speakers should be timed by the leader.

No. 3 (Time 5 minutes). See annual report for facts.

No. 5 (Time 3 minutes). See report of Treasurer of Woman's Board.

No. 6 (Time 3 minutes). See July HOME MISSION MONTHLY.

No. 7 (Time indefinite). As the secretary calls the roll of members let each one give in a single sentence some result of the year's work in her own heart and life.

S. C. R.

### SUMMER SCHOOL—BOULDER, COLO.

The tenth session of the Summer School of Missions under the auspices of the Interdenominational Committee of the Rocky Mountain Region will be held at Boulder, Colo., July 5-12, 1916.

Lectures on "Old Spain in New America" will be given by Mrs. D. B. Wells; on "Our South American Neighbors," by Mrs. H. W. Hunter of Oak Park, Ill. A Bible Course on "The Spirit of Missions—a Study in the Christian Doctrine of Prayer" will be conducted by Prof. Borden Bowne Kessler, D.D. There will be Mission Study classes in all the regular text books, Normal Training classes and a Story Hour for children. In the "Girls' Camp" with chaperons especially qualified, forty girls will live together on the cooperative plan. Mrs. E. H. Silverthorn will be among the leaders and speakers for girls especially. For further information, address Mrs. Mary L. Parks, 3347 Federal Boulevard, Denver, Colo.

### POST CARD FROM A FIELD SECRETARY

MICHIGAN: Small society—just ten women—long trip to reach, but they had come up to every point but one in standard of excellence. Did the trip pay? As I listened to their prayers, recital of discouragements, struggles, efforts in Study class work and success, I answered: "Yes, about 100 per cent interest," in my joy that the ropes are held by just such faithful workers.

The fine work of Michigan's synodical president and officers is reflected in every place visited.

FLORENCE H. WIBER

## Receipts of Woman's Board for March, 1916

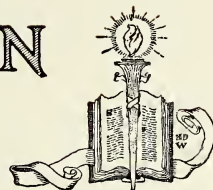
	Woman's Board	Immi- grant Work	Freed- men		Woman's Board	Immi- grant Work	Freed- men		Woman's Board	Immi- grant Work	Freed- men
<b>Alabama</b>				<b>Baltimore</b>				<b>So. Virginia</b>			
Birmingham A. . . . .	\$52.72			Baltimore . . . . .	\$2,243.83	\$193.00	\$21.00	Yadkin . . . . .	10.00		13.00
Florida . . . . .	22.65		\$5.00	New Castle . . . . .	1,078.46		37.50				
Huntsville . . . . .	17.00			Washington C. . . . .	1,077.45		47.00	<b>Colorado</b>			
Gadsden . . . . .	20.00							Boulder . . . . .	552.74		262.78
<b>Arizona</b>				<b>California</b>				Cheyenne . . . . .	111.00		15.00
Phoenix . . . . .	141.12		6.25	Synodical . . . . .	100.00		49.25	Denver . . . . .	778.80		77.00
So. Arizona . . . . .	25.00			Benicia . . . . .	172.95		1,061.50	Gunnison . . . . .	104.40		22.75
<b>Arkansas</b>				Los Angeles . . . . .	3,399.54		6.00	Laramie . . . . .	44.00		6.00
Arkansas . . . . .	117.65		6.00	Nevada . . . . .	29.00		68.60	Pueblo . . . . .	898.29		101.95
Fort Smith . . . . .	127.70		3.50	Oakland . . . . .	792.80		69.45	Sheridan . . . . .	50.57		4.76
Jonesboro . . . . .	36.00			Riverside . . . . .	518.80		29.30	<b>East Tennessee</b>			
Little Rock . . . . .	61.00			Sacramento . . . . .	261.04		121.00	Le Vere . . . . .	1.00		1.00
<b>Atlantic</b>				San Francisco . . . . .	568.95		89.10	Rogersville . . . . .	1.00		
Fairfield . . . . .	22.00		22.50	San Joaquin . . . . .	541.65		78.25				
Hodge . . . . .	2.00			San Jose . . . . .	354.75		66.00	<b>Idaho</b>			
Knox . . . . .	1.00		3.00	Santa Barbara . . . . .	200.85			Boise . . . . .	253.41		50.59
McClelland . . . . .	13.50		13.00					Kendall . . . . .	8.55		1.90
				<b>Catawba</b>				Twin Falls . . . . .	12.35		5.70
				Cape Fear . . . . .			5.00				
				Catawba . . . . .	11.95		14.50				



	Woman's Board	Immi-grant Work	Freed-men		Woman's Board	Immi-grant Work	Freed-men		Woman's Board	Immi-grant Work	Freed-men				
<b>Illinois</b>															
Alton.....	\$560.60	\$3.00	\$68.30	Box Butte.....	\$61.00		\$19.00	Pendleton.....	\$5.18		\$2.28				
Bloomington.....	1,417.61	7.00	247.00	Hastings.....	141.10		78.57	Portland.....	746.94		169.08				
Cairo.....	279.18	1.00	26.55	Kearney.....	318.45		108.26	So. Oregon.....	97.18		40.28				
Chicago.....	985.40		459.88	Nebraska City.....	651.65		260.40	Willamette.....	288.09		97.23				
Ewing.....	207.97		49.00	Niobrara.....	15.88		7.94	<b>Pennsylvania</b>							
Freeport.....	619.05	13.00	349.00	Omaha.....	906.00		355.00	Beaver.....	585.55		206.00				
Mattoon.....	724.03	8.00	152.65	<b>New England</b>				Blairsville.....	1,018.00		471.00				
Ottawa.....	448.05		73.00	Boston.....	505.00		147.00	Butler.....	882.55	\$109.36	506.57				
Peoria.....	729.00		49.00	Conn. Valley.....	412.10		162.66	Carlisle.....	980.16	10.00	473.31				
Rock River.....	657.75	8.00	167.00	Newburyport.....	149.00		100.00	Chester.....	2,185.60	111.00	564.00				
Rushville.....	471.98	6.00	99.50	Providence.....	109.00		83.00	Clarion.....	1,238.99		301.07				
Springfield.....	1,020.89	15.00	380.86	<b>New Jersey</b>				Erie.....	1,112.95	746.33	373.33				
<b>Indiana</b>												Huntingdon.....	821.00	200.00	241.00
Crawfordsville.....	752.01	86.47	397.25	Elizabeth.....	2,364.88	\$79.00	469.22	Kittanning.....	475.39	223.00	287.00				
Fort Wayne.....	627.83	16.00	284.57	Havana.....	5.00			Lackawanna.....	1,539.46		102.29				
Indiana.....	439.17	49.68	97.50	Jersey City.....	1,048.50	49.00	134.00	Lehigh.....	1,082.33	160.00	150.50				
Indianapolis.....	1,490.59	199.75	435.85	Monmouth.....	1,372.50	46.52	120.00	Northumber- land.....	1,234.00	39.00	361.00				
Logansport.....	557.06	99.00	260.55	Morris & Orange.....	3,365.48	120.00	293.50	Philadelphia.....	2,696.86	638.42	380.25				
Muncie.....	473.03	21.50	307.20	Newark.....	1,674.50	20.00	158.00	North.....	3,149.54	442.86	619.50				
New Albany.....	90.30	5.85	52.50	New Brunswick.....	728.75		98.00	Pittsburgh.....	4,439.60		2,628.46				
White Water.....	292.69	39.35	170.36	Newton.....	1,048.94	64.10	200.00	Redstone.....	819.88	5.00	259.20				
<b>Iowa</b>												Shenango.....	564.00		294.55
Cedar Rapids.....	887.84		522.17	West Jersey.....	799.74		217.25	Washington.....	1,045.72		479.80				
Central West.....	1.50			<b>New Mexico</b>				Wellsborough.....	240.00		25.00				
Corning.....	320.75		86.00	Pecos Valley.....	75.20		7.60	Westminster.....	1,244.31		209.00				
Council Bluffs.....	297.00		133.00	Rio Grande.....	139.07			<b>South Dakota</b>							
Des Moines.....	513.98		154.75	Santa Fe.....	81.35		3.00	Aberdeen.....	582.91		24.00				
Dubuque.....	286.85		171.65	<b>New York</b>				Black Hills.....	10.50						
Fort Dodge.....	437.00		97.00	Albany.....	1,539.45		205.02	Cent. Dakota.....	381.75		97.90				
Iowa.....	574.45		178.35	Binghamton.....	1,043.50		165.00	<b>Tennessee</b>							
Iowa City.....	425.82		77.68	Brooklyn.....	1,115.10	55.00	375.60	Chattanooga.....	205.14		15.05				
Sioux City.....	604.31		133.10	Buffalo.....	2,204.48	281.50	795.13	Columbia A.....	98.85						
Waterloo.....	322.37		227.49	Cayuga.....	958.05		362.20	Cookeville.....	14.25		1.00				
<b>Kansas</b>												French Broad.....	224.19		87.89
Emporia.....	241.00		51.00	Champlain.....	411.20		62.80	Holston.....	128.02		3.98				
Highland.....	208.16		147.75	Chemung.....	294.35		73.50	McMinnville.....	47.86		2.00				
Larned.....	292.00		92.00	Columbia.....	551.00		179.00	Nashville.....	295.15		30.00				
Neosho.....	657.00	162.65	167.00	Genesee.....	518.36		98.65	Union.....	374.34		85.00				
Osborne.....	158.45		64.68	Geneva.....	509.68		118.60	West Tennessee.....	176.31						
Solomon.....	308.78		75.45	Hudson.....	389.65		149.02	<b>Texas</b>							
Topeka.....	511.60	100.00	152.86	Long Island.....	942.80		201.69	Abilene.....	153.70						
Wichita.....	526.20		143.50	Lyons.....	404.44		100.55	Amarillo.....	169.13	111.10	12.00				
<b>Kentucky</b>												Austin.....	75.00	26.00	5.00
Ebenezer.....	462.76		12.40	Nassau.....	303.75		140.50	Brownwood.....	29.00	24.00					
Logan.....	148.55			New York.....	2,885.15	120.00	386.00	Dallas.....	184.38	26.25	7.00				
Louisville.....	749.80		60.00	Niagara.....	490.50		70.00	El Paso.....							
Princeton.....	194.13		23.00	North River.....	406.50		261.00	Fort Worth.....	161.30	57.00	3.00				
Transylvania.....	376.53		28.55	Osage.....	281.00		82.00	Houston.....	48.50	22.75	4.50				
<b>Michigan</b>												Jefferson.....	70.10		
Detroit.....	2,255.86	1,003.44	831.05	Porto Rico.....				Paris.....	191.56	66.62					
Flint.....	116.75		37.00	Rochester.....	449.32		208.14	Waco.....	350.99		22.00				
Grand Rapids.....	121.75		52.00	St. Lawrence.....	567.14		227.30	S. W. Bohemian.....	5.00	36.00					
Kalamazoo.....	58.45		23.50	Steuben.....	501.00		130.75	<b>Utah</b>							
Lake Superior.....	208.00	15.00	91.00	Syracuse.....	876.00		236.00	Ogden.....	13.00		4.00				
Lansing.....	227.50		107.00	Troy.....	2,042.00		738.00	Salt Lake City.....	217.00		64.00				
Monroe.....	97.58		104.08	Utica.....	818.00		257.00	So. Utah.....	42.80		14.65				
Potoskey.....	43.50		13.75	Westchester.....	1,190.63		356.00	<b>Washington</b>							
Saginaw.....	292.05		194.17	<b>North Dakota</b>				Alaska.....	4.75		2.38				
Synodical.....		35.00		Bismarck.....	89.20		11.50	Bellingham.....	79.80		25.65				
<b>Minnesota</b>												Cent. Washgtn.....	222.54		42.28
Adams.....	67.60		7.00	Fargo.....	137.11		14.33	Columbia River.....	46.07		23.51				
Duluth.....	473.66		216.39	Minnewaukan.....	73.74		17.73	Olympia.....	166.25		61.75				
Mankato.....	316.05		156.57	Mouse River.....	116.27		8.75	Seattle.....	230.71		100.99				
Minneapolis.....	2,565.03		92.33	Oakes.....	101.69		30.10	Spokane.....	342.90		81.27				
Red River.....	74.40		8.00	Pembina.....	159.25		67.00	Walla Walla.....	135.33		47.50				
St. Cloud.....	339.50		51.31	<b>Ohio</b>				Wenatchee.....	28.98		9.50				
St. Paul.....	1,105.07	10.00	157.25	Athens.....	328.45		148.70	<b>West Virginia</b>							
Winona.....	163.97		48.65	Chillicothe.....	494.85		187.76	Grafton.....	78.15	100.00	31.50				
<b>Mississippi</b>												Parkersburg.....	441.27	25.00	59.13
Belle.....	34.50			Cincinnati.....	1,490.48	377.05	286.04	Wheeling.....	661.42		146.50				
New Hope.....	10.00			Cleveland.....	1,035.93	79.25	248.51	<b>Wisconsin</b>							
Oxford.....	25.10			Columbus.....	677.54		267.00	Chippewa.....	224.50	23.44	14.00				
<b>Missouri</b>												La Crosse.....	88.03	10.00	44.00
Carthage.....	347.95		81.70	Dayton.....	1,138.83		192.70	Madison.....	153.35	20.00	20.00				
Iron Mountain.....	108.50		8.50	Huron.....	217.80		44.60	Milwaukee.....	305.67	179.70	124.83				
Kansas City.....	1,078.10	71.00	262.50	Lima.....	695.20		260.51	Winnebago.....	306.46	118.06	96.00				
Kirksville.....	139.60		8.00	Mahoning.....	1,439.87		361.30	Interest.....	\$1,454.76		\$197.72				
McGee.....	266.30		67.50	Marion.....	1,117.19		249.19	Individual.....	4,318.28		1,050.36				
Ozark.....	360.09		57.85	Maumee.....	623.29		221.12	Tuition.....	9,190.84						
St. Joseph.....	432.50		69.60	Portsmouth.....	659.62		144.67	Rent & Sales.....	192.56						
St. Louis.....	2,035.70	172.75	328.25	St. Clairsville.....	714.74		146.27	<b>Totals</b>							
Salt River.....	13.00		5.00	Steubenville.....	835.99	15.00	291.25	Literature.....	\$155,600.04						
Sedalia.....	360.00		35.00	Wooster.....	635.74		248.81	Specials, not a part of W. B.	1,273.14						
<b>Montana</b>												Budget.....	578.77		
Butte.....	207.00		23.00	Zanesville.....	477.95		187.05	<b>Grand Total</b>							
Helena.....	176.82		25.59	<b>Oklahoma</b>				<b>Grand Total</b>							
Kalispell.....	82.25		5.00	Ardmore.....	106.20		25.00	<b>DORA M. FISH,</b>							
Great Falls.....	19.61		9.23	Choctaw.....	8.00		3.00	<i>Treasurer.</i>							
Yellowstone.....	129.50		25.00	Cimarron.....	116.50		18.00								
				El Reno.....	77.00		4.00								
				Hobart.....	187.45		3.00								
				McAlester.....	88.64		1.38								
				Muskogee.....	153.65		25.25								
				Oklahoma.....	432.52		38.15								
				Tulsa.....	389.00		17.00								
<b>Oregon</b>															
				Coos Bay.....	8.55		2.85								
				Grande Ronde.....	60.80		21.94								



# THE HOME MISSION MONTHLY



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## Unity in Utah

Address by Herbert Ware Reherd, D.D., President, Westminster College, Salt Lake City

UTAH furnishes a mighty challenge to the home mission worker, for the solution of the Mormon problem is still one of the most difficult tasks which confront the Christian church. This problem on its religious side must be largely worked out in the state of Utah. In the face of a common task Protestant Christian forces are realizing that in unity lies strength, and there is probably no state in the Union where unity in Christian work is being developed more rapidly than in Utah. This development is a product of the past two and a half years in home mission plans and in Christian education.

More than two years ago a movement was begun which has issued in the formation of a federation of mission forces, including nearly all Protestant denominations. The executive bodies of this federation are busy with the problems of comity. By a study of the entire state they are able to reach some agreements looking to the unifying of the work. Where two weak churches are struggling to live, one is advised to withdraw. In one place the Presbyterians are to hold sway. In another town the Episcopalians can best handle the situation. The Methodists here, the Baptists there, and the Congregationalists over yonder are given the right of way. Already some changes have been effected by this unity of spirit and the near future holds promise of much success.

Under the authority of this federation the Intermountain Bible Institute has been established. This gathering, held each August on the campus of Westminster College

in Salt Lake City, aims to bring representative Christian people from all over the intermountain region for Bible study, for conference on plans of work, and for inspirational meetings. Most important is such a conference in a state where Christian workers are separated by long distances and where the pall of Mormonism makes many a man grow pessimistic and faint-hearted. This institute had a most successful session at its initial meeting last August, and there is promise of a stronger program and a much larger attendance the last week of the coming August.

Besides this cooperation in mission work and in Bible Institute work, there is noteworthy unity in Christian education. At last, after many years, we see approaching the completion of the final link in the scheme of Christian education by the development of one Christian college for all denominations in Utah.

For more than forty years the Woman's Home Mission Board has poured money into her primary and secondary schools of Utah. The women of other denominations have done the same. Today we have a limited number of day schools of primary grade doing a satisfactory work and six Christian academies strategically located, maintained by four different denominations and preparing students for Westminster College at Salt Lake City, the only Protestant Christian college of any denomination in the state or for nearly four hundred miles in any direction.

I want to pay a tribute to the work of the



two academies of your board, New Jersey at Logan, and Wasatch at Mt. Pleasant. I have heard an occasional criticism of the Woman's Board for putting so much money into educational work among the Mormons. I want to commend you for your wisdom in doing so. I have had the privilege of studying educational institutions all around the world and venture to think I may have a fair opinion on the subject. I know these two academies through repeated personal visits. I have held special meetings in them four different times in my two and a half years in Utah. In my judgment there are no more influential Christian agencies in the state than these academies and their natural head, the college. My judgment is confirmed by that of the principal of the largest high school in the state, who, out of an experience of twenty-five years in Utah, has said repeatedly: "The Christian academies of Utah are the greatest evangelizing agencies of the Church."

I am particularly interested in Wasatch. It is well located, is crowded to the doors, serves a large and needy section and is headed by a strong Christian man, who with becoming modesty carries the degree of Ph. D. earned at Columbia. Give him the equipment that is necessary and trust him to meet these sons and daughters from Mormon and infidel homes with up-to-date scholarship and with evangelical truth woven about the person of Christ. He and his co-laborers will lead many to Him who will be for them the Way, the Truth, and the Life.

Wasatch Academy has all Southern Utah for its field—a territory as large as Pennsylvania. Students were turned away last fall from both boarding and day departments for lack of room. There is every reason to believe you could double the boarding capacity and fill the enlarged buildings. So long as Mormon parents will send their young people past a free high school with a new building, and pay tuition to enroll them in Wasatch Academy, we cannot afford to do other than enlarge the capacity of that Academy as the demand for room continues.

Another reason for a program of enlargement is that it has been decided to make Mt. Pleasant a real center of Presbyterian power in Utah. The Home Mission and Church Election Boards are planning to unite in the expenditure of a goodly sum to assist the church there to erect a modern

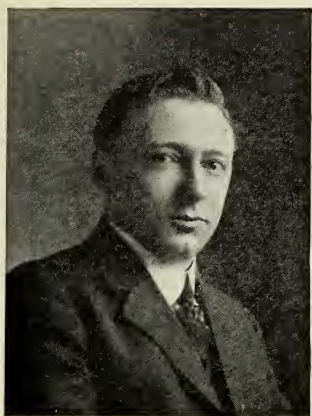
plant. Building in a manner worthy of Presbyterianism, church and school will have the best possible chance to win the day.

When Sheldon Jackson saw these academy graduates turned out on commencement day his heart was sad, because in all Utah there was no Christian college to which they might go. The only colleges were either those supported by the Mormons or controlled by them. Through his efforts, Westminster College was organized at Salt Lake City. Six years ago you gave to it your Salt Lake Collegiate Institute which had done worthy service for thirty-five years. It is now the preparatory department of the college. Because there is no other Christian College in the state, this Presbyterian institution, tied forever to the church, has offered to be the college for all Christian denominations in the state. As such, it has been accepted and now is doing an interdenominational work, while being loyal to its parent church. All other denominations have swept the field clear of competitors of this child of Sheldon Jackson.

I wish you would stop to see us as you pass through on your way to tour the Pacific Coast. I should like to have you stand on the steps of Ferry Hall or Converse Hall on that beautifully located twenty-acre campus, let you train your eyes on the glorious sun as his setting rays beautify the heavens above Great Salt Lake, and ask you to hear the story of what Christian education is doing for the youth of Utah.

Under its influences, the descendants of polygamists become Christians; the children of the infidel come to trust in God; the young people come from ranches where there are neither churches nor Sunday schools and go home followers of Christ and establishers of the Bible school.

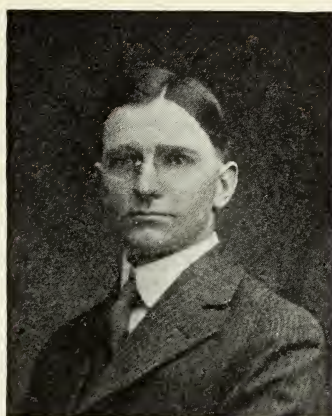
Utah cannot persistently resist such work done in the spirit of Christ. Even now the changes in the Mormon faith are apparent. These changes must come faster with the accumulated years. Nothing will so hasten them as Christian schools. Some of the noblest men and women are serving Utah on very meager salaries. Are you willing to match the personal sacrifices of these workers with your sacrifices of money? If so, then we may see by faith the day when in Utah Jesus in all His beauty shall be welcomed into the homes and hearts of the people.



HAROLD M. CRAIG, M.D.  
Superintendent Haines Hospital



REV. EDWARD MARSDEN  
Native Minister



CHARLES L. JOHNS  
Superintendent Sheldon Jackson School

## Three Views of Alaska

AT one session of the meetings of the Woman's Board at Atlantic City the audience had the unusual privilege of hearing from three workers in far-away Alaska. The first was Edward Marsden, the well-known native Alaskan minister who was a commissioner to General Assembly. When Mr. Marsden wrote an article for the June HOME MISSION MONTHLY he said in reply to our inquiry that he possessed no picture of himself. He told of one progressive journal that in the absence of the desired photograph supplied the lack by a drawing showing him in eagle feathers and a generally savage make-up. The picture which we present herewith is therefore quite a prize as Mr. Marsden very kindly had it taken for us while at Atlantic City, and we have not drawn upon our imagination. The other missionaries were Mr. Johns, the superintendent of Sheldon Jackson School, and Dr. Craig of Haines Hospital. We give extracts from the remarks of each that an idea may be had of their varying viewpoints.

### ALASKA AS A MISSION FIELD

By Edward Marsden

You have given us much help in Alaska. Through the grace of God you have been able to send missionaries and teachers who have brought to us the blessed Gospel of the Lord Jesus Christ. You have maintained workers through a period of almost forty years and now you want to know the results of your good work. I can give you merely

an idea of them. The fruits themselves will speak louder than my words. Many of us are now converted to the Christian religion, and because of that we have abandoned nearly all of our old ways. We are greatly interested in the education of our children. We are talking about business, about good citizenship, about better homes, about better laws and better government for our people. We constantly strive to be useful to our country, our flag and our church, and we are inquiring the way toward that end. When a race of people think and talk along these lines it shows that some good teachings have been implanted in their hearts and lives. We are grateful for all that you have done for us. May you be strengthened to go on in your good work.

### OUR SCHOOL WORK

By Charles L. Johns

Perhaps those who arranged the program for this afternoon were unconscious of the help they were giving me for my talk, as they arranged that I follow Mr. Marsden.

In treating the subject, "Our School Work," I wish to use Mr. Marsden as a life-size illustration of the work the Sheldon Jackson School is doing. Many years ago he was a pupil in our school. At this institution he received his first instruction, and developed the thirst for learning which later took him to college and seminary. He is now a Christian minister, a pastor among his own people and a man highly respected by na-



tives and whites alike throughout South-eastern Alaska. If there has been any doubt in the mind of any Presbyterian woman present concerning the returns from the expenditure of money in school work among natives of Alaska, surely doubt is dispelled.

While all pupils of Sheldon Jackson school are given the advantages of the grammar grades, the boys are also taught trades, becoming machinists, carpenters, electricians, firemen or printers, thus learning to do work that will provide a living when fishing and hunting are taken from them, as is rapidly coming to pass, and also being prepared for a place in the great industrial development that has already begun in their homeland. The girls, through instruction in the domestic science and art departments, in sanitation and home management, are being equipped as future home makers.

Our great distance from sources of supply, the tendency of the natives to disease, and the lack of resistance as disease fastens itself upon them, are difficulties which test the sincerity of our workers and the efficiency of our system and equipment. But working together to meet these conditions we will be able to find solution for the many perplexing problems. The workers in the field are willing to make the sacrifices necessary to have the work go forward. That the future may bring increasing success, surely you and your associates are willing to continue your loyalty to the race whose training depends so largely on your prayers, your friendly co-operation and your liberal support of the work which you have fostered so faithfully in the past.

## PHYSICAL NEED IN ALASKA

By Harold M. Craig, M. D.

Our Presbyterian Hospital in Alaska, which is located at Haines, about 1,000 miles north of Seattle, ministers to the Indians, there being no Esquimaux in Southeastern Alaska.

As is shown by the last Government census, the native population of Alaska is decreasing at an alarming rate. There was a decrease of fourteen per cent during the census decade. This was due, principally, to the ravages of tuberculosis, as the Indians are very susceptible to that disease and its progress is rapid.

There is also much blindness from the effects of trachoma, ulcers of the eyes, and cataracts. The hospital has been the means

of saving many lives during the past year. I recall one incident where a life was saved, not from disease, but violence. A girl came late one night, as a patient, and a few minutes after gave birth to a child—a child not wanted. When the girl's mother heard of it she immediately came to the hospital and talked to me through an interpreter. She said that now there would be a "big shame" on her family, and that her husband had always said that if any of his girls brought disgrace to his family he would kill them. Then she asked permission to go into the ward and see her daughter and "dispose of the child according to their custom." It is needless to say that she did not see the child that night. At that time the child's mother would have permitted the baby to have been dropped into the sea, but I knew that if we could keep the baby with her for a few days the mother instinct would awaken and would thereafter protect her child. The next morning the father and mother of the girl came again and repeated their request. I sent them away, and they, thinking I did not understand, came back in a short time with an interpreter. He explained carefully that the father and mother did not wish this disgrace on their family, so they wished to dispose of the child, *as was the custom in all such cases*. They were so frank about it that, although they were planning murder, it was evident they did not realize the sin and awfulness of the deed. I explained, as best I could, what it meant to take a human life.

In a few days the mother instinct did awaken and did protect the baby against all harm, and before I left Alaska it was my pleasure to go into their house and see the mother and grandparents playing with the baby, dearer to them than anything else.

I could give many illustrations of the way in which this hospital, which you women of the Presbyterian Church support, is ministering to this race of people, a race dying from diseases and conditions carried to them by the white man. These diseases are preventable, but many, in fact, most of the Indian villages are without any nurse or physician. Is it any wonder that these people have customs which are strange to us? Can we, as a superior race, who consider these people the wards of our Government, try to save their souls and have so little regard for their physical suffering? I most earnestly plead for more nurses, physicians and hospitals that their sufferings may be relieved and that they may have more light.

# The Cuban Woman

By Beulah L. Wilson

**Y**OUR first impression of the Cuban woman will be that she is lazy; and what is worse still, that will be your last impression also. But I defy any of you to live in that climate and not feel and act just as lazy as she does.

She necessarily has servants to help her—a cook to do the cooking and that only; a second maid to do the sweeping and dusting and wait on the table. And yet she has no glass windows to clean, curtains to hang, nor carpets to sweep.

From time to time she has a man to scrub her tile floors and on Monday morning her laundry is sent to her washerwoman, where it goes through a long process of cleansing, being returned on the following Sabbath morning by the washerwoman herself, washed as clean and starched as stiff as any of the clothes she carries in the basket on her head.

This Cuban woman is not permitted by custom to go to the market nor the grocery. Hence the custom of giving to the cook in the morning the amount of money to be spent for food during the day. And, although all that money may never reach its supposed destination, yet, as a rule, the cook makes it go as far as possible, because she knows that all the food left over at the end of the day will be hers to take home to her family.

The Cuban woman has many babies; and yet that does not add so much to her burdens, as she has a nurse to care for each of the youngest children.

But there is one thing she does do, and that is the sewing—making garments not only for herself and children, but a great many for her husband also.



BEULAH L. WILSON  
Principal Kate Plumer Bryan Memorial School,  
Guines, Cuba

She loves pretty dresses and must have a new one for all occasions. Give her a few yards of cheap cloth and more yards of cheap lace and the effect produced is wonderful!

The one piece of furniture that is to be found in every Cuban home, from the richest in the city to the poor earth-floor hut in the country, is a sewing machine.

I often remark that if we missionaries and Bible colporteurs had been as successful in introducing our wares as the Singer Sewing Machine Company has been, we should have had Cuba evangelized by this time!

When the daughter of the home is fully grown then the mother has another duty—she must be ready to accompany this daughter each time she goes on the street, to the store, to the park and to the ball—the one social function and invariably held on Sabbath evening.

And then, when the daughter becomes engaged, the young man is expected to call every evening and the two sit side by side in two rocking-chairs, just inside the open front window; and facing them sits the mother in another rocker, just near enough to be able to see all that takes place and hear all that is said!

The Cuban woman has a great deal of respect for the men—too much I say—and I hope for the day when she will not bow *quite* so low to her lord and master. And yet it is possible that this very condition of things will be a help to us in our mission work. During these days since the Panama Conference, we have heard a great deal about the infidelity of the Latin-American man and the saint-worship of the woman, and as I myself have sat in homes and heard the mothers in the presence of their



children tell of their devotion to the saints, and their faith in them, and then have heard the father in more voluble manner tell of his utter unbelief, I have wondered what

effect it would have on the children. Now is our opportunity to show them that Christ's teachings are not only for woman, but also for man.

## Conditions on the Indian Field Reviewed

A portion of the address by Dr. Thomas C. Moffett, who is in charge of the Indian Mission Work of the Assembly's Board of Home Missions

THE diversity of our Presbyterian work among the Indians is very striking.

It is a far cry from Miss Helen Clark's devoted work at Neah Bay, Washington, to the Mohave Mission at Needles, California, and from the Hoopas of the Pacific Coast to the Shinnecock Presbyterians of Long Island, on the Atlantic.

The outstanding feature in each of the tribal missions reveals progress and promise. Model homes and improved material conditions are noted at Neah Bay. Filled churches and what a Government agent has called 'the most devout people on earth' give us joy among the Nez Perces. Renewed interest and increased attendance among the Iowas of Kansas are the fruitage of the zealous work of a lay missionary. Recovered missions to the Chippewas of Wisconsin, and the full-blood Cherokees of Oklahoma, have gained lost ground where extensive work was conducted by our denomination many decades ago. The Iroquois of western New York State have about 1000 Presbyterians on three reservations. Laguna and Jemez Pueblos of New Mexico evidence the superiority of Protestant life and teachings in the surrounding semi-paganism. Our pioneer work for the 30,000 Navajos of Arizona and New Mexico is bearing first fruits after years spent in sowing the seed, and waiting for the first converts. It is day-dawn in this pagan land. The Christian Pimas appreciate their churches and schools, and paganism is dead among the Pimas and their neighboring tribes in the southern Arizona desert country.

The call to higher service has come to three leaders during the year. Miss Kate C. McBeth has followed her sister to her reward and the little 'School of the Prophets,' where so many Nez Perce Christian workers have been trained, sorrows for the loss of its teachers. Dr. Susanne LaFlesche Picotte,

physician, missionary, and leader of the Omahas, passed away in the midwinter after some months of weakness and suffering, rejoicing in the fulfilment of her hopes in the completion and successful work of the Presbyterian mission hospital at Walthill, Nebraska, and the progress of her beloved people in many lines of advancement. During the last month Dr. Morton F. Trippe, for thirty-five years faithful missionary to the Iroquois in western New York State, ended his earthly service.

We may characterize our Indian mission work today by the expression, "Everywhere opened eyes." The vision of revealed religion to pagan tribes of nature worshippers is leading to a transformed Indian race. Sight has also been given to those who have clung to the superstitions of the medicine men, as the superiority has been revealed of our mission physicians and surgeons. Mission hospitals and dispensaries are now greatly in demand, and the power of the medicine men is broken. Best of all, the Indian young people by thousands with opened eyes are looking upon the vision which schools and missions have afforded them, and 30,000 children and young people under Government school instruction are available for the teaching of our missionaries in Christian life and service.

There has never been a time when our interest, sympathy and love for the Indian race were more needed and more possible of accomplishing their nurture in the Christian faith. The next five or ten years must decide the destiny of thousands of these people and possibly of the Indian race in America. This is the time for an advance in our Presbyterian effort as our hearts, our hopes, our prayers and our triumphant faith are with the red men in their struggle for advancement and for a worthy destiny.

# Phases of Utah Work

It was good to look into the faces of missionaries whose work was known and whose personality was felt through that work, but with whom there had never before been a personal meeting. For the sake of those unable to attend, as well as for those who had the privilege, we are glad to be able to present photographs of nearly all our missionaries who were on the program at Atlantic City.

Miss Josie Curtis, who has spent twenty-nine years in Utah, is, indeed, a sturdy representative for one with such a long missionary record. We are to be congratulated on such service as she has given. Miss Curtis said, in part:

"Dan Crawford wrote a book on his work in Africa, called 'Thinking Black.' After my twenty-nine years in Utah I feel that I can 'Think Mormon.'

"A superficial acquaintance with the subject is likely to fill one with disgust, but a better knowledge of this monstrous system wrought into the lives of a people, mainly simple hearted, makes one long to rescue them from slavery to superstition and fear. For



MISS JOSIE CURTIS  
Gunnison, Utah

many years I taught in the mission day school, but for the past six years have been engaged in community work.

"I think there is growing need for such work in these towns, and I find in the second generation of mission school pupils able and willing allies, in many cases, as teachers and helpers in the Sunday school and as upholders of the work in all forms. Since the Woman's Board has so generously repaired our chapel, teacher's house, and grounds, our work has gained new impetus. The people in Utah appreciate a neat and comfortable place of worship, as much as anyone. We have better attendance at our services and

more people who, like Mrs. Wiggs' husband, are 'well wishers.' With my horse and buggy, also a gift of the Board, I travel about 1,500 miles per year, reaching the homes largely through the publications of the Home Department of the Sunday school, and the distribution of other literature. I visit some lonely ranches, ten and twelve miles out from my hometown. Strong Mormons delight in *Forward* and read the *Sunbeam* and picture cards to their children. One woman, who is president of the 'Young Ladies' Mutual,' a Mormon organization, said she used our picture cards to study up subjects and gain information for their meetings. A cradle-roll with birthday cards in remembrance each year attracts many mothers, and the books sent by the good people of the First Church of Orange, N. J.—mainly those that they have read, but just as acceptable as new ones—have been a great incentive for our young people's attendance in Sunday school."



MISS EMILY FLEMING  
Ferron, Utah

Miss Emily Fleming, who is principal of our day school at Ferron, Utah, gave a very modest account of the fine work she is doing. We quote briefly:

"Our day school at Ferron, which was started in 1906, and is, therefore, one of the newest fields in the state, has an enrolment of one hundred and twenty-five pupils. There are nine grades and the boys and girls are interesting and lovable, as everywhere the world over. Bible study, which is part of the regular school program, is found to be of even more interest than any other subject.

"Our five teachers include a music teacher and a teacher of domestic science and art. A result of music instruction is the introduction of good music into the homes, while the domestic art and science girls are taught not only to sew and cook, but to have good taste



in dress and to make the home orderly and attractive. Our eighth grade girls make their simple white dresses for the closing exercises of the school.

"Through our school we come into touch

with eighty homes, and the people are friendly and make us welcome. We are sure that Christian influence is telling, and that your prayers and ours are being answered in the lives of our boys and girls and in their homes."

## Topics for 1917



MISS JENNIE MOORE, COMMUNITY WORKER  
AT ROCKY FORK, TENN.

The collections taken at the meetings of the Woman's Board at Atlantic City were for special needs in Miss Moore's very interesting and fruitful work

*January.—The Treasury:* Measuring the Demand. Standards of Giving. Treasurers' Methods.

*February.—Native Americans:* Modern Indian Gatherings. The Government and the Indian. When He Ceases to Be a Problem.

*March.—Newest Americans:* The Meaning of Americanism. Woman's Work for the New-comer.

*April.—The Freedmen:* Race Leadership. Self Support. Evangelism.

*May.—Porto Rico and Cuba:* Island Neighbors. Our New Hospital in Porto Rico. Advance in Cuba.

*June.—Alaska:* Saving a Dying Race. Sheldon Jackson School. An Unfolding Country.

*July.—Record of the Year:* Organization. Results on the Field.

*August.—Our Young People:* Their Organizations. How Shall We Help Them?

*September.—A Forward Look:* Opportunities of the Year. Standards of Excellence. Points of Emphasis.

*October.—Mormonism:* Its Methods. Ways of Meeting Them.

*November.—Mexicans in the United States:* People of the Plaza. Educational Development. Problems and Progress.

*December.—Southern Mountaineers:* Community Betterment. Changing Conditions. Practical Progress.

## The Hub of the Pilot Wheel

By Fanny G. Childs

One of four talks on the "Treasury Wheel." Others will appear later.

OUR wheel today is a pilot wheel of a great ship sailing out to carry the message. The hub by itself is useless as are the spokes by themselves, but put those spokes into the hub, fasten on the tire, attach the wheel to the machinery and, with the pilot's hand upon it to guide and direct, the wheel is ready for action.

The pilot, the Woman's Board, gives to the spokes (the presbyterial societies) through the hub (apportionments) their share in this great work.

Why do we need apportionments? Of what advantage are they? Why not con-

tinue as in the past, giving the same amounts or "what we can"? Why give up our pledges? What is the difference? Have you heard any one say, "I don't believe in apportionment; it does away with the free-will offering"? But why should this be? Was not the giving of "the tenth" an apportionment? And what of that other method, "Let every one of you lay by him in store, as God hath prospered him"?

We need apportionments because of the growth of the work. Haphazard giving will not answer. A very homely illustration is that of the woman with her big boy, travel-

ing on a very, *very* slow train. It was some time before the conductor came through, and when the woman handed him her own ticket and a half ticket for the boy, he looked at the half ticket and looked at the boy. Then he said, "That's no child!" "No," said the woman, "but he was when this train started."

So with this work; its beginning was in "the day of small things." The half ticket will no longer pay for the grown-up boy. This child of our love grew, grew rapidly, while the train which carried it moved slow-

ly, but steadily on—and now it is no longer a child, for its age is thirty-seven years. It is necessary to know just what the cost of maintenance will be, and whence the "wherewithal" will come.

The hand of the pilot is on the wheel. The cost of all this wonderful work is estimated and the amount needed is apportioned first to the synodical societies, and by them to their own presbyterial societies, and by each presbyterial society to its local societies.

Charts exhibited gave examples of apportionments received.  
—Ed.

## Mrs. Savage Speaks for Freedmen Work

Mrs. Savage, who with her husband has long done excellent work for her own race under the Freedmen's Board, spoke with an enthusiasm that we wish could be portrayed. She told of the definite plan of work in the schools of that Board and mentioned the utilization of material sent in boxes and barrels to the Freedmen. "Look at the exhibit from Freedmen schools in the next room," she said, "and you will see dainty articles made from an old coat that was sent to Mary Potter School at Oxford, N. C. A missionary box sent to Cordele, Ga., has been turned into an attractive little table. Examine the hand-sewing on the little blue and white dress fashioned out of goods that came from a missionary barrel, for if you look at it casually you may think it is machine work." Then Mrs. Savage spoke of Albion Academy, over which she and her husband preside, telling, among other things, of the practical instruction given the boys in mattress making, shoe mending, chair caning, and chair bottoming. In closing, she said:

"The graduates of the schools of our Church are doing well along all lines. As doctors, farmers, ministers, mechanics, they are leading honorable lives. The Rev. J. H. Hayswood of Lumberton, N. C., who lost all he had by fire and will need many things to carry on his school work next year, is a graduate of Albion Academy of whom we are justly proud.

"Presbyterian women gave us Faith Hall, a beautiful building, built to accommodate forty girls, but during the past year it housed seventy-eight and the teachers. The



MRS. J. A. SAVAGE  
Albion Academy, Franklinton, N. C.

study hall and the nursery have been turned into bedrooms.

"You have done so much for us, and are still doing so much that I do not like to burden you more, but we need a boys' dormitory to replace the one lost by fire two years ago. After the fire the boys slept in two classrooms, but, though we were so crowded, the Master kept us all well. Now the boys are packed into the Industrial Building, but there is no word of complaint. Two elderly women were talking one day, and one gave the other the recipe for cooking rhubarb. 'Honey, put in all the sugar your conscience will allow, then shut your eyes and put in all you can, and it will be just right.' So I am going to ask you to give us all the money your consciences will allow, and then shut your eyes and put in all the money you can for our boys' dormitory."



# Closing Words

By Mrs. F. S. Bennett

*"It is required in stewards, that a man be found faithful."*

AS we come to the close of the meetings that have held us during the past four days, and minds and hearts are filled with the inspiration of past service, it is surely fitting that we should pause in quiet for a little time before we separate. Through the days while this gathering was being planned one verse has remained with me as the inspiration for another year of service and I share it with you as a call to greater effort: "It is required in stewards, that a man be found faithful."

Our stewardship takes various forms, but we are apt to stress the stewardship of money and make that so paramount that other gifts entrusted to us for use are overlooked. The keyword of these days together has been responsibility for the young people of our churches. Never before, it seems to me, have the members of the auxiliaries been so conscious of the unused power latent in the younger women of the church, never before have they felt so eager to release that force for active service. Conscious of the effort needed, we must each of us become conscious of the stewardship of our influence; we are brought face to face with the knowledge that though our gifts may end with our existence, the influence we have exerted will repeat itself in other lives and stretch on through the years when we may no longer serve.

The only real and lasting assets of a nation are its children, who are to carry down into the future great ideals of uprightness and of service to the nation, or who are to find satisfaction in temporary ease and pleasure. I am reminded that when Madame Van der Velde was in this country pleading for her people, she told of an influential family in Belgium who refused to take their five young children to safety and



FIRST PRESBYTERIAN CHURCH, ATLANTIC CITY, WHERE MEETINGS OF THE WOMAN'S BOARD WERE HELD

comparative ease in England, saying: "If they live, they will some time have to take positions of influence here in their own land; they must know what their people have endured; *we feel that we owe it to them to keep them here.*"

Is there anything we owe to the young people of our homes, of our churches, of our communities, in greater measure than that we shall by our influence, by example as well as by precept, prove to them that lives of service are lives of joy, that the claims of service bring greater happiness than selfish indulgence? Do we not owe it to them that our stewardship shall be of such quality that they in ever increasing numbers shall gladly accept their part in the great national service that shall redeem this land and send from it to the uttermost parts of the earth healing streams that shall cleanse and purify?

But "It is required in stewards, that a man be found faithful." Is there a word to which it is more difficult to measure up than that word *faithful*? Sporadic effort that covers a week, a month, is not so difficult to attain, but faithfulness has in it continuity, perseverance, endurance; it is not the brilliant dash that attracts attention; rather is faithfulness the long, steady, monotonous pull that goes on unnoticed. I am sure you know the incident of the passenger who was

riding with the driver on the mail coach that made its slow and tedious trip over the many miles. Battered and travel-worn, the coach was not a thing of beauty, the horses were ungainly, raw-boned and slow. Light vehicles, drawn by fine horses went by and their drivers turned to smile scornfully at the mail coach; automobiles rushed by, their drivers jeering at the slower vehicle. Unmoved, the coach's driver placidly drove on, and at last his passenger asked if he were not annoyed. "No," was the answer,

"let them jeer; I see all of them in the ditches sometime, but for eighteen years this old team has *never* failed to get the mail in on time." Dependableness, always ready, always on time, making our stewardship the very life-blood of our existence, conserving the great national asset, building up a great onward-pressing body of those who shall carry forward the banner of service in the Master's name—to all of this we as stewards are called, and in this stewardship we are bidden to be faithful.

## A Pleasant Incident

**D**URING the Synodical Roll Call, Mrs. Bennett recognized among the representatives from California Mrs. M. E. Boyd, the first treasurer of the Woman's Board. She was invited to the platform to receive the greetings of those present, and in her response said that as she looked at such a company of women she could but think what a beautiful work this would be if we would promptly obey all impulses toward helpfulness, and so translate intention into active performance, to the great benefit of the world and the glory of God.

Her own sweet personality shone forth as a benediction as she quoted these lines:

"If you've anything to do,  
Let me whisper, friend, to you,  
Do it!  
If you've anything to love,  
As a blessing from above,  
Love it!  
If you've anything to give,  
That another's joy may live,  
Give it!  
If you've any debt to pay,  
Rest you neither night nor day.  
Pay it!  
If you've any grief to meet,  
At the loving Father's feet,  
Meet it!"



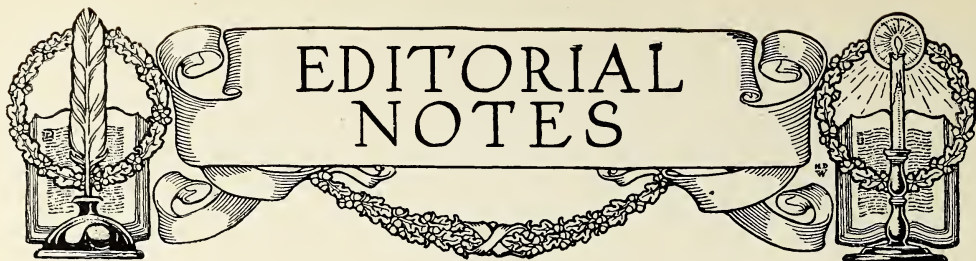
THE EAST AND THE WEST BEGUILED INTO AN ATLANTIC CITY ROLLING CHAIR

Mrs. F. S. Bennett, President of the Woman's Board at left; Mrs. H. B. Pinney, President of the Woman's Occidental Board of Foreign Missions at right.



The reports of officers are printed in full in booklet form and may be had upon application. Only portions can be given in this magazine and they are furnished for the sake of those women who are too busy to read the fuller reports and who yet wish to keep in touch with the year's work as viewed at headquarters. In following issues, more of the good things of the Atlantic City meetings will appear in our pages, so do not miss your summer numbers of this magazine.





# EDITORIAL NOTES

THE audience at the Atlantic City meetings of the Woman's Board was made up of women from California and New England, from North Dakota and Texas, and nearly every synodical society in between, all eager to gain and give inspiration. Four hundred women registered at the church and many more attended a part of the sessions.

The first gathering was an informal reception at the church on the afternoon of May 18th, thus opportunity being given at the beginning for all to become acquainted. Friday's meetings, although including five-minute reports from each officer of the Board, were chiefly given over to addresses by missionaries. The representation of women from all parts of the country was in evidence on Saturday morning when Roll Call was the order of the day, and the short responses showed the earnest spirit of the women. A question exchange which followed was quite generally conceded to be "all too short." The customary Sunday vesper service was of a different character than usual, there being a stereopticon lecture by Mr. Marshall C. Allaben, Superintendent of Schools. As the photographs were those he had taken during the year as he visited the various missions there was the intimate touch of a real trip. Monday's meetings were made up of method hours. Among other features the "Treasury Wheel" was represented by chart and remarks by different speakers on "The Pilot" (The Woman's Board), "The Spokes" (presbyterial societies), "The Hub" (apportionments), and "Safety" (annuity gifts).



THE latter part of the last afternoon program was one that appealed to the eye and contained suggestive ideas. It was during the hour over which Miss Petrie, Secretary for Young People's Work, presided, and the demonstrations were those adapted to use for young people.

A "live representation" of the chart of growth of Westminster Guilds was most at-

tractive. Girls of graded height came to the platform and at a signal turned their backs to the audience. The girls all wore white cards on their backs bearing dates and number of members of the corresponding year. Thus the shortest girl announced the date of organization and the number of members that year; the next, the succeeding year, showed growth; and so on up to the tallest girl, whose card displayed the Westminster Guild membership for 1916. This group gave place to girls representing in costume the home and foreign mission objects to which guilds contribute. Each, as she came to the platform, was announced, so that her identity as a representative of a particular missionary or station would be understood. There were representatives from Japan, Korea, India, Africa, our southern mountains, Porto Rico and Alaska; thus the Westminster Guild objects for giving were delightfully impressed upon the audience.

The promotion exercises of the Light Bearers should have been witnessed by every one who has the leadership of such a band. A young girl bearing a lighted candle was followed by twelve other girls all in white and each bearing a candle not yet lighted. The first candle was set upon a table at the center of the platform and in turn each girl lighted her candle from this, reciting, as she did so, a verse of scripture in which was the word "light." It was very perfectly carried out by girls of Atlantic City and one felt that those participating would indeed be light-bearers to the world.

Then came a surprise not designated on the program. Since there was no way of cutting off a view of the platform, the audience were asked to turn their backs and promise not to "peek," while they sang two verses of a rousing hymn. At the close of the singing all turned and looked upon a tableau representing the seal of the Woman's Board. It was very beautiful and impressive. Then came the closing words of our president, stimulating us to more faithful stewardship for another year.

As has been the custom for many years in these annual assemblages of Presbyterian women, morning prayers were held each day in a room at hotel headquarters. These family prayer hours were conducted by women from widely separated parts of the country and the whole wide constituency seemed thus bound together in prayer. The morning and afternoon sessions of the meetings at the church were opened by a fifteen-minute prayer service conducted by the same leader each time, Mrs. William Nelson of New Jersey, who developed the general theme "That the world may believe . . . and believing, have life in His name." For the help of those who are to lead devotional services, Mrs. Nelson has consented to prepare these talks in brief form that they may appear as a series in these pages, beginning with the September magazine.

IN her greeting to delegates at the opening meeting, Mrs. Bennett, our president, made special allusion to the magnanimous action of the North Pacific Board, whereby they have given into the care of the Woman's Board the home mission work formerly carried on jointly with foreign organization work. It was, therefore, particularly delightful that the response on behalf of delegates was given by Mrs. J. Addison Campbell, presbyterial president of Seattle, Washington. The bond with these women of the North Pacific territory is closer than ever and our appreciation of the trust placed in the Woman's Board is very deep.

STRIKING new posters, charts, diagrams, and an attractive display of literature were most effectively arranged in the Sunday school room adjoining the auditorium of the First Presbyterian Church where were held the meetings of the Woman's Board. A selection of the suggestive charts will be pictured in the September number of the HOME MISSION MONTHLY. Some of the titles indicate their crisp nature: "Why One Secretary for Literature Failed," "Organization of the Woman's Board" (Ladder), "Four Factors in a Presbyterial Display of Literature," "Do You?" "Capsules of Advice."

TWO HOME MISSION MONTHLY Apportionment Honor Rolls were exhibited in the literature display, one giving the names of local societies that had met their apportionment of increase in subscriptions, the other

the names of presbyterial and synodical societies that had met their magazine apportionment. These lists will be published in the HOME MISSION MONTHLY. The societies that entered heartily into this systematic method have given us a fine increase for the year as will be noted in the annual report of the magazine.

ON the Steel Pier in connection with the display of various Boards of the Church the Woman's Board presented an exhibit of industrial work. The fine needlework of the girls of Allison-James School at Santa Fé attracted attention at once, and close at hand was the excellent work of girls at Tucson Indian Training School and at Sheldon Jackson School, side by side with the carving and hand-wrought tools of Alaskan boys. The little Navajos of Ganado, Arizona, had sent a charming display of real Indian design. One rug, woven in the school, was considered by experts as exceptional in perfection of pattern and attractiveness; while the homemade dolls wearing Navajo costume were a novelty liked by many, and the miniature blankets partly woven and on the loom made one mentally plan a wall space at home that these might decorate.

"I WANT you to go into the rural districts from which our mountaineer students come, and study the people and their needs. You are interested in the betterment of country life, and the best way to fit yourself for the work is to familiarize yourself with the peculiar conditions prevailing in this region." It was Dr. William Goodell Frost, President of Berea College in Kentucky, who was speaking to John Edward Calfee in the year 1908 when the latter had just been called to the chair of mathematics in that college.

Mr. Calfee has now accepted the presidency of one of the largest schools in the Southern mountains, the Normal and Collegiate Institute at Asheville, N. C., to fill the place made vacant in the spring by the resignation of Prof. Edward P. Childs. For Mr. Calfee the years since 1908 have been filled with experiences that have most admirably fitted him for the trust he has now accepted. He believes in educating "back into the mountains," that is, in educating the mountaineers or any rural people in such a way that they will wish to return to their early homes, but will be equipped to change environment and conditions. He has



given much study to mountain communities and during the last summer conducted eight or ten county institutes with telling results. He appears to abound in original ideas and is looked upon as one of the valued educators in the South, having wide knowledge of education, agriculture and sociology, as applied to rural communities. It is hoped that his guidance of our teachers in training will do much to shape rural progress in the Southern mountains.



THE treasury of the Woman's Board has made a fine showing for the year and a large part of the credit is due to the treasurer, Miss Dora Mabel Fish. The news that she has resigned in view of her approaching marriage has made all her friends and particularly treasurers appreciate more than ever all that she has meant to them in instilling enthusiasm and providing fine methods for the businesslike accomplishment of their tasks.

Miss Fish's record with the Woman's Board is one of unusual interest. In March, 1900, this daughter of California was commissioned as a teacher in the mountains of the South and for seven years was intensely interested in that work, starting many a girl and boy on the road of intellectual and spiritual ambition and development. During one year she taught at Wasatch Academy, Mt. Pleasant, Utah. In 1907 she was transferred to one of our difficult Mexican mission fields. It was under her supervision that at Embudo there was erected the picturesque adobe building, admitted to be the most attractive of the smaller buildings under the Woman's Board. Her appreciation of the needs of these Mexican people has been a strong influence in the recent opening of medical missions among them. From plaza work this successful missionary was called to the headquarters of the Woman's Board, first as an assistant to Miss Julia Fraser, the secretary, who knew and recognized the valuable qualifications possessed by her friend. Miss Fraser's office was, however, speedily robbed of that assistance when Miss Fish accepted the office of treasurer, made vacant by the resignation of Miss V. May White. Thus was Miss Fish introduced to the position which she has so acceptably filled since 1911. The working out of treasury apportionments throughout the country was one of the large things which Miss Fish accomplished for the Board; while during the past year, the first year of incorpora-

tion, requiring many changes of procedure, she has placed the whole treasury department on a fine business basis.

As most of our readers know, the new Presbyterian Hospital at San Juan, Porto Rico, is to contain many rooms named in honor of friends of donors. The naming of the suite of rooms which is to form the very attractive night quarters of the nurses rested with the architect of the building and his wife, our own Mrs. D. Everett Waid. They have chosen to give this honor to Miss Fish, recognizing all that she has done to make possible the erection of this building. Much more could be said of five years of strenuous and efficient service as treasurer but we must content ourselves with a mere outline, only taking the opportunity to extend the best wishes of our entire constituency to Miss Fish as she leaves the work to which she gave so much and, returning to New Mexico, enters upon what we hope will prove the happiest years of her life.



"My real preparation for publicity work began back in childhood on our Vermont farm," said Miss Helen A. Ballard, "when mother and I used to spend much time reading the advertisements in the magazines. We studied them carefully and learned much of the outside world, of which we should otherwise have known little or nothing in our quiet farm life. Later I used to read the advertisements in the city cars, and just for my own amusement rewrite them if they did not altogether please me."

A new office, that of publicity secretary, has been created in the Woman's Board, and that little girl of the farm, now grown and making publicity work her career, has been called to the position. After working her way through college by writing advertisements, Miss Ballard accepted a position as writer for all the women's departments in one of the largest mail-order concerns of the country. In the ten years since college days other lines of publicity work have contributed to her experience, and for the last three years she has been publicity secretary for the National Board of the Young Women's Christian Association. After attending the meetings of the Woman's Board at Atlantic City, Miss Ballard enters her duties under our Board with much enthusiasm; and feeling that the work presents tremendous opportunities, she is eager to do her part in the service of the Church.

# The Woman's Board of Home Missions

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*Second Vice-President*, Mrs. James A. Webb, Jr.  
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*Treasurer*, Miss Dora M. Fish  
*Editor of The Home Mission Monthly*, Miss Theodora Finks  
*Superintendent of Schools*, Marshall C. Allaben  
**Woman's Department of Freedmen's Board**,  
*General Secretary*, Mrs. W. T. Larimer

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# Synodical Roll Call

**S**YNODICAL Roll Call revealed the spirit of our women. Loyalty to the Woman's Board, emphasis on young people's work, constant advance, were among the ringing notes. As the roll was called, accredited delegates rose and were counted; then all in attendance from that same territory stood and a second count was made. A very brief response concerning the work was made in each case by one of the delegates. Pennsylvania, New Jersey and New York showed the largest response with sixty-one, fifty-two and forty-six representatives, respectively, but what a delight it was to see the fine showing from more distant states, and how much it meant to have even one from some of these. Though not attempting to quote from each of the thirty-one synodical societies that gave verbal report, yet let us touch upon a high light here and there in the picture of the year.

The first word was from Alabama, where in the continued effort to "strengthen the stakes" they are able to report better organizations, better gifts, and larger use of literature. Since the speaker was but an adopted daughter of the state, she took the opportunity to pay a word of tribute to the women formerly belonging to the Cumberland Church. "Most generously have they endeavored to put aside their time-honored ways and methods of work and organization and adapt themselves to the new and more complex ways of our Boards." Alabama faces many of the Home Mission problems of the Church, such as mountaineers, immigrants, mining communities, Freedmen, the industrial city and the undeveloped country, but is endeavoring not to let local calls loom so high that it may not see the great needs beyond. The prayer is: "Lord, make us to feel the needs of the world as we feel our own, and help us to be as eager to meet them as we are to meet our own."

Baltimore Synodical Society reported a mission study class numbering 1200 children in the City of Washington, also increase in interest among young people due to the establishment of four rousing Christian Endeavor mission study classes in different parts of the city. "We are simply keeping at it, systematically, ambitiously and prayerfully, never letting go. I was never more full of home mission zeal in my life," was the message from the president, who was unable to attend.

"A hard year!" said California, "But the very best year California has ever seen!" The Congress of Missions was epoch-making. "Ahead on pledged work," and "greater recognition of responsibility toward young people's work," were among the particularly bright spots in the picture.

Illinois has selected as a motto for the year: "Since God is your partner, plan for great things," and gives assurance that it has Presbyterian women loyal to the Board and eager to do what is set before them.

Indiana's high light is special work among young people, and the extension of mission study. One whole session is given to young people's work.

Iowa has added three new secretaries during the year, for extension, for mission study and for Freedmen.

"Going forward all the time!" is the report from Kansas, and we can believe it, for the women are working more with the young people, realizing that it is the children who are to take their places. In synodical and presbyterial meetings the young people have an entire session and a banquet. The officers are keeping themselves in the background and *putting missions in front*.

"Pledges met, growth in spirit, unity and co-operation," is Kentucky's contribution to the picture of the year. In spite of pressure of work under their hands—mountain schools, colored people and mining regions—they have reached their apportionment and gone beyond. One method adopted—a mile of pennies—has helped in this advance. This year they plan to do still better.

"Prayer, loyalty and personal work," is Michigan's motto. Much visiting of societies has been done during the year as they feel that the personal touch counts greatly. Every program for presbyterial meetings has a part for young people. Michigan emphasizes its loyalty to the Woman's Board.

In the absence of Minnesota's president the representative spoke of her as "A new broom that had won straws in other work," for their new synodical president has had the experience of being particularly active in club work in the state. The gift of \$1,200 for a room in the new hospital at San Juan, P. R., to bear the name of Mrs. E. F. Pomeroy is indeed a delight to all who know that rare missionary spirit.

"Gain" would appear to be Missouri's watchword, for their representative reported gain in Little Light Bearers, Westminster Guilds, young people's work, magazine subscriptions, and more than one hundred per cent gain in study classes, while offerings for San Juan Special, Home and Freedmen exceeded apportionments.

Nebraska succeeded in rearranging presbyterial meetings, making them consecutive, two each week, so that they may be visited by speakers without loss of time.

Three-year-old New England Synodical Society is growing in every line; more gifts, more organizations, more magazine subscriptions, more enthusiasm. The emphasis is upon work with young people and the popular evening meeting has been given to them. Six hundred young people were present, and they were very enthusiastic.

Little New Jersey claims second place in gifts per state.

The delegate from New Mexico, one of the states of magnificent distances, gave assurance that her state abounds in enthusiastic, up-to-date women interested in missions and in everything. They are "not living in *Old Mexico*!"

North Dakota, with a population that could be gathered up and dropped into Philadelphia and fill only a little more than a third of the city, is so large that it takes as long to cross the state

as to travel from Pittsburgh to Chicago. In spite of the bigness of the state it totals the least among the tribes of Presbyterianism, with only two hundred churches and but one-fourth of those organized among the women, with less than one thousand members. North Dakota's report was breezy. The president told of two visits to meetings. One where she got off at Apple Creek; no apples, no creek! Only one house evident! At the meeting held on Sunday night in a little church in the country, in spite of the wind which was blowing the farms by the windows at the rate of forty miles an hour, sixty gathered, and the offering amounted to fifteen dollars. In one home she was entertained by a warm-hearted woman who was getting on without many of what we would term necessities, in another where the hostess presided over a perfectly appointed home, abounding in the treasures of travel. It came out casually that not so much was coming from the second home to our women's work as from the little home on the frontier. "We have," said North Dakota's president, "some who pay \$12 per member, others who think \$1.20 squares their books. We cannot boast of stars, honors or the magic word 'advance' but we will keep pegging away."

Oklahoma has one whole Indian presbytery and each year the Choctaw women send a delegate to synodical meeting. Their interest and their giving are inspiring to their white sisters.

Increasing team-work has been a delight in Pennsylvania's year, while their slogan:

"To every dollar add a dime,

To every woman add a woman,

To every prayer add a prayer,"

has brought fine results.

The president showed a very interesting chart of Pennsylvania women who are home missionaries, sixty in all, forty-eight now on the field. Three of these missionaries were present at the meeting, Miss Fleming, Miss Hazen, and Miss Wilson.

Another state of magnificent distances is South Dakota. A trip of 1,428 miles to and from a presbyterial meeting gives some idea of difficulties in attending. Therefore when the women do not meet apportionments or realize their ideals we are asked not to think them disloyal. The Indian women of the state are doing fine

work. There is a woman's missionary society in every Indian church and all the women in that church are members of the society. They take their babies with them and make them members at birth.

We are tempted to call for cheers for Tennessee, for with "efficiency and prayer" as their motto they not only met their pledge, but gave one half as much in addition, and they also met their HOME MISSION MONTHLY apportionment for increase of subscriptions, an honor won by but one other synodical society—Colorado.

Texas expressed joy in falling into line with every task, and is teaching its women to expect increase in apportionments. They are united in putting all efforts into young people's work and this summer are to have a young people's encampment.

Washington, which is one of the very youngest societies, told of one way of educating the children. For perfect recitation of the commandments children receive a year's subscription to *Over Sea and Land*. An idea to pass along!

Great advance in mission study among young people and distinct deepening and strengthening of spiritual life is the word from West Virginia.

Wisconsin's president has for the first time visited all presbyterial meetings. There are many small churches in which it is difficult to organize societies. In some such instances a missionary committee in the Ladies Aid Society presents a program once a month. In some unable to do even this, the appointment of extension secretaries to establish a home department is encouraged. Thus are they trying to widen the circle of women who pray and study for missions. Their slogan is "New societies, more members, more definite prayer."

As a climax to the synodical roll call, Mrs. Bennett announced that a telegram had been received announcing the birth of a new synodical society. Wyoming had just been organized, having formerly been a part of Colorado Synodical Society. With enthusiasm the motion was made by the delegate from Colorado that greetings be sent the new member of our synodical family, and the motion was seconded by the president of Michigan and "thirder" by the president of the oldest synodical society, Pennsylvania.

## Notes on Young People's Work

M. Josephine Petrie, Secretary

The report of the secretary for young people's work and other items from this department will appear in the August number of the magazine. Attention is called to a few items worth emphasis. It will be noticed that our treasurer's report shows an advance in gifts from the various organizations—in number 9,850. The Christian Endeavor and Young Women's Societies, Light Bearers and Little Light Bearers have advanced in gifts. The Westminster Guild reports a gain of one hundred and twenty-six Chapters and seventy-six Circles, and a gain in gifts of over \$2,000. Note this splendid record of "an equal division of gifts!" The "National Financial Report" tells the following story: For Home Missions, \$11,693.82. For For-

eign Missions, \$11,689.66. This means two new foreign missionaries and a larger share in our three home mission stations. The Westminster Guild also has a share in the new Presbyterian Hospital in Porto Rico, having contributed a section before the new plant was apportioned as an "extra."

WATCH FOR THE AUGUST HOME  
MISSION MONTHLY

If you have tried new programs or methods of any kind send them along for the benefit of other people.



# Extracts From the Financial Report

Dora Mabel Fish, Treasurer

IN the following statement the Treasurer hereby presents the financial report of the Woman's Board of Home Missions for the year ended March 31, 1916:

Accumulated surplus of receipts from two previous years.....	\$31,187.63
Less electrical equipment Sheldon Jackson School, Sitka, Alaska.....	6,090.05

Balance on hand April 1, 1915.....	\$25,097.58
Valuation of office equipment as of April 1, 1916..	4,061.56

Balance on hand April 1, 1916.....\$29,159.14

## RECEIPTS

### Buildings Current Work

Woman's Missionary Societies.....	\$34,433.75	\$255,815.57
Westminster Guilds.....	257.65	11,441.17
Young Ladies' Societies and Bands.....	1,018.43	22,606.50
Y. P. & C. E. Societies.....	280.19	24,902.14
Sabbath Schools.....	380.46	17,018.82
Churches.....	37.65	2,553.83
Individuals.....	19,872.45	12,381.15

	\$56,280.58	\$346,721.15
Tuition and Receipts from the field.....		67,751.75
Rents and Sales.....	\$2,424.10	1,479.72
Legacy.....	976.25	
Interest on Permanent Fund.....		6,713.02

\$59,680.93 \$422,665.67

## EXPENDITURES

Budget for schools and hospitals....	\$347,484.10
Travel teachers and missionaries.....	4,836.40
Insurance on property.....	5,567.60
School Department.....	8,088.53
Field Work and Traveling Expenses.....	5,620.28
Travel Officers.....	572.62
Exchanges on checks.....	106.24
Office expenses.....	874.94
Postage.....	1,308.07
Printing and stationery.....	1,509.78
Auditors' Fees.....	300.00
Printing of Annual Report.....	694.61
Salaries officers.....	5,899.90
Student Work.....	2,181.95
Salaries clerks.....	12,207.38
Literature Department.....	5,540.51
Rent of offices.....	4,816.60
Young People's Work.....	4,104.19
Over Sea and Land.....	401.34
Council of Women for Home Missions.....	50.00

\$412,165.04

Year's Profit.....\$10,500.63

Accumulated surplus for current work as of April 1, 1916.....	\$39,659.77
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The expenditures under the budget for schools and hospitals were distributed as follows:

Alaskans.....	\$39,849.98
Indians.....	52,982.51
Mexicans.....	53,625.59
Mormons.....	34,683.11
Mountaineers.....	119,806.60
Porto Ricans.....	34,999.78
Cubans.....	10,504.42
Work among Immigrants, Ports of Entry.....	1,032.11

\$347,484.10

In addition to the foregoing receipts for current work and buildings, the following amounts were retained in the treasury, entered on the records, and retained, transferred or deposited according to the fund:

Work among Immigrant Populations.....	\$26,141.46
Emergency Fund.....	3,364.51
Specials not a part of Budget.....	2,935.09
Literature Sales.....	10,078.84
Home Mission Monthly Subscriptions.....	18,710.13
Freedmen's Work.....	101,925.21
Legacies—Legacy Reserve Fund.....	92,698.63
Permanent Invested Fund.....	500.00
Annuity Gifts.....	5,100.00

## COMPARATIVE RECEIPTS

The following comparative statement of receipts will prove of interest:

	1914-15	1915-16	Increase
Current Work.....	\$405,208.31	\$422,665.67	\$17,457.36
Buildings.....	44,112.32	59,680.93	15,568.61
Specials transmitted.....	1,527.59	2,935.09	1,407.50
Work among Immigrants.....	25,091.14	26,141.46	1,050.32
Home Mission Monthly	18,169.14	18,710.13	540.99
Emergency Fund.....	3,235.72	3,364.51	128.79
Legacies.....	5,383.16	92,698.63	87,315.47

## LEGACY RESERVE FUND

By action of the Woman's Board under date May 11, 1915, it was voted that beginning with the fiscal year, April 1, 1915, no legacies would henceforth be applied toward current work under the budget, but all legacies not designated for the Permanent Invested Fund of the Board would be deposited in a fund to be known as the "Legacy Reserve Fund," said fund to be drawn upon for buildings, the purchase of land, and other items specifically mentioned in the action above referred to, only on vote of the Woman's Board. During the year the legacies as described in Schedule No. 6 were received and deposited in the fund so created, and expenditures made as noted in said Schedule given herewith:

## ESTATE OF:

D. Louise Shipley.....	\$1,500.00
Eliza I. Henry.....	9,770.62
Louisa C. Austin.....	36,087.30
Mary A. Murray.....	34,546.85
Elizabeth O. Forbes.....	3,600.00
Elizabeth T. Brown.....	950.00
Ellen H. Harris.....	950.00
Jeannette C. Springs.....	645.75
Mary E. Goodwin.....	156.51
Adeline Pryer.....	339.74
Lucy M. Wheeler.....	500.00
Mary W. McMullen.....	1,148.16
Anna G. Inskeep.....	43.70
Emma Parsons.....	960.00
Hannah L. Cornell.....	500.00
Clara C. Kilbourn.....	1,000.00

\$92,698.63

## Expended

Purchase McFall property, Hot Springs, N. C.....	\$600.00
1-5 Paving Assessment, Asheville, N. C.....	1,115.73
Ford Automobile, Dr. Taylor, New Mexico.....	600.00
Purchase of Lots, Wasatch Academy, Utah.....	3,100.00
Grant to complete Manual Gymnasium, N. M.....	2,000.00

\$7,415.73

\* \$85,282.90

\* Of this amount there has been granted to the San Juan Hospital Building Fund the sum of \$38,574.75, this sum being necessary to complete the \$150,000.00 cost of erection and equipment.

**Presbyterian Hospital, San Juan, Porto Rico**

The financing of the new Presbyterian Hospital at San Juan, Porto Rico, now in course of construction, made possible by the receipt of \$75,021 in securities from the Board of Home Missions, has been one of the outstanding features of the year.

The following is a complete statement of the receipts and expenditures covering this building fund:

RECEIPTS	
From Synodical Societies.....	\$27,218.32
From Individuals.....	11,036.59
From Westminster Guilds.....	808.04
	<u>\$39,062.95</u>
EXPENDITURES	
For Laundry Equipment.....	\$2,658.70
	<u>\$36,404.25</u>
Received from Board of Home Missions in securities.....	75,021.00
To the credit of the Fund, April 1, 1916.....	\$111,425.25
To be transferred from Legacy Reserve Fund..	38,574.75
	<u>Total required to Build and Equip Hospital.....\$150,000.00</u>

**Honorary Members**

Twenty-nine Honorary Members have been added to the roll within the last twelve months, making a total of 205. The twenty-nine received this year are from the following synodical societies:

California.....7	New York.....3
Pennsylvania.....7	Baltimore.....2

Illinois.....2	Oklahoma.....2
Minnesota.....2	New Mexico.....1
New Jersey.....2	Ohio.....1

The \$100 required to constitute an Honorary Membership should be over and above regular contributions and paid into the treasury of the Board at one time.

**Life Members**

The year has increased the enrolment of Life Members by fifty-eight (58) names. New York leads with ten (10), and Illinois comes second with eight (8). A Life Membership may be constituted by the payment of \$25 over and above regular contributions, and should be paid into the treasury of the Woman's Board at one time.

**Summary of Receipts**

A summing up of all funds which were handled by the treasury of the Woman's Board shows the largest figure in the history of the Board, namely: \$890,498.38.

Truly may it be said of all the women who have labored so faithfully and loyally with the Woman's Board throughout the year—"Diligent in business, serving the Lord,"—else the financial result herein reported by the treasurer would never have been achieved. With this result comes the joy of service in the Master's vineyard, and the oft-repeated command, "The fields are white unto the harvest: pray ye the Lord of the harvest that He send forth reapers." May the years bring only added blessings to the wonderful work of the Woman's Board until we meet around the great white throne.

## A Year in Retrospect

A portion of the Report of the General Secretary, Edith Grier Long

**T**HREE important occurrences have made the year unique in the history of the Board.

First: In its last Annual Report was outlined the movement toward the incorporation of the Woman's Board. On April 1, 1915, there remained only two steps—the signing of the charter by the Governor of the State of New York, and the acceptance of the charter by the General Assembly. The charter was signed by Governor Whitman on the 28th of April, and the General Assembly gave its approval on the 27th of May, thus placing the Woman's Board of Home Missions on a new plane of operating, with authority to hold its own property and to disburse its own funds.

Second: At a conference held in Chicago in November, three members from each of the six Woman's Boards of Foreign Missions, (a total of eighteen), and eighteen members from the Woman's Home Board, with representatives from thirty-three states—a round hundred—from all sections of the country and from varied methods of service together faced problems of mutual interest.

The conference had power only to make recommendations and to send them for consideration to their respective Woman's Boards. Such as were ratified by all the Boards immediately became operative.

Among them are plans looking toward uniformity of policies as well as of instructions sent out to the organization by the Woman's Home and Foreign Boards; uniform blanks for securing annual statistics; a uniform date for the closing of the presbyterial treasurers' books throughout the entire organization, the time having varied from February 15th to March 31st, and the date now chosen being March 10th, which will give ample time for all moneys to reach the treasurers at headquarters by March 31st, the end of the fiscal year; the appointment of joint officers for home and foreign duties that are identical, as Westminster Guild secretaries and secretaries for missionary education; the use of the same name by all Boards for the same office, and for the same forms of organization activity; the preparation of joint home and foreign programs; the presentation of home and foreign missions in a single book of prayer which shall take the place of the Home Mission Prayer Calendar and the Foreign Mission Year Book, and which shall include the entire field of the general Home and Foreign Boards as well as of the Woman's Boards.

These items suggest how the range of discussion reached from office to organization and to field, from technical detail to devotional development.

Third: There was received in January from



the Woman's North Pacific Presbyterian Board of Missions of the Northwest, a communication, remarkable for the proposal it contained and for the spirit in which the proposal was made. Briefly stated, this was the message:

The Woman's North Pacific Board, organized in 1887 as a Home and Foreign Board, had continued so to operate ever since. In the Chicago Conference their representatives had discovered that a condition they had felt to be ideal caused complications of which they had not been so aware. So deep was their conviction and so persuasive were they upon their return, that the women of the North Pacific Board, laying aside the traditions of a generation, and relinquishing what they had held as an ideal—that there should be only one Board for "missions," making no division between "Home" and "Foreign"—had agreed to a re-organization of their Board, bringing it into line with the other Woman's Foreign Boards of the Church, and placing in the hands of the Woman's Board of Home Missions the home mission responsibility which the North Pacific Board has hitherto held.

To this end the North Pacific Board called a special meeting, held in Portland on the 21st of March, when it officially adopted the action foreshadowed in the committee's communication of January.

In accepting this new trust, the Woman's Board of Home Missions enrolled upon its minutes a statement which includes the following:

"The Woman's Board of Home Missions places itself on record as expressing its deep appreciation of the attitude of the members of the Woman's North Pacific Presbyterian Board of Missions and its full realization of the sacrifice and unselfishness and high Christian ideals shown in this action.

"The Woman's Board of Home Missions accepts this added responsibility in the same spirit of helpfulness in Christian service and assures the Woman's North Pacific Presbyterian Board of Missions that no effort will be spared to have the details satisfactorily carried out by the officers to whom they are committed."

There has been received the following summary of the work of the North Pacific Board from Mrs. Milligan, its President:

"Since, after twenty-eight years of successful and aggressive work as a joint organization, the North Pacific Board, comprising three Synods—I Idaho, Oregon and Washington, has voted to relinquish the home mission work to the Woman's Board of Home Missions, it may be well, as a matter of history and for reference, to state in this, our last report to the Woman's Board, some facts concerning the work accomplished. For the six years previous to the organization of the Board, separate societies were maintained with but indifferent success—one known as the North

Pacific Branch of the W. F. M. S. (Philadelphia Board), the other as the Woman's Synodical Society of Home Missions, there being but one synod at that time—Synod of the Columbia. In October, 1887, these societies were united and the work accomplished by the joint organization is too well known to require mention at this time. The Board territory now covers three synods with nineteen presbyteries, sixteen of which are organized presbyterially—Alaska, Coos Bay and Coeur d'Alene not yet ready for organization. Twenty-four missionaries receive support from women's societies, C. E. and Jr. C. E. societies, Bands and Westminster Guilds. Through field secretaries, visits from Board representatives, the sending of letters and unlimited supplies of missionary literature, every effort has been made to extend and foster an interest in world-wide missions. Through the mission study classes hundreds of people have been reached who could not have been influenced by other agencies. This beautiful and rapidly developing northwest region affords a grand field for work that will tell for time and eternity, and highly privileged are they who can have a share in it."

The following résumé gathers up the main points of the year's work:

A change in status has been effected. The year has seen the Woman's Board charter signed, a new program of operation inaugurated—including the paying of its own bills, and the beginning of transfer to the Woman's Board of its properties hitherto held for it by the Board of Home Missions.

Throughout the organization there has been conscious movement. Recognition of mutual problems led to mutual counsels for the good of all. Long continued cultivation of Sunday schools for missions was given up for the sake of much-to-be-desired uniformity and simplicity. Organization responsibility, at the invitation of the Board of the North Pacific, was extended into its territory.

Financially, the year showed the best results ever known.

Regarding the field, it has been a year of progress. Two delegates were sent to the Panama Congress on Christian Work in Latin-America and the following conference in Havana, Cuba. The long needed new building was begun for the Presbyterian Hospital in San Juan, Porto Rico, the special gifts being received for it in the full measure asked.

The Woman's Board is grateful for the growth of the year and trusts it will prove a strong foundation for the work of the years to come.

## MOUNT HERMON SCHOOL OF MISSIONS

The Tenth Annual Summer Session of the Mount Hermon Federate School of Missions will be held at beautiful Mount Hermon in the Santa Cruz mountains, California, July 17 to 22. The new Home and Foreign text-books will be taught by Mrs. Hallie Linn Hill of New York City, the authorized speaker in colleges and universities for the "Council of Women for Home Missions." Mrs. Hill taught last year at Mount Hermon, and delighted all with her fund of interesting information, her ability as a speaker, and

her friendliness as a woman. Mrs. Hill had the privilege of attending the Congress of Christian Work in Latin-America, held at Panama last February. We know that she will give her hearers new and delightful information obtained at that Congress and on her trip. Mrs. Lewis A. Pier will again lead the daily Bible Study. There will be a course in Normal Training, and Young People's work will be emphasized. In the evenings there are to be popular illustrated lectures.

The fee for registration will be one dollar. There will be no ten-cent charge for single lectures, but everybody is welcome.

# The Home Mission Monthly Year

By Theodora Finks, Editor

IN reviewing the year for the HOME MISSION MONTHLY the first thought is of the band of officers that have placed the magazine in the hands of Presbyterian women, the synodical, presbyterial and local secretaries of literature, for to their energetic work it is largely due that the magazine is welcomed in so many homes of the Church and that we are able to report a subscription list of 37,362 names—a gain of more than one thousand over last year. Many secretaries have proved that they are the right kind, that is, women who know the value of the literature they present, and whose knowledge and enthusiasm are convincing. The modern salesman of vacuum cleaners, or dustless mops or phonographs, does not talk about them by rote, as did the old-time book agent. He *knows* his goods and *demonstrates*. This is what our successful secretaries do, they know their magazine and demonstrate its value. These women feel the thrill of working together for results. They find that if we set a definite aim each year it helps materially in their work. For the past year the HOME MISSION MONTHLY Apportionment Plan was the method adopted for their aid, and it worked so well that the same plan is to be used this year. On the first day of September letters were sent by the editor to all synodical secretaries of literature, assigning a definite increase of subscriptions to be gained during the year, also suggesting an apportionment of gain for presbyterial secretaries. They, in turn, were to make an apportionment for each local society. All these apportionments of increase in subscriptions were based on number of members, and number of magazines previously taken. Secretaries for the most part responded promptly and urged the plan with enthusiasm. As a result, at the close of the fiscal year 315 local societies reported success in meeting their apportionment. Our presbyterial honor roll shows 62 societies having met their HOME MISSION MONTHLY apportionment. Two synodical societies deserve special recognition, as they met their synodical HOME MISSION MONTHLY apportionment. These are Colorado and Tennessee. Other synodical societies showing particularly healthy increase are Alabama, Illinois, Kansas, Indiana, Michigan, Missouri, Nebraska, New England, Oklahoma, Pennsylvania, South Dakota and Wisconsin. To our deep regret, in spite of fine lists in many local societies, seven synodical societies, according to their report blanks, present a total that falls below their record of last year. Had *these* societies presented records of growth,

our list would have gained more than the 1,032 of this year.

The editorial policy of the preceding year has been continued. Articles have been presented from specialists in various lines, from missionaries on the field and from others outside mission circles, who, while writing on lines bearing only indirectly on our work, yet add breadth of vision. In the September magazine readers were asked to send post card messages to our office, telling which features of the magazine were most helpful or inspiring. In this way the editor hoped to find whether the majority of the readers liked "this" or "that," and to modify plans accordingly. The replies, though few in proportion to our subscription list, were very helpful. It was evident that the desire for articles from missionaries ranked first in importance.

The financial results of the year have been good. All cost of publication has been met, including salaries, office expenses and incidentals; and, in addition, \$2,500 has been transferred from the HOME MISSION MONTHLY account to the General Fund of the Woman's Board. According to an established custom, the HOME MISSION MONTHLY has retained a balance to meet possible emergencies and for running expenses during the part of the year when receipts from subscriptions are at low ebb. The financial report of the magazine is included in the report of the treasurer.

One feature of the past year could be improved upon. It is with regard to the promptness of renewing subscriptions and the early sending of new subscriptions.

During the first months of the year subscriptions came to our office in lesser numbers than the year before. Renewals were behind time, the great weight of both renewals and new names coming late in the year. If all December renewals were sent in October, and other months correspondingly early, there would be a tremendous advantage in evening up the clerical work in our office. We are tempted to say to secretaries for another year not "Watch your step;" but "Watch your renewals!"

The thirtieth birthday of the HOME MISSION MONTHLY will be celebrated in November. Why not have "magazine showers" in your local societies, after the order of linen showers and their numerous cousins? The idea could be cleverly worked out and it might aid in sending subscriptions early in the year—in time for our thirtieth birthday.

## WHY PRAY?

*Christ prayed. Of all the arguments for prayer, that is the best. If He, the Son, had need of constant refuge in prayer, how much more do the rest of us need the daily replenishing which comes from communion with the Father.—The Continent.*



# Keys to Knowledge

Remarks by S. Catherine Rue

It may be taken for granted that everyone in this audience owns a bunch of keys, and that it is therefore unnecessary to explain the value and uses of keys. But I wish to tell about some new keys that are indispensable to the development of the work of your missionary society during this year upon which we have entered.

These are *Keys to Knowledge of Home Missions*, which should help to unlock closed opportunities, closed hearts, closed hands, closed pocket-books, and it may be, the closed lives of children waiting in lonely places for a chance to develop. If fitted into right locks by careful hands they should help to unlock the difficult problems of your missionary work.

These keys have been cast in the moulds of our Woman's Board and most of them are on display in our exhibit located in the chapel of this church.

The bunch I wish you to have contains keys to unlock sixteen doors of opportunity. Because they are essentials to the year's work I ask you to tell others about them until the most live woman in every local society within our Presbyterian boundaries shall have heard of them.

One synodical president who subscribes for our new leaflets under the dollar plan uses them most advantageously. As soon as a new instalment of helps reaches her, she tells her presbyterial officers just how she would like *them* to use the leaflets. Because her suggestions are the result of experience and careful thinking the sales of our publications in that synod are noticeably increasing.

It is my observation of this key-woman that has led me to request each one here to become a key-woman also.

That you may remember the keys I offer I have named and arranged them in small bunches. The initial letters of the names of the keys of the first are H-O-M-E and represent

Home Mission Topics  
Organization Helps,  
Methods, and  
Envelopes and other receptacles for offerings.

By way of explanation let me say:

The Topics for 1917 are not yet in printed form. They will appear in the July HOME MISSION MONTHLY and in the little Calendar "What and When" that will be ready in August. The other keys of this bunch are displayed on a special table in our exhibit.

The initials of the second bunch are M-I-S-S-I-O-N and stand for

Mission Study  
Issues Just off the Press  
Summer Offering  
Student Work  
Items from "Homeland Gleanings"  
Object for Special Offering  
New Programs for Praise and Prayer

These are all new keys to unlock doors to advanced work. For *mission study* the senior text-book is "Old Spain in New America," and the junior book is "Children of the Lighthouse."

If you will mail copies home to your co-workers you will be sending new publications they have never seen. We sold 10,490 text-books last year and we look to you to help us dispose of larger numbers of this new key to knowledge. Of *Issues just off the press* we have the new annual reports, catalogues and an interesting array of booklets.

Our next key is called *Summer Offering* for which we have a new leaflet and envelopes. *Student Work* is represented by a fine pamphlet, and *Items from "Homeland Gleanings"* are recommended for current events committees. The next two keys represented by O and N are explained by posters in the display.

We have also a third bunch for which the initial letters are H-E-L-P-S. H stands for *Home Mission Annuity Gifts* which our treasurer claims are the key to the future financial success of our Board. E is for *Extension Department* that we wish to extend and for which we promise new printed aids next autumn. *Light Bearers* and *Little Light Bearers* form the next key. Our exhibit contains for these organizations a new birthday card, leader's pamphlet and other publications to help unlock the entrance to the hearts of our little people.

P stands for *Prayer Calendar* of which we have no copies on sale because the entire edition of 20,248 became exhausted by March 31, the last day of our fiscal year; but we include it because we need your cooperation in sending out the new issue for 1917 that will be ready in October.

The key which completes the bunch and the acrostic of *Home Mission Helps* is called Star Plan. Our exhibit contains a chart displaying the names of one hundred and twenty-three societies that won the five points of the standard presented in this plan last year. The secretaries for literature in these organizations testify that this key unlocked doors that led to larger missionary intelligence, a general awakening of interest and to greater spiritual insight. The results reported have influenced our Board to allow the continuance of the plan this coming year. The societies that were successful in winning all five points last year are given blue stars, and we offer an advanced star for which they may work this year. If they succeed in winning this also by next April, they will be given a silver star and will be known as blue and silver star societies. Organizations that did not win the blue star last year may have the chance to do so this year. The five points of this standard reduce the requirements of the year's work of the local secretary for literature to about five lines of small type.

This star has been the key to help magnify the work of the Secretary for Literature; it has given the Prayer Calendar entrance to some societies that never before had heard of it; and it has ground off a little of the rust in the locks that had not been used for years in other societies.

May it unlock some of your difficulties this year?

# Woman's Department of Freedmen's Board

Mrs. W. T. Larimer, General Secretary

AS we entered this year's work the tragedy of war was spreading and with pallid faces we peered out over the Atlantic for news from the great battlefields, anxious to know and afraid to hear the truth from these lands. It takes a faith that will stand firm "though the mountains be removed" to face calmly the issues arising in all parts of the world. But it is ours to believe that "behind the dim unknown standeth God within the shadow keeping watch above His own."

In our beloved homeland the vicissitudes and dangers that have beset us during the past year have been many, but like the Apostle Paul, when the brethren met him at Appii Forum, we "thanked God and took courage." Our prayer and aim was to have one hundred thousand dollars for the work when the clock should strike the closing hour on the last day of March, 1916. The record of the year's gifts for the Woman's Department is found in the following table:

Women's Societies.....	\$75,626.02	an increase of	\$3,636.82
Sabbath Schools.....	5,792.83	a decrease of	3,796.29
Y. P. Societies.....	10,484.72	an increase of	813.96
Individuals.....	7,813.00	an increase of	7,145.00
Miscellaneous.....	868.89	a decrease of	1,936.71
Legacies.....	1,339.74	an increase of	1,339.75

\$101,925.25 an increase of \$7,202.52

The number of organizations contributing is as follows:

Number of Women's Societies.....	4,022	an increase of	256
Number of Sabbath Schools.....	486	a decrease of	886
Number of Y. P. Societies.....	1,291	an increase of	85

Through change of policy in Sabbath school work there has been a loss to the Board of contributions from 235 schools this year. The total amount of offerings received by the Board was \$262,719.72. The increase in gifts from living sources was \$11,449.68.

It is with joy that we report an increase of 256 women's societies contributing to this work, and 85 additional young people's organizations.

Our prayers were answered for new buildings for Brainerd Institute, Chester, S. C., and Harbison Agricultural College, for boys, Irmo, S. C. The buildings are to be ready for the opening of the next school year. Many more boys will have a chance, as a former Brainerd student said: "To learn to be Christians, to live pure lives and make honest livings, and that is what we want to do in this country."

A question has met the general secretary in her travels: "Why do you not make the negro people help themselves more?" The following table of gifts of colored people in the fields under care of our Board will be sufficient answer. They gave for

Church work.....	\$88,315.38
School work.....	80,671.76
Freedmen's Board.....	1,118.13
Other Boards.....	2,751.41

\$172,856.68

Several life memberships have been received, which means more interest and prayer in the societies giving them. Money gifts have been recorded but no list can be given of the love and prayers for the work.

Work on the field under care of Board:

Ministers.....	272
Churches and missions.....	438
Added on examination.....	2,163
Added on certificate.....	273
Whole number of communicants.....	27,916
Sabbath schools.....	411
Sabbath school scholars.....	22,881
Number of day schools.....	137
Number of teachers.....	494
Number of pupils.....	17,794
Whole number of workers.....	663

Box work has been ahead of any previous year and much comfort and cheer has been sent to our workers.

The Building Fund has been sorely tried to meet absolute needs for buildings, repairs and equipment.

Fire has done destructive work in several places, but Redstone Academy at Lumberton, N. C., has been the greatest sufferer. Rev. J. H. Hayswood saw his work of twelve years gone in a moment and the children crying because their only home was in ashes. But sometimes "the uses of adversity are sweet," and Mr. Hayswood heard words of praise that the people of the town had forgotten to give in the years of his plodding quietly along at this work for the uplift of his people. The insurance, amounting to \$1,400, and added gifts from friends of the work in Redstone Presbytery gave them a fund to rebuild. Alice Lee Elliott has a new boys' dormitory costing \$1,500. A new school building at Palatka, Fla., costing \$1,041, is finished. Boys at Camp Nelson have new housing costing \$600. A new school building costing \$1,200 was given to Walterboro, S. C. Albion has a new heating plant, new temporary industrial building and new house for teacher. Albion needs a new boys' dormitory to cost \$10,000. A friend gave \$1,300 as a start for the fund. Boggs Academy has obtained necessary furnishings but is over-crowded and a friend has given \$500 as a nucleus for a \$5,000 fund for a boys' dormitory. At Ingleside, \$800 was expended for electric lights. Other repairs made included putting in 400 panes of glass and repairing other damages from the explosion. Many places have been gladdened and cheered by needed equipment and repairs, but much has been left undone, because of "lack of funds."

We had to refuse requests for new teachers because of "lack of funds," but some schools have paid teachers from their own salaries and tuition. We hope during the coming year we will not have to withhold needed helpers.

Pupils show earnestness in their work in all lines. The Bible and Shorter Catechism are still daily recitations in our schools. We hold to the three-fold development of our pupils, physical, mental and spiritual. We know there is no spot in our Southland so dark and degraded but the Bible will brighten and cleanse it.

Sadness filled our hearts when word came of an explosion at Ingleside Seminary in December, costing the life of the president, Dr. Graham C. Campbell, and one of the girls, and seriously injuring another. Dr. Campbell's going is a great loss to the work in Ingleside. He had given twenty-five years to that field and was loved by



teachers, pupils and the community at large. Mrs. Campbell took up the work, forgetting her own sorrow in helping the girls so that they could finish the year without loss, as she knew the work planned better than anyone else. One of our ministers at Mebane, S. C., Mrs. Stinson, wife of president Rev. H. M. Stinson, Cotton Plant Academy, Cotton Plant, Ark., and our Miss Anna Hunter at Brainerd Institute heard the summons, to "come up higher."

It has been a year mingled with sorrow and rejoicing; sorrow for war clouds yet hanging over the world, rejoicing for increased giving by the women and young people in the churches for this work of uplift among the negro people, rejoicing in the noble band of 663 workers on the field, an increase of 42 over last year, rejoicing in the

earnest work done by the 17,794 pupils in our schools, rejoicing in the religious interest in our schools—an interest helped by our evangelists.

Let us work and pray as never before for the one million children of the negro race in the Southland without church or school. Michael Angelo was asked why he did not take more time to eat and sleep, when he was chiseling a block of marble. He replied: "I see in that marble an angel and I want to release it." Among these millions of colored people in the Southland are souls struggling to be free from their load of sin. Shall we not pray more fervently this year "Thy Kingdom Come" in the "Black Belt" of our beloved land, and work more earnestly than ever before?

## Program for August Meetings

### TOPIC—YOUNG PEOPLE AND MISSIONS

**Hymn**—"Mighty God, While Angels Bless Thee."

**Brief Prayer.**

**Business**—Minutes, treasurer's report, etc.

**Announcement of Theme**—By president or chairman for day.

**Bible Reading**—Luke 2:40-52.

**Outline of Organizations** for young people (See leaflets, "The Home Mission Ladder," and "Home Mission Hints for 1916").

**Ten-Minute Talk**—By a member of Westminster Guild Chapter or of Young Woman's Society on subject studied during winter.

**Specific Prayer**—For work supported by our young people.

**Offering.**

**Hymn**—"Lord, speak to me, that I may speak In living echoes of Thy tone."

**"Off the Beaten Track in Porto Rico"**—Presented by Mission Band or by Junior Christian Endeavor Society.

**Why Our Young People Need Missions**—By some one working with young people.

**Why Missions Need Our Young People**—By a student volunteer or other young woman working for missions.

**Prayer**—That God will lay hold of our young people and that they may respond.

**Hymn**—"O, Love, That Will Not Let Me Go."

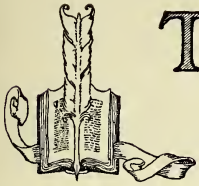
**Light Refreshments** served by a young people's organization, not taking part in the program. (Leaflets and playlets may be secured from the Literature Department of the Woman's Board.)

EMMA JESSIE OGG

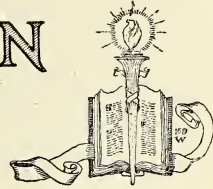
## Receipts of Woman's Board for April, 1916

	Woman's Board	Immigrants	Freed-men		Woman's Board	Immigrants	Freed-men		Woman's Board	Immigrants	Freed-men
<b>Alabama</b>				<b>Nebraska</b>							
Florida.....	\$2.00			Kearney.....	\$7.50				Carlisle.....	\$134.50	\$60.50
<b>Arizona</b>				Nebraska City..	2.00		\$1.00		Erie.....	75.00	25.00
No. Arizona.....	5.00			<b>New Jersey</b>					Kittanning.....		2.00
<b>Baltimore</b>				Jersey City.....	5.47				Philadelphia..	216.00	\$271.50
Baltimore.....	25.00			Morris &					Redstone.....		739.66
Washington City	953.00	\$44.00		Orange.....	60.00				Westminster...	2.75	
<b>California</b>				Newark.....	649.50				<b>South Dakota</b>		
Sacramento.....	7.21			West Jersey....	206.00	17.00			Sioux Falls.....	10.00	
<b>Illinois</b>				<b>New Mexico</b>					<b>Texas</b>		
Bloomington....	150.00			Rio Grande.....		15.00			Amarillo.....	5.00	
Ewing.....	25.00			<b>New York</b>					<b>Washington</b>		
<b>Indiana</b>				Brooklyn.....	96.50	\$55.00			Bellingham....	5.00	
Crawfordsville..	7.50			Buffalo.....	100.00				<b>West Virginia</b>		
Logansport.....		50.00		Chemung.....	27.00				Parkersburg....	25.00	
New Albany.....	31.60			Columbia.....	5.00				Individuals....	\$1,440.71	1,037.00
<b>Iowa</b>				Geneva.....	9.00				Receipts from the		
Dubuque.....	2.00			Long Island....		5.00			Fields.....	5,554.73	
<b>Kansas</b>				New York.....	100.50	73.45			Rents and Sales.	46.25	
Highland.....	6.00			Syracuse.....	267.00	11.00				\$11,087.55	
Neosho.....	3.00			Troy.....	3.00				Specials not a part		
<b>Kentucky</b>				Westchester....	324.50	85.74			of Woman's B'd		
Princeton.....	10.00			<b>North Dakota</b>					Budget.....	193.00	
<b>Michigan</b>				Pembina.....	25.00				Literature Dept.	629.23	
Detroit.....	25.00			<b>Ohio</b>							
<b>Minnesota</b>				Cleveland.....	50.00						
Duluth.....	31.25	26.00		St. Clairsville..	39.08						
Winona.....	10.00			<b>Oklahoma</b>							
<b>Missouri</b>				Muskogee.....	16.00						
Salt River.....	86.00	7.00		<b>Pennsylvania</b>							
				Synodical.....	200.00						

Grand Total, \$14,435.63  
DORA M. FISH,  
Treasurer.



# THE HOME MISSION MONTHLY



VOL. XXX

AUGUST, 1916

NO. 10

## The Home Mission Preparedness Camp

By M. Josephine Petrie

THE missionary work for and with the young people of the Presbyterian Church is a great PREPAREDNESS CAMP with numerous departments and divisions. The main headquarters for the department of Home Missions is at 156 Fifth Avenue, New York City, (Room 630), and is in command of the secretary for young people's work. The need for such a "camp" cannot be questioned. The training must be largely through correspondence courses and suggests two general lines of action:

For work at home  
For work on the field.

The call of our country is for loyal, willing, Christian volunteers, and the aim of this PREPAREDNESS CAMP is to direct recruits into definite, purposeful service and to secure reinforcements.

In a military camp the recruits are in squads of eight. In our missionary camp there are now enlisted the following groups with a possible average membership of fifteen in each group:

Little Light Bearers.....	400
Light Bearers or Mission Bands.....	1500
Junior Christian Endeavor.....	1000
Intermediate Christian Endeavor.....	200
Christian Endeavor.....	2500
Young Women's Societies.....	500
Westminster Guild Circles.....	368
Westminster Guild Chapters.....	880

Each of these groups is officered by picked leaders in synodical and presbyterial societies. This leadership gives opportunity for variety in service, originality, consecration. There should be double the number of societies of young people, double the contributions of time and money for home missions.

Text-books and all equipment for the prescribed courses of instruction are suggested in the publications sent out from head-

quarters. For latest text-books note especially the revised "Home Mission Ladder." All training includes recommendations for a wise and profitable use of time and talents, and each course leads up to something else.

Our "target practice" for *work at home* includes such subjects as: Finding and developing leaders for children's organizations; arousing chairmen of missionary committees; insisting on better business methods; providing more interesting programs; "scouting" for new recruits; inspiring to more definite prayer.

These subjects and many others are treated in methods for preparation for *work on the field*. For instance, "First Aid" hints are given, also information as to the physical, mental, moral and spiritual condition of a vast number of neglected people. Such questions as follow are used for review:

What is our relation to the women's societies?  
What to the C. E. and other Unions?  
How may these bonds be strengthened?  
State most successful methods with children.  
Give reports on mission study and meetings.  
How shall we interest the boys?  
Methods for giving, "objects" preferred, etc.  
What, when and how shall missionary literature be used?  
How shall it be paid for?  
How shall we use the Standard of Excellence?

Training of this kind has resulted in sending over thirty men and women to home mission fields, the support of hospital beds, the pledging of scholarships, and many shares in budgets for mission schools and hospitals.

Reports are made to headquarters by field officers as illustrated in the following:

I. *From the Division of Infantry*. "The annual picnic and promotion exercise for the Little Light Bearers of Fairmont, W. Va., was held at the home of Judge Mason. The host of the occasion was John W. Mason, Third. The program was of the usual order





M. JOSEPHINE PETRIE, SECRETARY  
FOR YOUNG PEOPLE'S WORK

with one or two additional missionary stories by the children in their own words. Then came refreshments and games."

Do you remember Tous-bah in the last letter to Little Light Bearers? Here is a sequel to that story: "Some one gave Tous-bah her first nickel. She refused all offers to spend it or to allow any one else to hold it. When the interpreter passed the plate in church he did not notice her, but she called him and put that precious nickel on the plate, for she thinks *giving* is an important part of the service." To be on the Junior Honor Roll at headquarters this year *each member* of a Junior Society must give at least one dime for the Junior "object"—the children's ward of our Presbyterian Hospital, San Juan, Porto Rico. The following Juniors have enlisted:

First Presbyterian Church, Lancaster, Pa.  
Memorial Church, Dayton, Ohio.  
Strasburg, Pa.  
Freeport, Ohio.

A husband and wife, without children, "feel it a duty and privilege to pay membership dues in the children's organization for any whose parents cannot afford to do it, or for children whose parents have no interest in missionary matters. They also subscribe for *Over Sea and Land* for a number of these children."

II. *From the Cavalry Division*, the young people of "teen" age. Mobilization can be only by sections. For this purpose summer conferences have been established. A report from St. Louis demonstrates the inter-

est of women's societies in the Missouri "camp." As an incentive to attendance a prize was offered for the best missionary poster.

The subjects were India and the Indians (fields assigned young people for their gifts) and the posters were judged on the following points:

1. The appeal to the eye.
2. The evidence of the condition of missions in each field up to date.

The rules were:

1. Each organization to be limited to one poster on each topic.
2. Posters to be uniform in size—22x28 inches.
3. Competing societies must register with the Y. P.'s secretary before January 1, 1916.
4. All posters ready for the Presbyterial Society by March 15th.
5. The society presenting the winning posters to elect a delegate to the young people's conference at Hollister in August, at the expense of the Presbyterial Society.

The Christian Endeavor Society of the First Church won the prize.

The officer in charge of the Colorado division asks aid from the women's society through use of a printed slip asking direct questions of each local president. Here are some of the questions:

Have you a patroness or a secretary for young people?

Will you arrange for a report from them at every business meeting?

Will you arrange to have this individual a member *ex-officio* of the C. E.?

Will you urge subscriptions to Presbyterian magazines as well as the *C. E. World*?

Will you urge the patroness to help plan two socials or entertainments during the year?

Will you urge a definite pledge at the first of the year for denominational work, and the contingent fund of five cents per member?

Will you make the C. E.'s responsible for at least one program of the woman's society?

III. *From the Artillery*—the young women's organizations. "Competitive Drill" has resulted in contests for new members and for increased pledges, gifts and payments. The total Westminster Guild gifts of last year were only four dollars short of an *equal division of funds for home and foreign missions*!

"Think of it—a lively Westminster Guild made up of twenty-five big, fine looking, well dressed Pima Indian girls (a few Maricopas and Papagoes) whose fathers and mothers, many of them, were half naked, wretched savages with no understanding of the true God! This is a sight to move the heart to greater belief in the power of the gospel to save even to the uttermost. These

people are saved physically, spiritually and intellectually. They have real homes, gardens, farms. Many of the girls are modest, sweetly shy and dress well; you would smile to see their efforts to make the mother or grandmother look a little less wild. They are giving to the support of their church now but will soon give to the regular Westminster Guild work."

A welcome is extended to the Baptist "World Wide Guild for Worth While Girls" modeled after our Westminster



Guild. This organization binds together all organized groups of young women and girls under the one name. Organized Sunday school classes are also called Chapters. Over 1000 chapters have already enrolled under the watchword "Grow."

But instruction in a MISSIONARY PREPAREDNESS CAMP is all in vain if it fails to produce willing personal sacrifice and endurance for our country and for the world for which our Commander gave His life.



1. The young host of the occasion, John W. Mason, Third
2. Annual picnic and promotion exercises of Light Bearers, Fairmont, W. Va.

## God of the Open Air

Thou who hast made Thy dwelling fair  
 With flowers below, above with starry lights  
 And set thine altars everywhere,—  
     On mountain heights,  
 In woodlands dim with many a dream,  
 In valleys bright with springs,  
 And on the curving capes of every stream:  
 Thou who hast taken to Thyself the wings  
     Of morning to bide  
 Upon the secret places of the sea,  
 And on far islands, where the tide  
 Visits the beauty of untrodden shores,  
 Waiting for worshippers to come to Thee  
     In Thy great out-of-doors!  
 To Thee I turn, to Thee I make my prayer,  
 God of the open air.

—Henry Van Dyke



# The Golden Measures

By Evelyn Dow Little

ONCE I saw a fair, large house that shone like gold in the sun; but there was only one entrance, through a gate of steel. And there was a Keeper-at-the-Gate to let in all those who had a right to enter. He was looking far down the road at a group of girls—merry, glad girls, laughing as they came.

"Who are they?" I asked.

"Do you not know?" he said. "They belong to the Westminster Guild."

"And what is that?"

Then the Keeper-at-the-Gate told me that this big world was not all a place of sunshine but that there were deep, black shadows over yonder, and that even in our own land there were dark corners where the people wept bitterly. The girls who belong to the Westminster Guild work busily because they want to help the people in the shadows and give them some sunshine and as they work their souls grow.

"Why are they coming here?" I asked.

"To have their souls measured that they may see whether they have been living up to the standard. Those who have done so can pass through the gate into the house beyond."

Then I saw that the Keeper-at-the-Gate had three golden measures and across one to mark the height was written: "Devotional Bible Study"; and across one to mark the breadth was written: "Equal Study of Home and Foreign Missions"; and across one to mark the depth was written: "Equal Gifts to Home and Foreign Missions."

By and by the First Girl came up to the gate to have her soul measured with the golden measures.

"Your soul is too short," said the Keeper-at-the-Gate, "you cannot enter. Did you study the book which tells about the Mighty God who rules over the dark and light places of the world and did you talk to Him and ask His advice and help?"

"My book is dusty, but I talk to Him sometimes; only I am afraid—unless we are alone."

"If you do not study the Good Book and talk often to the Mighty God your soul will shrink also in depth and breadth. It is even now dusty like your book. Is the Mighty God a friend of yours?" Then the

First Girl hung her head and walked slowly back down the road.

By and by the Second Girl came up to the gate to have her soul measured with the golden measures.

"Your soul is too narrow," said the Keeper-at-the-Gate, "you cannot enter. Have you studied the books which tell about the people in the dark?"

"Yes, I know all about those who live in our own land but—the others—I care not about them."

"Unless you can weep with the people in the dark places all over the big world your soul will be misshapen and it can never fit the golden measures. You cannot enter these gates with a soul like that." Then the Second Girl hung her head and walked slowly back down the road.

By and by the Third Girl came up to the gate to have her soul measured with the golden measures.

"Your soul is too shallow," said the Keeper-at-the-Gate, "you cannot enter. If you would really help the people in the shadows you would gladly give gold and rich presents that messengers may be sent to those in your own land and in the far countries to tell them of the Mighty God."

"The gods in the far countries are good enough for their people and we need gold in our own land."

"The Mighty God is a God for all people. Go, talk to Him." Then the Third Girl hung her head and walked slowly back down the road.

By and by the Fourth Girl came up to the gate to have her soul measured with the golden measures and in height and breadth and depth it was like unto the golden measures, for she had lived up to the standard. So the Keeper-at-the-Gate opened the steel doors and she entered the fair, large house. Over the door in gold letters was written:

"A symmetrical Christian young womanhood." "World wide service for Christ and the Church."

The house was brilliant and beautiful and the girls within were so glad and merry that those outside the steel gate seemed melancholy indeed. And the Mighty God drew near.

# The College Girl's Point of View

By Olga E. Hoff

I OFTEN wonder how many women really understand what changes have taken place during the college years in a girl's viewpoint and character. Four long years away from home surroundings and influences! A year is a long time to "sweet and twenty," and so much does happen to her during her four long years that she can hardly believe that the whole world has not changed with her. She has changed and developed so "inside" that she feels that she must have changed tremendously "outside."

I was walking along the street with a mother and daughter a short time ago. An old family friend passed, to whom the mother spoke. Noticing that her daughter had only looked up rather shyly, she said, "Why, daughter, don't you remember Mr. Smith who used to play with you when you were a tiny girl?" "Yes," replied daughter, "I remember him perfectly, but I thought perhaps he wouldn't recognize me. You see, I have been away so long and have changed so much."

When girls return, with all the background they have gained at college, they do feel strange and wonder if people remember them. It is very difficult to get into the run of things again. Four years, and some other girl is doing the church work she used to do—everything is going along so beautifully to all outward appearances that there hardly seems to be a corner for our college girl. She can't be aggressive and make a corner for herself because of adverse criticism. Yes, it is difficult!

During college days so many things have been poured into the minds and souls of the girls; they are teeming full of ambition, with a desire to go on doing things and a longing to be of service. Yes, and with all this, the returned college girl is a wee bit afraid. The world looks so large and she wonders where her part comes in. Many of the girls have



OLGA E. HOFF, ASSOCIATE SECRETARY  
FOR STUDENT WORK

studied social problems and economics. They are filled with figures and facts about conditions in the outside world and they long for brooms with which to sweep. Each girl feels that she has the power and her enthusiasm fairly bubbles over.

We, on the outside, realize the need for workers, but our enthusiasm is turned into doing little things when right at hand lies the power that can do great things. Can we not use our brains to find real things for these

young people to do? So much harm in this world comes from misplaced or unused enthusiasm. An outlet and a guiding hand is needed and greatly needed. Too often our college girls come home filled with enthusiasm to help and nothing worth while faces them, and soon, too soon, that divine fire has burned out and a valuable girl has been lost to our work. It is a tragedy to my mind to see some of our college women spoiled for lack of opportunities.

For years a splendid college girl was wasting her time seeking excitement and pleasure. She had come home from college inspired with the wish to serve, but no one helped her. Her family wanted her at home, and as she happened to live in a very respectable community there was very little for her to do but to have a good time. One day an older woman, whom she admired very much, invited her to attend the Missionary Club. The girl went, had a glorious time, for the meetings were fine. She joined the society and became one of the foremost workers in that church. It is rather overwhelming when one realizes how very little it takes to get girls into things that are worth while.

Of course, all college girls are not interested, but that is because their minds and imaginations are not gripped by the fineness of our work. Some of them have reached the point where they dislike the term missionary. "Social service" has usurped the



place that "missionary" used to hold. It is sometimes rather laughable.

I entered a college this spring and was greatly surprised to see a poster staring me in the face, stating that I had been doing social service in New Mexico. The young president came up to me and whispered confidentially, "I hope you don't mind my saying 'social service' instead of 'missionary work,' but for some reason the girls just hate the term 'missionary.'" The girls there became very much interested in our form of "social service," and quite approved of me, for though I told them I was a missionary, they decided that I did not look like one. It really would not surprise me one bit if those girls either became missionaries or married missionaries. It is strange how many queer ideas do get rubbed off. Not only so, but

when they do understand what all women are doing and what our work stands for, nowhere do we find more loyal helpers than these same girls.

Hundreds of girls in this country of ours are working faithfully and persistently, training themselves to become missionaries, to be of service in this world. It is difficult to subdue "youth," and if only an outlet is given and the way pointed out, these young people face whatever lies before them with a sublime courage and enthusiasm. But, oh! there are thousands of young people who kindle with enthusiasm just as easily—for enthusiasm is inseparable from youth—and who can be directed just as easily toward something worth while if only some one cares and not only cares, but thinks and works!

## Still Another Campaign!

By Isabel Laughlin

AND you groan at the thought! For the year has brought a deluge of them—Relief, Prohibition, Endowment, Political and Presidential Campaigns—your brain is tired and your pocket-book limp. But this campaign will not tax your mental powers, will not add new weight to your already heavy burdens, neither will it cost you a cent of money. All that it requires is tactful planning, a pleasant chat over the telephone, an afternoon call or two, an exceptionally interesting program at your first missionary meeting in the fall, and your presence there with the same friendly welcome for newcomers that you would give to any old friend—and you have joined us in our "College Girls for Missions" Campaign!

Be assured from the very first that this is no small enterprise to which you belong. What greater challenge can be offered to 166,460 Presbyterian missionary women than the stirring appeal of 12,000 Presbyterian girls, just out of college, equipped and



ISABEL LAUGHLIN, SECRETARY FOR STUDENT WORK

eager to do their share in work that is worth while, if you will give them a chance? The proportion is thirteen to one—thirteen women to welcome every girl, to show her that her church needs and deserves her talents, her trained intellectual powers, and her gifts of leadership. They are coming back to their home towns this summer, they are going to new towns as teachers in the fall, they are going to be at your very door.

You are to have the opportunity of enlisting their interest, sympathy, and service in the work being done by the women of our Church.

Women in many places have found the following suggestions workable; why not line up your local society, and try them?

1. Appoint a committee of women to find out what college girls will be available for your church in the fall. Have this committee visit the girls, and not only invite them to your meeting but call and take them as guests. You would do as much if you were asking them to attend a musicale,

or a club meeting, for the first time.

2. Be sure your first program is unusually and delightfully interesting. Having taken a girl, you want something of real value to give her.

3. Make her a part of it all by putting her on the refreshment, music, or program committees. One missionary society president tells me she has college girls holding the offices of secretary of literature, of mission study leader, of librarian and of chairman of education committee. Do have something definite to offer her. A Vassar girl told me that last winter she went back to her home church to do something. She informed her pastor that she wanted to be put to work. He, in turn, notified the president of the missionary society. She passed on the news to the president of the young people's society, and, said the girl laughingly, "it took all of them together three months to find something for me to do. I, of course, was interested, and willing to wait. But, just suppose I hadn't been!"

4. Send her as a delegate to district, presbyterial and synodical meetings whenever it is possible, so that she may get a

vision of the scope of the entire work.

5. When we write asking you to tie a girl to a definite activity of her church, please answer our letter. Then find the work for the girl.

6. When you know of a girl who has found her place in the church life, please drop us a card informing us. Thus we shall have a basis for tabulating results.

7. If she does not respond immediately, will you have the patience to try again in a different way? I know a woman who had been trying to induce a friend to go with her to the missionary meeting. Finally, the seventy-seventh time she asked her, the friend said: "I see you mean it, I'll go with you." By your persistency, shall your earnestness be shown.

"But," you say, "there are no college girls in my church, so count me out of your campaign." This we refuse to do. For you will help us just as the lady did who said to me: "I was wondering as you talked who my thirteenth part of a girl is. I am going straight home to pray for her. Bless her." Won't you pray for your thirteenth part of a girl wherever she is? Bless her!

## Our Neighbors—The Children

From Address at the Atlantic City Meeting of the Woman's Board

By Clara E. Hazen

FROM the little "children of disadvantage," lifting up their tiny hands and expectant faces for food and care, to the grey-haired men and women seeking employment or perhaps begging because they know no other way to supply their needs—for all these, in a land of so many undeveloped resources as exist in Porto Rico, neighborhood work finds an open gateway leading into large fields of usefulness and betterment. If it is carried on properly by those whose true motive is that of the good Samaritan, helplessness can be changed to helpfulness. Let us take a glance at what is being done and perhaps at what we hope to do in neighborhood work in a community of 5,000 people at the Plaza or seashore of Mayaguez, a town of over 76,000. Most of these neighbors of ours are poor and live in the small, unsanitary, overcrowded, uncom-

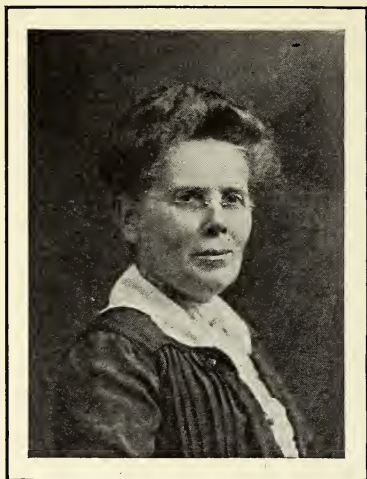
fortable houses that abound all around us.

On the block, about two acres in size, where are located the Marina Church and Neighborhood House, there are two hundred and twenty-five people living in one-story houses or in rooms, as often even a house which would be small for one family is divided up among two or three families that it may yield more rent to the owner. Adjoining blocks are even more crowded. A visitor from Colorado said: "There is no doubt that this mission is placed where it is most needed."

A chapel school house was built in 1907. As public schools became more numerous and efficient each year, it did not seem best for the mission to continue with grade work when special community-work was much needed. A large number of girls from fourteen to twenty-two years of age were too



poor to continue in school but must work and help earn their daily bread. As they had such an aptitude for drawn-work and embroidery, the exquisite beauty and usefulness of which is well known to many of you, that seemed to be a line of work which could be made very helpful. So an industrial department was opened and a competent



CLARA E. HAZEN, HEAD WORKER IN  
OUR NEIGHBORHOOD HOUSE, MAYA-  
GUEZ, PORTO RICO

Porto Rican teacher engaged to plan the work and give instruction. Results have been wonderful. Girls have been taught to help themselves and at the same time have been kept in Christian surroundings. Special educational classes have helped to fit them for useful womanhood. Basket work has also been added and a large class of girls are making baskets out of the branches of one kind of palm tree.

A young woman from Rochester, New York, a former mission teacher, now the wife of a government chemist, proposed the opening of a day nursery where neglected children could be cared for. Other American ladies favored the plan and soon a day nursery, the first in Porto Rico, was opened in a building belonging to the Woman's Board. This was two years ago. A Day Nursery Association was organized, composed of Americans and Porto Ricans whose contributions keep up the running expenses of the day nursery. Each mother is asked to pay two cents a day for her child, which means that it will receive three meals and care from early morning when she goes to work until her return in the evening. Of course, this

does not pay actual expense but it does help to teach self-respect and self-reliance.

The children are cared for by a Porto Rican matron and assistant. Those old enough go to the kindergarten during school hours. As they play happily or gather around their low tables at meal-time and clasp their hands and bow their heads while a blessing is asked upon their food, one rejoices that they are being cared for and trained in the right way. A visitor from the States said: "Why, this day nursery is a little heaven for these poor children." A Porto Rican editor after a visit remarked: "This is the best work I have ever seen in Porto Rico."

A Porto Rican physician freely gives his services for a weekly visit to the day nursery, and comes oftener if necessary. A district nurse employed by the Board visits the nursery daily and devotes the remainder of her time to others in the community. This nurse is a graduate of our Presbyterian Hospital at San Juan.

A little boy of nine, the son of a widow, walks each morning before going to school from a part of the town at least a mile distant, and carries to the day nursery his weak little two and one-half year old brother, who from lack of nourishment is a frail little shadow, to whom perhaps food and care have come too late. The boy returns in the evening and takes his little brother home to the mother who has been all the long day hard at work.

Neighborhood work is not complete, however, nor built on an enduring, progressive plan if directed only toward physical, mental and moral welfare, important as these are. Ever present, as the center of all, must be attention to spiritual needs, putting the open Bible into each hand to be "a lamp unto my feet, and a light unto my path," persuading each to make use of the means for growth in grace and knowledge, namely, the study of the Word, prayer, attendance upon church services and putting into practice the teachings of Him who said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this: Thou shalt love thy neighbor as thyself."

Can neighborhood work built on these two commandments fail to be a sure and safe investment and the forerunner of a strong Christian community?

# Your Kindergarten Amongst the Navajos

By Helen Simmer



THE NAVAJO KINDERGARTEN AT CANADO, ARIZONA, IS THE OBJECT ASSIGNED FOR GIFTS FROM LITTLE LIGHT BEARERS

IN my estimation, kindergarten work amongst the Navajos surpasses in necessity all other work among children which I have seen. The little Navajos come here not speaking a word of English, accustomed to hogan life, which is a life without commonest necessities from our standpoint. There is little to build upon. Here kindergarten steps in and to some extent supplies the lack.

"The child's personality grows; growth is always by action; he clothes upon himself the scenes of his life, and acts them out; so he grows in what he is, what he understands and what he is able to perform."

A desire for rhythm is instinctive in every human being and the Navajos are no exception. They use rattles and repetition of chants, stepping in time at religious ceremonies. It was a surprise, judging from the children's faces, to play galloping horses (every little child can ride), and to fly like birds or become trees with branches swaying. I hope that the association of these

ideas with pretty, characteristic music will in time take the place of former associations, saturated with their religious conceptions of gods.

Our kindergarten is a small, social body, where every one is considerate of the other, everybody is happy, courteous and busy. The room is kept orderly, clean and pretty with decorations they make. We have been using our hands in pasting, coloring and cutting. This work and representation of objects with blocks help so much in language teaching as well as in preparing hands and brains for skillful and useful work in later years. Through songs accompanied with actions and games, language, ideals and ideas are developed faster than in any other way.

Most of all does kindergarten appeal to me because it emphasizes the spiritual side of education. A kindergarten is not complete without this, nor is life. Christmas and each special day in the year afford opportunity for some lesson. For weeks before

Thanksgiving we were busy marking some of the things for which we are thankful to God. Thanksgiving day was a climax indeed. I told the Thanksgiving story every day that week, and how they enjoyed it! I was so glad that that part of history shows such a friendly relation between the white man and the Indian. Did you ever think what a splendid mission story is that part about Squanto, who hoped he could go to the white man's heaven?



A CLOSER VIEW OF TWO KINDERGARTEN CHILDREN  
Ebah is four years old, Tazbah three and a half. The teachers call Tazbah "Dotty Dimple," for she has a smile for everyone from morning till night



On Thanksgiving morning the kindergarten children made a pilgrimage across to the church, where we sang our "thank-you" hymns and said our "thank-you verse:" "O give thanks unto the Lord; for he is good," and then returned to a party of ap-

ples, pinon nuts and popcorn. After that we took some of our goodies to a little Mexican boy.

Surely it is a work worthy of Christ to give these children their share of the world's heritage!

## Publicity and Young People's Work

By Helen A. Ballard, Publicity Secretary

**T**HERE are many publicity opportunities in young people's work and their right use will build up membership, encourage loyalty to the home mission cause and stimulate a sense of responsibility for definite, regular giving.

The young people themselves should be proud of their organizations and wish them recognized as valuable assets to the community. They should always be on the lookout for ways of demonstrating their work to the older people and for increasing their membership that they may accomplish more. To do this they must constantly originate ideas and find new adaptations for old ones. But a group of interested, active girls will not find this difficult. The poster idea is not new, but striking new effects can always be produced and new ideas conveyed. They may be executed by some member who is clever with her brush, and placed on the bulletin boards of the public library, the school and the church as well as in the windows of some of the best stores in the smaller cities and towns. Where a big effort is being made to increase membership a series of clever posters might be followed by invitations to attend a meeting of the society which will be sent to a number of young people in so attractive a form as to convey a good impression of the progressiveness of the organization and create a desire to join it.

But the best medium for general publicity is always the local press, in which may appear special write-ups of the young people's activities. Many of these are splendid "copy," especially when accompanied by good pictures. For instance, the making of outfits for Alaskan babies gives an excellent opportunity for a good news story and could be illustrated by a picture of the members at work and another of the Alaskan babies

and mothers who so need the help of these fine, big-hearted girls. Any editor will welcome such a story and it might be made to carry a good account of the work of the organization as a whole in its relation to church work and home mission needs. The news feature itself should be given the "lead" in the article and an arresting headline used. The biggest and most unique achievements may be written up for some church paper, or young people's publication, or some first-class woman's magazine, if really good pictures can be furnished and the idea is new and adaptable to other localities.

The girls themselves should be encouraged to think along publicity lines and the girl who shows the most ability for this kind of writing might be delegated as official reporter for her society. If the girls decide upon writing the article themselves they must see that the accompanying pictures show action, that they are not "posy," and that the copy is written in a fresh, interesting, enthusiastic style. It must not be "dry" if one hopes to have it accepted. To do this writing well, study the style used by papers and magazines and learn the difference between a timely newspaper article and a story which may appear weeks or months after the happening in some other publication. A newspaper editor will always gladly send a reporter for what he considers a good story.

For the local papers pictures of the activities of the society, a group picture of the officers, one of the secretary and another of the members of the woman's missionary society who act as patronesses or serve in some capacity may be used. For other publications it is better to use only photographs of the young people.

One way of building up the membership in a town where boarding students come

from a distance is for resident girls to act as hostesses to all new-comers, entertaining them at some function or calling upon them and inviting them to attend the Presbyterian Church and to join the young people's society unless they are definitely planning to make connections elsewhere.

What a splendid thing it is that our young people of today are being encouraged to peep over the brim of their own immediate horizons and take a square look at the meagre lives of their brothers and sisters in less happy surroundings, and that they are so willingly shouldering responsibilities to better their conditions! There is a wonderful little book called "Peter of the World," which I hope every member of our junior societies will read and realize that the work they are doing is the best possible kind for world citizenship.

A plan which might give zest to the work would be for one of the older members to give a yearly report of the work of the organization at the meeting of the next higher society. This could be worked all along the line to encourage a better acquaintance among the organizations and make progress seem more desirable.

What are we doing to make our young people think in terms of *giving*? On this habit of mind in them largely depends the work of the future. Above all things let us make giving a privilege and joy rather than a hardship. Let us find ways of earning money, ways that cost real effort and sacrifice, yet that are as attractive as a game and that stir the imagination and enthusiasm of the members. Why not make a survey to ascertain what each member can do, would be willing to do on order, and then work out a regular business? This might result in catering for parties, receptions, picnic lunches; making candy, pickles, preserves, cakes, even home-made bread of some special brand; reading aloud; running a day nursery for busy mothers; making holiday gifts and cards for sale; making some staple article that will meet a real need of the women in the community; or in serving sandwiches, cake, iced or hot tea and coffee, or lemonade to motorists in some wayside spot where they will love to linger. A little study will show how practical and inexpensive will be the equipment for this undertaking, which, of course, could best be done by girls in the smaller towns where luncheon accommodations are not the best. The more clever the sign which attracts the tourist



HAVING THE BABY'S PICTURE TAKEN

Light Bearers' gifts are sent to Sheldon Jackson School, Sitka, Alaska. Who knows but that this little Eskimo will some day be a Sheldon Jackson School pupil?

and the more dainty the service the better it will pay. An example in original signs is "The Sunwise Turn," used by a unique bookstore in New York City. There is an old legend about the "sunwise turn" being the lucky turn. Something equally clever, with a story that may be told about it, may be originated, and if the purpose of the girls in this undertaking can be introduced into the sign so much the better. Such an enterprise would readily find its way into the local papers, and satisfied tourists would become motoring advertisements of the good things enjoyed and of the group of bright girls who are helping some far-away cause in this way. Here is a double chance to serve.

Reading advertising books and magazines will be found a great help to the secretary and the members. From them they will get suggestions for the work—how to make it better known in the community, and how to make any articles or letters that they may write about it fairly bristle with interest.



# Patronesses of the Westminster Guild

By Florence B. King

THE Westminster Guild patroness is the key to the situation, or if not, she is "the fifth wheel to the wagon." When possible she should be selected from the Woman's Missionary Society. This binds the work together, and the patroness can teach the girls the goal of the organizations to which they are ultimately to attain. Let us presume that the work of the patroness is to begin with the organization of the Guild. She should go over the field carefully to determine the possible strength of a Westminster Guild constituency, and give the facts obtained to the church session, securing its approval of the organization. Then the Guild is well-born, a child of the church.

She should omit from the organization meeting no one who is in line for membership, rich or poor, for they are equally needy. Charter membership makes quite an appeal. Divide this number into as many chapters and circles as seems wise, avoiding cliques. A splendid plan is to take Sabbath school classes as nuclei, building chapters on these foundations, being careful to select time of meeting most convenient to the girls. This plan increases Sabbath school attendance. Starting right is half the battle; so organize Westminster Guild Chapters, and not aid societies for all the humanitarian institutions in the country—that is another field.

A patroness must be a leader, but not a boss. Her leadership should be tactfully hidden in teaching others to lead. It may be wise for her to lead the meetings, conducting the Bible and mission study courses until the girls are gradually taught to assume responsibility. This is better than a giggling failure, which often ends in discouragement. But *as fast as possible* the girls should assume the real work, with the patroness standing behind as a "rock of defence." To be this, she must attend the meetings—and on this I place *great emphasis*, although it is a disputed question. By attendance she keeps in close touch with all the work of the chapter, and the development of each girl. A tactful word here and there holds the girls to the prescribed course of study, and often clothes a skeleton meet-

ing with facts and illustrations, making it glow with interest. Or she can put a lost word on the trembling lips of a timid girl who is struggling to relate a missionary fact that has touched her soul, thus strengthening the girl and encouraging her to climb greater heights another time. I once knew a successful patroness who listened interestedly to the lesson, and at the close gave a very brief résumé of the chapter, tactfully bringing out the vital points omitted. By attendance she can also keep the girls from going off at a tangent with their money. It is her duty to teach them to make a pledge to home and foreign missions, and consider it a spiritual disgrace if it is not paid.

A patroness should be patient with, and study to know the girls in their social, school, home and church life, and let them know she is interested in the well-rounded girl and loves them with a genuine love. Love begets love. Knowing a girl's mother and securing her confidence and cooperation has much to do with spelling success in Westminster Guild work.

The patroness should hold a steady hand on the social side of the work. Let it be understood in organizing that a Westminster Guild is not a social club, but an organization for a well-rounded womanhood. Put first things first, giving room for healthy recreation—the sort that develops mind and body, but does not shrivel the soul.

Above all other qualifications for a patroness, I would place spirituality. Most young womanhood is as susceptible to the influence of a beautiful life as the sensitive plant is to touch. The patroness may not realize it, but the girls absorb much more of her personality than they know. With interest, patience, love and spirituality, a tactful patroness can so mother her girls that she can lead them anywhere. She has a wonderful opportunity to teach the little kindnesses of life, and create a strong bond of church and Christian fellowship.

Oh, yes, it takes, time, strength, prayer, and perhaps tears, but what greater reward could she wish than to see the girls developing beautiful Christian lives?

# The Growth of Julianita

By M. Frances Robe



A FORMER PUPIL OF ALLISON-JAMES SCHOOL  
NOW TEACHING IN A LONELY PLAZA

MANY Mexican girls are working as teachers or homekeepers for the uplift of their people. There is Julia Narvaez who came from a humble Mexican home between Santa Fé and Albuquerque. Her father, who could read and write, was able by stock raising and trading with Indian blanket weavers to make merely a comfortable living for his family. All were Catholics of the type that bow in worship before pictures of saints and believe that entrance into a Protestant Church building would bar them from heaven.

When still of the age to be called Julianita (little Julia), she was placed in Allison-James School. She found school life not always easy, for she was an active, mischievous child. Soon after her acquaintance with Protestant Christians she began to inquire into the teachings of the Bible and in a few years expressed a desire to unite with the Presbyterian Church. This privilege was denied her by her mother.

When the little home was left destitute by the death of the mother, nearly all the father's possessions being disposed of in or-

der to meet the demands of the priest who held mass for the dead, Julia returned to Allison-James School, her father telling her that she might do as she pleased about accepting our faith. When opportunity came she acknowledged Christ, received baptism, and became an active member of the church she had learned to love. Her never failing energy and frank, unselfish ways endeared her to her instructors.

After seven broken years in Allison, this girl decided to prepare for teaching at the State Normal School in Las Vegas, but her aunt and others by threats and inducements persuaded her to go to the Catholic school where every effort was made to have her return to their religion. However, Julia was "steadfast, unmovable." She left the school and began teaching at once and has now taught for three years, attending summer schools and improving year by year.

Last summer Julia Narvaez went home with one of her former teachers. To her, Oklahoma's cotton fields, pecan groves, oil wells and luxuriant growth without irrigation were all new and she took notes, ever watching for something to tell her pupils.

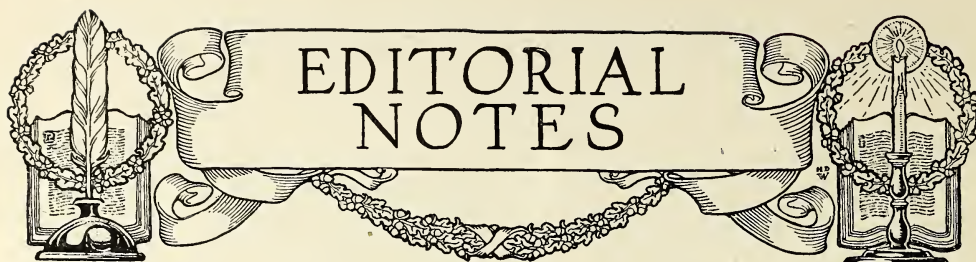
This young Christian woman teaches lessons which will prepare her pupils not only for better citizenship, but also for entrance into the presence of our heavenly King. When she offers a reward to her boys and girls they often ask that it may be a Bible.

She is now teaching in a remote part of New Mexico. Although in a Penitente neighborhood, the directors acceded to her request that the schoolhouse be used for Presbyterian meetings, and a Mexican evangelist recently conducted services there.

It is a nine months' term of school which Julia has commenced and she is bravely living in this isolated spot that she may help her people.

Scores of girls and boys have gone out from our mission schools with no encouragement from home friends, but rather with opposition, and have struggled, young as they are, to uphold the banner of Jesus. Such as these we long to assist.





WORK with young people holds such wonderful possibilities! Interest aroused in early years leads to unthought-of outcome in service. The child, attracted to missions by the little magazine all its own, with the bright stories of strange boys and girls, may develop into the most powerful missionary of the day. The girl, tactfully drawn into our work, may come to be the leader of the women of her church in large missionary movements. The Woman's Board can produce an example of the latter sort in the person of its own president, Mrs. F. S. Bennett. When just out of college, Katharine Jones was made a presbyterial treasurer. Following that, she was synodical secretary for young people in New Jersey. Later she was elected to the position of young people's secretary of our Board, which office she retained until her marriage. It was not many years before she accepted the presidency of the Board, in which position by tactful, loving and inspiring leadership she has won the enthusiastic support of the entire constituency. During the General Assembly at Atlantic City, this same leader, who not so many years ago "tried her wings" for the first time as presbyterial treasurer, was called to speak on the platform of the Assembly, with but ten minutes' warning. It was the first time a woman had ever spoken at a business session of that body, an honor made possible by the recent incorporation of the Woman's Board. All honor to our leader who has "grown up in the work."

¶

WHEN we give thanks for the many capable officers in our organizations, and for the missionaries that have given long and loving service on the field, we are prone to ask, "How can their work ever be carried on when they drop out?" The answer is: By giving our earnest effort to the young people of the church *now*, that the ranks shall be perpetually replenished, that there may never be lack of young men and women, willing

to give long service with a reserve power increasing with the years.

Among Indians and all unlettered people, customs have always been perpetuated by teaching them to the children. That is the opportunity which mothers of Christian homes have as well, to hand on to the next generation the best of the missionary spirit. Mothers, leaders of bands, pastors, teachers, all can cooperate to make the present younger generation a vast "preparedness camp" for the future.

¶

WE are sure that many readers will be pleased to look into the faces of the Woman's Board officers who have charge of young people's work. Miss Petrie, under whose care are all young people's organizations, is personally known wherever there are Presbyterian young people, and readers will feel that they are greeting an old friend. The two student secretaries who serve jointly the Women's Home and Foreign Boards are quite new in the service, but have already found a very warm welcome among the women of the churches as well as the girls of the colleges. Mrs. Dwight E. Potter, who preceded Miss Laughlin as student secretary, and in that position did such acceptable work, resigned a year ago. In the late spring she became the wife of Dr. Joseph W. Cochran, secretary of the Board of Education. Heartiest good wishes are extended to Dr. and Mrs. Cochran.

¶

THE primitive conditions and the antagonism that met our early missionaries in New Mexico are not always realized by those who follow in their footsteps. But Miss Grace Russell, who has taken up the work laid down by Miss Alice Hyson, is appreciative of the wonderful service that preceded hers and feels that it is a privilege to enter work having such standing in the community as has that at Taos, where the former missionary led such a beautiful Chris-

tian life that even those of antagonistic faith respected and loved her. Miss Russell writes: "How the people do preserve the memory and respect the beliefs of Miss Hyson! And the wonderful thing about it, for us, is that we are made to feel that they accept us and think we must be like her because we are trying to carry on her work. Sometimes the responsibility is almost overwhelming, when one thinks of striving to live up to such a memory."

¶

FOLLOWING the resignation of the treasurer, Miss Dora Mabel Fish, as told in these pages last month, Miss Edna Renard Voss has been elected to that very important office of the Woman's Board. Miss Voss comes to us directly from her position as instructor of mathematics and English at Wilson College. Her training has been thorough along educational and practical mathematical lines. She has also been connected with work that has proved her possession of executive ability. As, in addition, she is a staunch Presbyterian, with deep interest in all that is good, it would seem that Miss Voss is well fitted for the honor and responsibility placed upon her. She will assume office on September first, and we are confident that we may assure her a warm welcome to our official ranks and the ready cooperation of our constituency.

¶

A PICTURESQUE ceremony which recently took place was a fresh evidence of the constant effort on the part of the Government to better the condition of the Indians. Citizenship was bestowed upon two hundred Sioux of South Dakota, the ritual, devised by Secretary Lane of the Interior Department, being planned with regard to the Indian's fondness for symbolism and ceremony. Each Indian was called by his "white" name and, as he told his Indian name, was handed a bow and arrow and told to shoot the arrow. The Secretary, then calling him by his Indian name, said:

"You have shot your last arrow. That means that you are no longer to live the life of an Indian. You are from this day forward to live the life of the white man. But you may keep that arrow; it will be to you a symbol of your noble race and of the pride you feel that you come from the first of all Americans."

After this the Indian was again called by his "white" name and directed to take the handle of a plow. As he did so, Secretary Lane said:

"This act means that you have chosen to live the life of the white man—and the white man lives by work. From the earth we all must get our living, and the earth will not yield unless man pours upon it the sweat of his brow. Only by work do we gain a right to the land or to the enjoyment of life."

Three articles were then presented to the Indian, the significance of each being explained: A purse, meaning that money gained must be wisely kept; a flag, meaning that in every way he must do that which will make him a true American citizen; and a badge, bearing the inscription, "A citizen of the United States." The Indian women were each given a work-bag and a purse, and the ideals of the American family and home were impressed upon them. This ritual of citizenship will in itself have an impressive influence. The advance of the Indians as farmers and citizens in many cases has been very marked within the last few years.

¶

WITH regret we record the withdrawal of Mr. J. C. Ross and his wife from Menaul School, Albuquerque. For nineteen years they have done very telling work among the Mexican boys of the state. Those who have followed their career need no reminder of their earnestness or of their service without reserve. As superintendent, Mr. Ross bent all energies to leading Mexican young manhood to a higher level and many lives in plaza and city speak of the influence of this faithful missionary and his wife. Mrs. Ross had the faculty of telling by word of mouth and by pen the encouraging incidents that do so much to inspire interest among those not on the ground, and her reports of work at Menaul will be missed by our readers. The heartiest good wishes of many friends follow Mr. and Mrs. Ross. The new superintendent of Menaul will be Harper C. Donaldson, for two years instructor in science and director of athletics at Wasatch Academy, Mt. Pleasant, Utah. His fine record in that position leads to confidence in the wisdom of this selection.

¶

THE leadership of several of our large boarding schools is to be changed with the opening of the school year. At Allison James School Miss Olinda Mecker has resigned. After a year's absence from the work of the Woman's Board she expects to again join our forces. Of this we are most glad, as her sweet spirit, her genuine devotion to the cause and many other characteristics, make her valuable as a missionary. To this va-



cancy Miss Esther Buxton, former principal of Forsythe Memorial School at Los Angeles, is to be transferred. Her proven ability will here have a large field as it is hoped that she will not only be the leading power at Allison-James School, but that her influence will reach out into the surrounding regions, binding together the work of our Board in

New Mexico. Miss Buxton's former position will be filled by Miss Elizabeth Smith, another of the faculty at Wasatch Academy, who has shown ability in lines of leadership. As these principals take up their new work, shall we not remember them daily, asking that they be given abundant wisdom and strength for their duties?

## Six Missionary Gates

By Margaret T. Applegarth

**I**F there are two sides to every question, there must be two to the problem of how to interest children in missions—your side, and the children's! The familiar words, "Three gates on a side" suggest what these three gates probably are—the three that you should open and the three you should teach the children to open. Along the leader's Road to Success lie "Delegate," "Instigate" and "Propagate"—gates of impression; while along the children's Path to Interest are "Congregate," "Investigate" and "Mitigate"—gates of expression. How can we open these gates and enter into newer, broader, fields of activity? How can we oil rusty hinges and fit new keys into old locks? This year the new study-book for Junior leaders is called "Children of the Lighthouse" and it is to that book and the accompanying "Teacher's Manual" that this article will refer as we examine each gate separately.

1. "Delegate." "An' may the Lord gie us a guid conceit o' oorsels!" Sometimes I wish every missionary leader had this printed in red ink across her looking-glass, for it is perfectly dreadful to hear the apologies! "There seemed to be no one else to take the Juniors, so I said I would, but I'm not the one for the place. I'm so—" etc., etc., minimizing good points and magnifying poor ones until there is "no good left in us," and hearer and speaker look as woebegone as busts of Dante!

First and foremost, every Junior leader is a delegate—and a delegate is a representative entrusted with authority to act for all those who have chosen him. It is an enviable position, and we all know the proud little swagger a delegate can assume! Of course every junior leader need not *swagger*, but at least don't hide half your light under a bushel, for you really have a chance in a hundred. Make your position important, be an authority, let others see what fun you have making things interesting to the children. You are not leading a forlorn hope; you have the biggest, jolliest work in the church entrusted to you. Look beyond the apparent thing to its possibilities. Your main product is interesting the children, your by-product is the widening circle of other persons you can touch.

2. The second gate is "Instigate," which means to stir up, to urge on, to persuade a person to do something. Curiosity has a monopoly on the hinges of this gate. You can stir up the children to eagerness and helpfulness by posters, invitations and nice juicy notices in your printed

weekly calendar, and as you do it you can reach others, too. For instance, if your church calendar reads: "The Junior Society will hold its usual meeting on Friday at four," there is a deadly sound to that word *usual*, and your minister can't help droning out the notice. Suppose it reads: "Junior Missionary Society please take notice:

"Sing a song of sixpence  
A marvel to the eye  
Four and twenty parrots baked in a pie  
When the pie is opened they'll all begin to speak  
At four o'clock on Friday of this very week."

adding "See the parrot poster on the bulletin board." All the grown-ups will be amused, the minister will smile quite cheerfully as he announces the meeting, and the children will hardly be able to wait for the end of the sermon for a peep at the bulletin board. There they will find a poster displaying a bright green parrot in a bright yellow cage, with the same jingle underneath. During Sunday school some one will make the rounds of the Junior classes with funny little invitations for each member, made of Uneda biscuits and a tag reading:

"Polly wants a cracker, next Friday—please do risk it, For if you don't, we all will vote that *YOU*-need-a-Biscuit!" The likelihood is that the children can't resist these three appeals, and you will find your stock as a leader rising fifty per cent.

There is a pod of peas for the leader to shell who enters this gate in earnest: the Psychology of Paper, Pasteboard, Paint, Paste, Posters, Printed Notices and Pleasure. Taking the last first makes the whole pod easier to shell. Things that are fun are never a burden, so make play of the posters and invitations. Consider them as "fancy work," to be picked up in odd moments when there will be "just time to do 'em invitations;" they are no harder than tatting or crocheting and exhibit infinitely more individuality. Tuck a batch of paper, a pattern, a pair of scissors and a paint-box into your work-bag when you're going to an afternoon sewing party. Every one will be agog with curiosity: "What in the world are you doing?" "For your Junior Society—why, aren't they dear!" "Tell us about the society, you clever thing!" "I have some scissors; let me help cut them out!" "I think I could help you paint them, I see you have two brushes!" (Four or five, if you are wise!) and really, before you know it some one will be saying: "I had no idea missions were such fun—can't I come to one of your meetings? I just love children." Let her come, and use her. It is

one of your proudest by-products. Down in your heart, you can swagger just a little, having entered "Instigate" in earnest. Or suppose you are a Sunday school teacher with a class of girls whose social times are a problem. Consider the class as your Junior Committee, dividing it into six groups, each group to be responsible for the making, exhibiting and distributing of posters and invitations for a certain specified month, the group drawing out the largest number of Juniors to meetings to be entertained by the other groups and the Juniors at the end of the course. You are building up future Junior leaders—and the keystone was pleasure.

The other P's are simpler. In buying paper and pasteboard get bright colors and not too much pallid white. Don't be afraid of adding a few dashes of paint here and there; it helps wonderfully. What to make for posters, etc., is solved by the "Teacher's Manual" (10 cents) which accompanies the junior text-book. In it are drawings and full directions, with jingles; e. g., the Parrot Pie, which is a review lesson on Cuba!

3. "Propagate" is the leader's finest gate of opportunity. The word means to disseminate, to sow seeds, to spread news. Telling missionary stories is sowing seed, but there are ways and ways of telling them! For instance, returning to "Children of the Lighthouse," you find mention made of a lighthouse, islands, Columbus and his ship, adobe huts, palm trees, etc. Most of these things are easy to make by following the directions in the Teacher's Manual, and then your story can be embroidered as follows: Putting down a strip of blue crepe paper on a table or the floor you name it the Caribbean Sea on one side and the Atlantic Ocean on the other, then you place on it a big green cardboard island cut in the shape of Cuba, and with the aid of nine children (see "Investigate") you develop your story of Cuba: its queer shape, its discovery by Columbus in his Spanish galleon (and behold! over the paper ocean comes sailing a quaint paper ship!), its palm trees (stuck in spools) flourishing luxuriantly, its little adobe huts in gay colors—such is your stage setting. History has been enacted, a tropical atmosphere created, and now you are ready to "propagate" the news of Christian missionary enterprises: for Miss So and So lives in a city located *here* on the island; here is her picture; here is a snapshot of her school; her neighbors live in little houses like these, etc., etc.

Let each leader help her denomination by teaching the children definite facts about actual missions supported by her Board. Send for leaflets, they are rarely more than three cents apiece, sometimes free; get the free ones in large quantities and send them home by the children to read there. Another by-product will spring up when Jimmie gets mother to read it!

Any leader will have gone far on her Road to Success when she has opened wide the three gates on her side, realizing that as a "Delegate" she has a tremendous power of initiative in her efforts to "Instigate" others to an interest in her work and to "Propagate" the wonderful story of missions. The three gates on the children's side are of equal importance, yet they open almost automatically, provided the leader's own gates are kept in order.

(4) "Congregate" immediately suggests that deadly word "usual" again! As far as possible avoid having the children sit in stereotyped fashion, with prim little noses pointing straight at a desk with its usual open Bible and bell. Rooms always have four nice corners, and this year, with "Children of the Lighthouse" to teach, dub the corners "Cuba," "Porto Rico," "Mexico," "U. S. A.," and month by month progress from corner to corner on your travels. The cardboard lighthouse suggested in the Manual could stand on a table in the middle of the room, and the excursions start there each time.

(5). "Investigate" is a sister gate to "Propagate." It is all very well to sow seeds, but every child loves to pull them up to see how they grow! The leader should tell her story and give out her literature, but the children should be asked to find out things for themselves beforehand. Write their "find-outs" on colored pieces of paper cut in unusual shapes. The above-mentioned Manual suggests for Juniors a "Lighthouse Board of Nine Commissioners," based on the actual U. S. Lighthouse Board at Washington, each Junior Commissioner having specified duties. For example: The first commissioner is Secretary of the Treasury; his duty is to collect the offering in the cardboard lighthouse, and to explain what a stated amount of money will do for a Spanish-speaking mission. Number two, Superintendent of Coast Survey, is to locate the country, seas that bound it, principal cities, etc. Number three is a scientist, to find out about animal, vegetable and mineral specialties of each country studied. The "Board" is newly appointed each month, so that at each meeting nine new commissioners stand primed to report on their "finds," the leader being ready to weave everything into her story of missions. For the leader's benefit all the finds are given in full in the Manual, but the children will find them in geographies and dictionaries at home. This trains them in the habit of missionary investigation. They are our "Church of tomorrow," and must not be helpless to work out a program alone! For this gate, notebooks cut in the shape of lighthouses should be provided, as suggested, so that investigations may be recorded and the best books receive some kind of recognition at the end of the course. Plain ordinary school notebooks would not prove interesting enough to keep—do try the others! Jimmie will love the circular staircase windows and the railing around the top!

6. "Mitigate" means to reduce want or pain or sorrow; put in less formal words it means bringing happiness in the form of a Christmas box to some needy mission station. For every impression there must be an expression; in this concrete way the children can best show their interest. Missionaries need toys, dolls, work-bags, hair-ribbons, pencils, etc., etc. for their school children. Correspondence with the Woman's Board of Home Missions will bring you name, address and needs. This gate, too, reacts favorably in the child's home; the mother will find many odds and ends to fit into the box, and all the mothers could be invited to the "Shower" when the children bring in their presents; then by a talk, a little review, the exhibit of models, notebooks, etc., you can show the year's work and win cordial appreciation.



# New Books for Mission Study

By Mary A. Gildersleeve

**T**HE Two Americas," the subject for general discussion this year, is particularly timely, following as it does the Panama Congress in February last. Representatives from all Latin American countries met at Panama with secretaries of all cooperating Boards and outlined plans that will make for greater progress in promulgating the teachings of Christ.

The study of "Old Spain in New America," by Robert McLean and Grace Petrie Williams carries out the program recommended by the Committee of Twenty-Eight, representing all denominations. The book treats strongly of Spain as explorer, conqueror and colonizer of the southwestern section of our own country and of the islands of Cuba and Porto Rico. It clearly shows the power of the Spanish Church and the necessity that natives conform to the rites and ceremonies of that faith to escape death by the sword. "The acceptance of the religion of their conquerors was as much an acknowledgment of their subjection and vassalage as the queue was the symbol of the Chinese subjection to the Manchu dynasty."

Notwithstanding the general spirit of cruelty which prevailed toward the Indians, due credit is given to the Franciscan monks, who were the spiritual and physical protectors of their followers.

The history of the old missions forms an interesting and important background for all the history of the Southwest. The general awakening of the Mexicans of our own Southwest and the Cubans and Porto Ricans to the advantages of evangelical, educational and social regeneration is clearly and forcefully told.

Special attention is called to the new propaganda, as a result of the Panama Congress, in the interest of church comity, educational readjustment and social reconstruction. The mission work of the various denominations in the different fields is given as fully as space permits, while the well prepared bibliography refers the student to books of authority on the various features of the subject.

The carefully outlined Contents and Appendix give to the student the special line of thought touched upon in each chapter, and enable even

the superficial reader to fix important facts in mind.

The following will be of help in understanding the subject matter of the book:

Chapter I, "Spain in America," treats of the "Period of Exploration and Conquest" with its various sub-divisions; "Results of Spanish Conquest"—noting particularly the mixture of the races, and education in Latin America; "Why Spanish efforts in the New World failed"—showing a comparison of Spanish and English colonization.

Chapter II, "Following the Cross," is treated under the following headings:

"Missionary work of the Spaniards," "Beginning of Protestant Missions," "The Penitentes," "A Land of Crosses."

Chapter III, "Redeeming the Southwest," deals with the "Conditions with which Missionaries Contend," "Work of the Churches," "Results of Missionary Work," "Our Missionary Teachers."

Chapter IV, "Cuba Para Cristo," gives "Three Glimpses of Cuban History," "Cuba of Today," "Religious Work in Cuba," "Cubans in the U. S."

Chapter V takes us into the island of special beauty, "Our New Possession." "Under the Power of Spain," "Development of Education in Porto Rico," "Religious and Moral Condition of the Porto Ricans," "Social Service," "The Symbol of Liberty" are other subject headings.

Chapter VI, "A New Era" is divided under special topics: "Missionary Work among Spanish Speaking Peoples," "General Results," "Larger Aims for the Future," "Opportunity God's Call to Action."

The book is replete with accurate details of a subject which rightfully demands study of present-day conditions.

**Junior Book**—"Children of the Lighthouse," by Charles L. White.

Leaders of mission study classes should write at once for helps and suggestions to the Secretary for Missionary Education—Mrs. M. J. Gildersleeve, 156 Fifth Avenue, New York.

## A Tribute

In the death of Mrs. John D. Chambers on May 21st, Cleveland Presbyterian Society has lost a faithful and efficient president, who served for nineteen years as head of the Presbyterian Society of Foreign Missions, and since its consolidation with the Home Society in 1914, as president of the united society. Mrs. Chambers was influential also in interdenominational affairs of the city. Love for missionary service was strong in her girlhood home. One sister spent her life in work for Freedmen at Fisk University, and another for forty-six years has served as missionary in Turkey under the American Board.

Fine executive ability, keen insight and clearness of judgment were qualities of Mrs. Chambers' unusual talent for leadership. Never masterful or dominant, she drew others into the service by the strength and beauty of her personality and inspired those who worked with her by her broad vision and high ideals. She was beloved by all who knew her for her buoyant cheerfulness and unflinching consideration for others. Through all her service she gave herself to the limit of her strength. Her death is an irreparable loss to all associated with her.



*Over Sea and Land* contains many pictures that interest boys and girls. This Eskimo group is from a recent number of that little magazine and is a fair sample of its attractive illustrations

## Think of the Children

Extracts from remarks at meeting of the Woman's Board at Atlantic City by Katharine N. Birdsall, Editor of *Over Sea and Land*

**W**E must not feel in the least discouraged that *Over Sea and Land* made a poor showing in figures this past year, for although 800 behind in subscriptions at the end of our fiscal year, March 1st, we have already gained 484 of this number in two months, and will undoubtedly forge far ahead before the expiration of the present year. What we need in our work with the magazine is more of what the boys call "pep," an insistent and persistent enthusiasm that will brook no failure. Our children need *Over Sea and Land* if they are adequately to know our mission work; and it is surely the privilege and pleasure of every missionary society, as well as its duty, to see that the children of the Church are supplied with the Church's only junior missionary magazine. Should not every society see to it that every Sunday school child under fourteen has *Over Sea and Land*? You will agree with me that the child is a most important factor in life; in mission life the children are the coming missionaries, and the coming supporters of missionaries. We cannot begin too soon to give them a real personal interest in missions.

Let us think of this in our societies and make this year a Children's Year. Let us not rest till every child in the Church is getting the magazine every month. And let us make it a "Double-up Year"—a year of double endeavor, double faith, double work, double results in a doubled subscription list sent from every society.

I met a minister's wife today who had never heard of *Over Sea and Land*—yet there was a missionary society in her church. It should be the persistent work of every society to inform fully every church member—even the pastor if necessary—about the magazines published by the Woman's Boards.

Why should not the society itself subscribe for enough copies of *Over Sea and Land* to give to all children of the church if no better way presents itself? Could there be a wiser way and one more productive of future good results, than the first suggestion to the child mind of love and service for God's less fortunate children? Your child is all important to you; why not make your neighbor's child all important too? "Inasmuch as ye have done it unto the least of these ye have done it unto me."

### Children's Year

*Is it too much to ask that every single reader of the HOME MISSION MONTHLY make herself responsible for at least one subscription to Over Sea and Land, either for her own or another's child? Can she not do this little thing from her own personal interest in missions, from her love for children, or in memory of a child or her own childhood?*

*H. M. M. has 37,000 subscribers.*

*O. S. L. has 20,000 subscribers.*

*Here is a great discrepancy. Which of our Presbyterian women are failing the children? Are you?*

*If we fail our own children—God's children—how can we expect them to be true to our Church and missionary work!*

*Let us make this a special Year of Endeavor*

### FOR THE CHILDREN

*By subscribing for Over Sea and Land for them, thus interesting them in our own missions.*

### BY THE CHILDREN

*By encouraging them to work for Over Sea and Land, thus starting an increasing child interest in our special objects.*

### WITH THE CHILDREN

*By keeping before them, month by month, the service they can render God's work by getting others interested in Over Sea and Land.*



# Stimulating Interest Among Young People

(Young people's conferences are a feature being accentuated in synodical and presbyterian societies. The following methods may stimulate societies that are planning to develop this important phase of home mission work.)

## A YOUNG PEOPLE'S CONFERENCE

**F**EELING that many young people in our presbyterian society did not understand or appreciate their relation to that society and to each other, and realizing the value of the Christian conference in creating this bond of fellowship, two years ago we began holding annual fall conferences at which each department of young people's work is represented, and to which every church in the presbytery is urged to send delegates—as many as possible. Our most optimistic expectations have been realized. At the close of the first conference the young people voted that such gatherings become annual events and we are now planning our third, which we hope will be even more helpful than its predecessors.

The conferences have been held on a Friday afternoon late in October, the program including both afternoon and evening sessions. A box supper is served and those who come from a distance are entertained over night.

Last year's afternoon program consisted of brief addresses, echoes of summer conferences, and reading of reports. An added attraction was the fact that it was presided over by one of the young women of the presbytery, while the opening devotional exercises were conducted by a young man, chairman of the prayer-meeting committee in his society. Supper, always a pleasant part of any convention, was especially inviting to these boys and girls, many of whom had come directly from school or business.

Immediately after supper came what was noted by all to be the most valuable feature, the small group conferences, five in number, meeting in as many different rooms, and seeking to cover every field of young people's activities. A group of young women's societies and Westminster Guilds talked over their problems and exchanged ideas. Another group discussed methods of introducing missions into the Sunday school. Leaders of Light Bearers found help, inspiration and new courage in their hour together, as did the guardians of Camp Fire Girls. The fifth and largest group represented young people's societies.

There was enthusiasm a-plenty as one after another in quick succession told of plans that had been successful in their societies, of increase in mission study, missionary meetings made more interesting and missionary gifts more liberal. Pencils were busy, and if there is any lack of missionary zeal in our presbytery it surely will not be due to dearth of ideas.

At eight-fifteen all gathered in the church auditorium for the final meeting of the conference, a feature of which was the address of welcome given by the young president of the entertaining society. (This same young man afterward declared that this was the finest conference he had ever attended, and his society unanimously up-

held his opinion. Had there been no further results of the conference, the zeal with which it inspired those having the largest share in it would have made it worth while.) The address of welcome was followed by a few words from the president of our presbyterian society, Mrs. Webb, herself so much interested in the young people, and the evening closed with an inspiring address by the Rev. W. P. Schell, of the Foreign Board.

A table of literature displayed all the new mission books of the coming season as well as a goodly array of other missionary literature and devices.

These gatherings have done much more than increase our Christian fellowship and Presbyterian kinship. They have created a spirit of emulation, and better than all else have resulted in increased power for usefulness and efficiency, revealing the possibilities of our little share in the great work of our church, and through the church in the Kingdom of God.

JEANETTE L. GOOD.

Secretary of Young People's Work,  
Morris and Orange Presbyterian Society, N. J.

## THE YOUNG PEOPLE'S BRANCH

The Young People's Branch of the Missionary Societies of Pittsburgh Presbytery is the largest organization of its kind in the world. Under the Woman's Board of Home Missions and the Philadelphia Woman's Board of Foreign Missions there are just two other such organized branches so organized: one in Philadelphia, the other in Erie Presbyterian Society.

The Pittsburgh Branch has no preference as to home or foreign missions, believing that there is just one great round world of lost and perishing souls to be won for Christ. More than thirty years ago the Pittsburgh Branch was organized, and called the Young Ladies' Branch of the Woman's Missionary Societies of the Pittsburgh Presbytery, but it has gradually lengthened its cords until to-day it includes all young people's missionary organizations in the one hundred and thirty-five churches of Pittsburgh Presbytery. In all we have two hundred and seventy-nine organizations representing about eight thousand young people and children.

The executive force of the Branch consists of a president, a vice-president at large, fifteen vice-presidents, two treasurers, recording and corresponding secretaries, also secretaries for various branches of the work, as Education, Westminster Guild, Young Women, Literature, Children, etc. There are three young men vice-presidents whose special care is to visit the Christian Endeavor societies and present the work of the Branch and Christian Endeavor missionary obligations as outlined by the Boards.

Executive meetings of the Branch are monthly, and are attended by the leaders of the various organizations and chairmen of missionary committees in addition to the executive officers; in fact, any one interested in missionary work for children and young people is urged to come. Reports from officers are heard, plans for work discussed, and an informal good time is had in the exchange of methods. Occasionally a missionary on furlough or a special speaker gives a talk. As it is not always convenient for all leaders to attend executive meetings, a young people's secretary is appointed in each church, as the connecting link between the local church and the presbyterial society. It is her duty to be familiar with the missionary work in each young people's organization in her own church and to attend the Branch executive meetings, bringing with her reports of progress and taking back information and helpful suggestions received at the Branch meetings. She receives and is responsible for all notices for pulpit and bulletins in her church.

Two public meetings are held annually, one an evening meeting for the older young people, held in connection with the annual meetings of the women's societies in March, the other an all-day rally for the children, the last Saturday of October. The program of the assembly in March consists of reports by secretary and treasurer, missionary addresses and exercises, pageants, and music, with an offering for the general work of the Branch. The rally in October is a great day for the children, who turn out seven hundred to one thousand strong. The program is made up of missionary exercises, recitations and music by the children themselves and an address by a returned missionary. Lunch is served to all, the Branch paying fifty dollars toward the expense (raised

by assessing societies or churches represented, one dollar each), the church that entertains the rally paying the remainder. Two banners are awarded; one for the organization having the largest percentage of its enrollment present at the rally, and the other for the society having the best average attendance at its meetings during the year. The committee on registration reports to the pastor of the church entertaining, who presents the banners to the winners. The average attendance at the assembly and at the rally is about eight hundred.

The Branch has its own standard of excellence, which has proved an incentive to greater efficiency, and last year sixteen societies were on the honor roll for attaining eight out of the twelve points of the standard. Last year our educational secretary reported eighty-four mission study classes and the financial statement showed almost \$10,000 contributed for missionary work. The average amount contributed for the past two years has been about \$7,500.

The plea to Christian women everywhere today is for leaders, more leaders, to train the children that they may love missions and may be the leaders, the teachers, the missionaries of the future.

FANNIE W. POTTS

Mrs. Potts was for eight years president of the Pittsburgh Young People's Branch. When she retired from that office last spring the young people presented her with a gift which she values highly. They are devoted to their former leader and sent her to represent their work at the meeting of the Woman's Board at Atlantic City. The account published above is a portion of the presentation made at that time.—*Editor*.

## Extracts from the Report of Secretary for Young People's Work 1915-1916

M. Josephine Petrie

THE past year has been one of reconstruction in the home mission work with young people's organizations. The report of the secretary for the previous year was the sixteenth annual statement as a joint officer for the Board of Home Missions and the Woman's Board—the service dating from May, 1898. They were years of happy fellowship with the officers of both Boards, and, as the records show, they were years of increasing profit to the two treasuries. . . . .

After the incorporation of the Woman's Board, in May the joint department for young people's work was given up, the Board of Home Missions assuming responsibility for the Sunday school, and the Woman's Board undertaking the full care for the training of the young people and electing the former secretary of the joint department to give her entire time to this work. . . . .

Adjustments and readjustments have been the

order through the year. New workers, new apportionments, new "shares" were assigned or suggested. The secretaries for Young Women's Societies, Mission Bands, or Light Bearers, and Little Light Bearers were added to the lists and instructed in the new methods for correspondence and reporting. Classification of the various societies was necessary and the whole correspondence had to be systematized. This report is therefore not of the work of one but of many persons. The secretary would acknowledge the splendid response from her co-workers in synodical and presbyterial ranks. The loyal, prompt, intelligent and enthusiastic cooperation of this company of volunteers deserves more than passing mention. Among the number will be found wives of ministers, housewives, teachers and many busy young women who have only evening hours for this service but give those hours cheerfully and unstintingly because they recognize it



as a God-given opportunity. One hundred and forty-five changes in the secretarial ranks have been made during the year, but there is the assurance that the prayers for leaders are being answered in well-equipped young women who have been secured for this work among the young people.

### The Organizations

Judging from the synodical reports the secretary is now responsible for 9848 organizations.

### The Westminster Guild

It has been another year of advance in the Westminster Guild, and although reports indicate some losses of Chapters and Circles the cards record 126 new ones, the total number being 1,250. The girls have been enthusiastic in their study and giving. In addition to the gifts of money, many generous parcels have been sent by these girls to the Westminster Guild home mission stations and to other home mission fields.

### Some Figures

The report of the treasurer shows the following gifts from the groups of young people:

Young People's Societies (including Junior and Intermediate).....	\$24,902.14
Young Ladies' Bands, Light Bearers and Little Light Bearers.....	22,606.50
W. G. Chapters and Circles.....	11,693.82

The need for building well the "foundations" is evident. If all organizations should contribute for home missions the figures would be almost double the amount reported. The amount from the Westminster Guild was designated as follows:

Presbyterian Hospital, Haines, Alaska.....	\$6,043.91
Dorland Institute, Hot Springs, N. C.....	2,221.76
Marina Mission, Mayaguez, Porto Rico.....	2,049.62
Other Objects.....	1,378.53

This shows a gain over last year of.....\$2,203.17

Notwithstanding the new policy adopted by the Boards, \$17,018.82 has been received by the Woman's Board from Sunday schools. These gifts are in payment of pledges made for whole or part scholarships, or for shares in the medical or other distinctive work under the care of the Woman's Board, and indicate the abiding interest of some superintendents, teachers and missionary chairmen in their "special objects," some of which have been held by these schools for twenty or thirty years.

### Some Publications

For years missionary news has been furnished to societies through six or seven "Field Letters." Perhaps the most noteworthy change of this year was made by sending out this same material in pamphlet form under the title, "Wireless Messages." This new pamphlet, giving the latest news from all fields of the Woman's Board, has been received with enthusiasm by the young people, and leaders of other denominations have sent gratifying messages in recognition of it. There have been two printings of 7,000 copies each. An effort is made to distribute the copies of this pamphlet to local societies through the presbyterial secretaries.

The form of the Junior letter has been so ac-

ceptable that it was used for the Light Bearers' and Intermediate letters. The little story for Little Light Bearers was illustrated and printed on a still smaller sheet. The March message for young women's societies was also printed and illustrated and thus made more attractive than the large sheet of typewritten material which has been its form for years. All of these changes have been welcomed by the constituency and warrant the additional financial outlay. In addition to the printed messages, special letters from missionaries have been duplicated, also sketches of new appointees, general letters to secretaries, "follow up" letters to summer conference delegates, etc. The total neostyle record shows 10,350 pages have been copied and distributed.

At the request of many HOME MISSION MONTHLY readers, some of the articles prepared by the secretary for young people's work for that magazine were put into leaflet form and given the title: "A Book of Samples." The article for the August number was condensed from "The Graded School of Home Missions" to the small leaflet "The Home Mission Ladder." In addition to the field information, the monthly articles in the HOME MISSION MONTHLY and the "Westminster Guild Bulletin" pages, the following leaflets have been prepared and issued during the year:

- A Book of Samples (two printings).
- Twelve C. E. Missionary Programs for 1916 (prepared jointly with the Foreign Boards).
- A Few Home Mission Hints for 1916.
- Westminster Guild Hints for 1915-16.
- Hints for Organizing the Light Bearers.
- Making Progress—Promotion Exercises for Light Bearers.
- What the Dimes and Dollars will do for Home Missions (two printings).
- The Home Mission Ladder (four printings).
- Concerning Little Light Bearers (revised edition).

The Annual Report of the secretary for young people, also leaflets, announcing study books, helps and objects for gifts, have been sent for free distribution to state Christian Endeavor conventions, the International Convention, institutes, rallies and summer conferences and some one has been instructed as to the distribution.

The foregoing review of the past year proves the truth of the philosophy that the thing which makes life most worth living is that it is constantly beginning again: "Morning after night, spring following winter, in constantly recurring cycles brings tonic and inspiration." The work with the young life of the Presbyterian Church is ever changing—a restless constituency—a "constantly recurring cycle"—new groupings annually—new officers to train for service.

"Preparedness" must figure prominently in thoughts of Presbyterian young people's organizations. A new year of possibilities is before them. Nothing is too large for God, and with His help and the cooperation of every woman's society, and of the splendid company of secretaries they are prayerfully setting apart for this all important work, this will be the best year ever for the young people's work of the Woman's Board of Home Missions.

(Send for complete report)



## Work of Student Secretaries

Extracts from the annual statement prepared by the student secretaries, who jointly serve the Woman's Home and Foreign Mission Boards

THE work of the past year has been very encouraging in that it has shown increased interest and cooperation among the women, and an ever-growing responsiveness among the girls. In August Mrs. Dwight E. Potter resigned from the work and we have missed her greatly. Miss Isabel Laughlin, associate secretary last year, then became student secretary. In September Miss Olga E. Hoff came to us as associate secretary and thus we have been enabled to cover the same amount of ground as last year. Our efforts have been devoted largely to carrying out three main policies: college-visitation; enlisting the interest and help of women by speaking at synodical and presbyterial meetings; follow-up work, i. e., keeping in touch with a girl until she has been placed in church work, either as a volunteer or a salaried worker.

Our visits at colleges this year have been more interesting than ever because our work is better known and people are more familiar with our aims and methods. We have been in sixty-seven colleges in seventeen different states. Thirty-two of these colleges had never before been visited by a student secretary, and twenty-two of them are Presbyterian colleges. In addition to having meetings with Presbyterian girls, we have spoken at chapel services, at Y. W. C. A. meetings and to groups of student volunteers. We have interviewed personally five hundred girls, whose names are filed in the office and with whom there will be further correspondence. Our correspondence has increased perceptibly, for each of these girls has problems with which we can help her. There are at least one hundred and fifty girls with whom we have corresponded regularly during the last nine months.

As a result of the Chicago Conference in November and the opportunity it offered for a more thorough understanding of our work among college girls, we have had closer cooperation with women all over the country. Synodical presidents have been especially helpful in arranging meetings, in giving places on programs, and in generally introducing us to their constituency.

In February we published a leaflet to interest the women and give them information concerning our methods and the ways in which they can help reach the girls. We are hoping that through the wide distribution of this leaflet every local society may get in line with our plans.

More requests than ever have come this year from girls asking for salaried positions. Some have found work as teachers in our home mission schools; many have decided to go as foreign missionaries, and still others have become pastor's assistants or parish visitors. It is our earnest hope that in the year to come we shall be able to place a number of our girls in immigration work through cooperation with Mr. Shriver along this line. In accordance with a request from Dr.

Stanley White of the Foreign Board, we have been endeavoring to help him find nurses for China. We have spoken at the Presbyterian Hospital in Pittsburgh, at two hospitals in Minneapolis and at one hospital in Chicago.

In looking back over the year there are three outstanding features which have been discouraging:

1. The fact that we have been able to reach only one thousand girls. When one takes into consideration the fact that twelve thousand Presbyterian girls graduate each year, it is obvious that so far, we have scarcely made a beginning in reaching them.
2. The fact that the women in the local church have not been more active in using the college girls who come home to them.
3. The fact that the women do not let us know when a girl, after graduation from college, has gone to work in the church or the missionary society.

Without this definite cooperation we can have no basis for tabulating results.

In summing up the work of the past twelve months, our feelings are voiced in these words of one of our college girls: "If I have helped—if there is one girl who has had a new vision, I shall feel that the year's efforts have not been in vain."

## Tools in Type

By S. Catherine Rue

THE future success of our home mission enterprise rests upon the young people of today. Leaders who appreciate this fact are asked to test the value of the list of aids advertised on the cover of this issue. A pamphlet of very practical value is issued by the Joint Committee on Student Work under the title "What are We Doing to Interest Our College Girls in Presbyterian Work?" This is supplied without charge. "Home Mission Interests among Children" is the report of the Committee of the Council of Women for Home Missions having such interests under its observation. This gives in sixteen pages a brief, but comprehensive review of the effort being made by twelve denominations to enlist and educate their children in the needs of the great field of Home Missions. A review of it will contribute an interesting number to the August program when "Our Young People" is the theme for study. Its price is five cents per copy.

Manuals outlining programs on the new text books for the coming year are just off the press. The "Leader's Manual" for "*Children of the Lighthouse*" (price ten cents) is full of original suggestions that should help to make the book fascinating to the little people of junior ages. Miss Applegarth, its author, has a clever hand for putting down and illustrating details for children's programs. The "Text Book Supplement" for "*Old Spain in New America*," by Grace Petrie Williams is five cents per copy. Outlines and definite suggestions for developing the study of each chapter are given with references. Its use should insure a successful class.



# Suggestive Program for September Meetings

## TOPIC: OUTLOOK FOR THE YEAR

This should be a Homecoming and Rally Meeting. Endeavor therefore to have all missionary organizations of the church represented.

**Hymn**—"Revive us again."

**Bible Reading**—How can we enlarge and improve our world? Matthew 21, 17-22; Isaiah 54, 2. Our goal, Philippians 3, 12-16.

**Prayer**—For the officers of the Woman's Board of Home Missions, for officers of synodical, presbyterial and local societies and for the members of our local societies.

**Business**—Besides routine business, special emphasis on advance work for the year.

**Items of Interest** concerning the persons and objects supported by the society.

**Prayer**—For our workers.

**Exercise** by young people. Questions and answers regarding organization of Woman's Board, names of officers, synodical, presbyterial and local. Close with "America."

**Summer Conferences**—What our summer conference meant to me—By one who attended.

**Prayer**—For the young people in our colleges and in our home churches.

**The Woman's Society**—Two minute talks: "The best thing of the year," "The greatest need of our society."

Five minute talks: "Our pledges for the year and the way to meet them," by the treasurer. "Fuel for Missionary fires" by the secretary for literature, who should explain, as an aim for the year, the "Star Plan" which includes the "Home Mission Monthly Apportionment Plan."

**Recitation**—"A Valid Reason?" (Page 179, May HOME MISSION MONTHLY).

**Hymn**—"Ye servants of God, Your Master proclaim."

**Closing Prayer.**

Suggested leaflets to be procured from Literature Department of The Woman's Board of Home Missions.

"What and When?"

"What have we done to-day?"

"Why no more time for the Master's Work?"

"Woman's Club of National Interest."

"Answer thou me!"

SUSIE HARKNESS BROWN

## Raising Money

A method that worked well in one presbyterial society is told us by Mrs. A. D. Collins of Rugby, N. D.: She requested that all young people's societies work on the same day for the same cause; that they give an entertainment, lunch, candy sale, or bazaar on the Saturday before Washington's Birthday. The unity in action awakened interest in missions and a fine sum was realized and divided between home and foreign work.

## For Light Bearers

"Just a little Mite Box  
Always kept in view,  
When you have an extra blessing,  
Drop a coin or two.

"'Tis a silent little worker,  
Content with any sum,  
But when these mites are gathered  
Thousands they become.

"Then let every one take boxes  
And keep ever this in sight;  
When you know you've had a blessing  
Don't forget to add the mite!"

Such attractive mite boxes can be secured these days at small cost: Teepee banks, cradle banks, mail boxes, steamer trunks, a mile of pennies, etc.

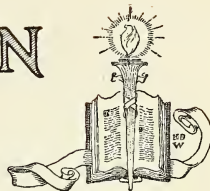
# Receipts of Woman's Board, May, 1916

	Woman's Board	Immi-grant	Freed-men		Woman's Board	Immi-grant	Freed-men		Woman's Board	Immi-grant	Freed-men
<b>Alabama</b>				Petosky.....	\$1.50			Mouse River....	\$12.50		\$3.00
Florida.....	\$30.00			Saginaw.....	\$65.00	\$20.00		Oakes.....	16.60		8.40
Huntsville.....	87.00			<b>Minnesota</b>				<b>Ohio</b>			
<b>Baltimore</b>				Duluth.....	26.00	15.00	15.58	Dayton.....	344.26		115.00
Washington City.....	845.65	\$60.00		<b>Montana</b>				Lima.....	50.00		
<b>California</b>				Helena.....	7.00		2.66	<b>Pennsylvania</b>			
Benicia.....	5.00			<b>Missouri</b>				Chester.....	50.00		
Los Angeles.....	25.00			St. Louis.....	270.00			Erie.....	89.50	\$64.00	21.00
<b>Illinois</b>				<b>Nebraska</b>				Huntingdon....	7.50		
Bloomington....	20.50	30.00		Niobrara.....	65.58	32.29		Pittsburgh.....	590.90		614.50
Chicago.....	100.00			<b>New Jersey</b>				Washington....	78.80		
Rushville.....	97.50	\$0.50	29.00	Morris & Orange.	489.00	77.00		<b>South Dakota</b>			
<b>Indiana</b>				Newark.....	226.00	15.00		Sioux Falls....	73.00		21.00
New Albany....	19.00			New Brunswick..	239.00	50.00	59.00	<b>West Virginia</b>			
<b>Iowa</b>				Newton.....	75.00			Grafton.....		39.00	
Cedar Rapids...	15.00			<b>New York</b>				<b>Wisconsin</b>			
Council Bluffs..		25.00		Albany.....	4.00			Synodical.....	2,469.91		
Waterloo.....	2.50			Binghamton....	61.00	10.00		Individuals....	264.75		25.00
<b>Kansas</b>				Brooklyn.....	53.75	55.00	102.50	Receipts from			
Highland.....	8.36			Cayuga.....	9.35			the Field.....	5,871.61		
<b>Kentucky</b>				Champlain....	31.00			Rents & Sales..	112.68		
Ebenezer.....	12.00			Geneva.....	169.00						
Transylvania....	18.00			Nassau.....	43.00	38.00			15,119.12		
<b>Michigan</b>				New York.....	3,801.96	175.70	165.00	Specials not a			
Detroit.....	75.00			Niagara.....	40.00			part of Woman's			
Flint.....	20.00	3.00		Otsego.....	4.00			Board Budget...	49.00		
Grand Rapids...	24.67	25.00	13.00	Syracuse.....	101.00			Literature Dep..	507.91		
Kalamazoo.....	28.00	9.00	9.00	Troy.....	176.00	72.00					
Lake Superior...	54.40	42.85	7.00	Utica.....	140.00	31.00			\$15,676.03	\$3,254.11	\$1,751.93
Lansing.....		15.00		Westchester...	137.00	96.00					
Monroe.....	90.00	7.50	35.00	<b>North Dakota</b>				Grand Total,	\$20,682.07		
				Bismarck.....	15.80						

DORA M. FISH,  
Treasurer.



# THE HOME MISSION MONTHLY



VOL. XXX

SEPTEMBER, 1916

NO. 11

## Our Goals

By M. Katharine Bennett

FOR the Woman's Board of Home Missions, the year 1916-17 is written large in promise. It opened on many mission fields more adequately equipped for service than ever before, on others that, improved by additions and changes, were prepared for better work; on new buildings at the Asheville Farm School, at "Old Dwight"—now rapidly becoming "New Dwight,"—and at Wasatch Academy; on a new San Juan Hospital pushing toward completion. The new fiscal year found not only a better physical equipment, but it welcomed a fine corps of workers serving enthusiastically and helpfully, and greeted boys and girls crowding in to fill every available space in the mission buildings, and by their very eagerness making insistent the demand for larger quarters and increased expenditures.

In those groups among whom the Woman's Board ministers, there are unwonted stirrings; the subtle fever of modern advancement is reaching to all of them and the older people are asking for their young people the opportunities denied themselves. Everywhere is the open door, but through this door entrance can be made "only in the habiliments of unselfishness." If one receives, another must give. To make it possible that the demands of these neglected young people shall be met, there must be the larger force of workers, the increased expense of up-keep—all of those things that make it possible for the first line to move forward in the safe knowledge that supplies will promptly follow.

It was this situation that faced the Woman's Board at the beginning of this year of 1916-17, and that faces it now when the winter's work is drawing near. Last year's budget, splendidly met by the women and young people, could not be stretched to

cover the growing needs of this year. After careful planning—and pruning—a budget \$40,000 larger than that of 1915-16 was adopted in *faith* and *prayer* and in a willingness for *service*. The time will be incredibly short before the close of the fiscal year when the last addition will have been made and a final comparison will show whether the promise of 1916-17 has been fulfilled. To assure success the three watchwords of the year must be *Faith, Service, Prayer*.

A duty undertaken in sanguine trust that it can be carried through is already half done. Faith prescribes the attitude toward the work, influence on others, determination to see that which has been undertaken fully finished. Faith is not of today or yesterday, but is the promised fulfilment of many to-morrows; it makes service a joy, strengthens the worker and is the constant stimulus to prayer. Thus, it is in faith that all should go forth to service this year, minimizing difficulties, comparing the end sought, not with the past, but with glorious possibilities.

When faith and service are exercised in constant touch with the Master of all, success is assured.

The Woman's Board places then a budget of \$454,000 before its constituency for this year 1916-17, and also asks a special fund of \$25,000 for Advance in Cuba. Concertedly the denominations are going to move toward a rehabilitated Cuba, and the Woman's Board is asked to bear its part in giving to that island such an adequate opportunity as may call forth a saving response.

There will be no large building project this year. Cuba's need will be the "extra"—and may hearts and minds be touched as that need is presented! Surely the knowledge that a united church is pressing the work must of itself be full of inspiration, and



Presbyterian women cannot be found wanting in such a cause.

Dr. Charles S. MacFarland, General Secretary of the Federal Council of Churches of Christ in America, in a recent article makes the following amazing statement: "For Belgium and her three million destitute and starving people we (the people of the United States) have given seven cents per capita, while New Zealand, bearing its own war burdens as part of the British Empire, has given a dollar and a quarter per capita to Belgian relief. . . . It is estimated . . . that our national wealth increases at the rate of about \$22,000,000 a day. . . . If that be the case, then, up to April 1, 1916, we had given to all war sufferers during the entire period a total of something like one day's profit." It was in this connection that he spoke of the need that Christian America should don "the habiliments of unselfishness." Is it not the time when for the work entrusted to the Woman's Board the women of the Church should put on these garments and enter into the promised opportunity? A small per cent of advance on gifts of last year has been asked of all—but cannot that amount be thought of as a *minimum* and each woman and each society strive for the maximum of gifts that can be secured? Christian education given to this generation

lessens the need for special provision for mission work among those of the next generation; is it not a short-sighted policy that allows any of the boys and girls of the present to become the untrained, un-Christian parents of ever-increasing numbers of youth? Today the task is smaller than it can be again. Is not the only discerning and statesmanlike policy that which directs that every energy be turned toward the complete accomplishment of the work in this generation?

There are few churches in which all of the women have been won for missions; many who give gifts do not attend the meetings and do not know the needs; many are giving minimum amounts. How many interested women will put on "the habiliments of unselfishness" in visiting the uninterested and in tactfully presenting the urgency of the claims of the mission field? Such service would gain the \$40,000 increase asked for the budget, would win the \$25,000 special fund for Cuba, and make possible plans for expansion into new and unoccupied fields.

May the thought of the winter's work be not as to the minimum gift that may be given, but as to the maximum possible! In service and in gifts may all put on "the habiliments of unselfishness."

## Do You Know Montana?

By Gertrude Crane

That our readers of the older and more densely populated parts of our country may more thoroughly appreciate the difficulties of our church organizations in newer states, this article is published.

IT is such a tremendous country, these United States of ours, that, in spite of the close inter-communication which allows events that stir New York in the morning to be published in the California evening paper, in spite of the network of railroads binding coast to coast, we still find that "East is East, and West is West," and we somehow continue to cherish very vague ideas of each other. To the average easterner, Montana is entirely an unknown quantity—to his imagination peopled largely with cowboys and Indians, a land altogether fit for romantic conjecture.

To see Montana brings bitterest disappointment—only miles upon miles of uninhabited and arid plains, and mountains almost repellent in their rugged strength. The charm of Montana lies deep in her heart,

and she reveals it only to those content to stay and learn. But once feel her lure and it is potent "even unto the uttermost parts of the earth." She calls, and her call is to the strong. She offers infinite possibilities, a tremendous future, but to be reached only through difficulties and problems that at times seem almost insurmountable. None must prove more exhaustively their right to be called men, than those who are her servants for Christ.

It is only so many words to call Montana the third largest state in the Union. An express train carries you from New York to Chicago in twenty-four hours and if you have traveled but little you feel upon arriving that you are "out West," that the East is very far away. Though the distance is less in actual miles, from the time your train

enters Eastern Montana, till you cross her western boundary into Idaho, you ride just twenty-four hours. According to survey, Montana covers 146,080 square miles, which exceeds the combined areas of New York, New Jersey, Pennsylvania, Ohio and Delaware; yet for all these miles there were, by the last census, only 376,053 people. This calculation would give an average of less than three people to the square mile, but in country districts hardly one person to that area. With such scattered population there is no really large city; in fact, only six towns can claim the honor of over 10,000 inhabitants. Butte heads the list with approximately 40,000 people, due to her famous mines, some of the richest in the world. Great Falls, Missoula, Helena and Billings come next, ranging down from about 14,000 to 11,000; then Kalispell with a little over 5,000, and thus rapidly decreasing to localities where the majority of the places are hardly more than a center for the surrounding country, with a post office, general store and the ever-present saloon.

In view of this vast territory and scattered population, the organization and maintenance of churches is no small problem. Getting from place to place is not easy, when large sections of country are absolutely untouched by railroad. Much of the work must be done with horses; some employ the maligned but very useful Ford, while one Sunday school missionary does much itinerant work on a bicycle. For the year past, this missionary covered 13,000 miles, organized and reorganized forty-seven Sunday schools, attended sixty-nine conferences of various kinds, held thirty-nine evangelistic meetings, delivered one hundred and forty-one addresses, and concluded his report by stating that he could not begin to cover the ground and that the need for more missionaries was very urgent. Another missionary visited fifty-four churches and ten unorganized stations, but it took nine months to cover the ground, traveling on the average two thousand miles a month. Truly this is a vast country, our Montana.

Of the 376,053 people who comprise the entire population, 10,745 are Indians living on reservations and of these almost half are illiterate. We owe a great debt to the Indian, for we have shorn him of all that was his by right, and in return have done little but curse him with the evils of civilization. If we, as servants of Christ, were as eager to bring Him to the red man, as the servants of



A LITTLE INDIAN MAID OF MONTANA, AS SHE ENTERED OUR WOLF POINT SCHOOL

the devil are to bring whiskey, perhaps we might be able to cancel a little of this debt.

The easterner, perhaps all unknowingly, is restrained from many evils by years of custom; but the westerner is in a new land, whose keynote is liberty, too often, alas, translated license. Those who read the early history of Montana find its pages soiled and tarnished by the grim struggle waged by right and justice against lawlessness and crime. The right won, but the stain of the past is not yet wiped out. License is still too evident, and its sign is the saloon, the most prominent thing in every town—not one saloon, but many. With the exception of Circle, Dawson county, which has never had liquor, every town in Montana started with a saloon. The Indian Reservation marks the largest white place on Montana's prohibition map and we are forced to confess that the credit is not due to Montana. As in the past, better Montana fought for justice, so today it is fighting the saloon.

There are ninety-one Presbyterian churches in Montana with a membership of 6,118. \*Last year the synod gave to foreign missions \$2,467, of which \$1,080 was contributed by the Woman's Missionary Society, more than the churches themselves gave. We, who are only a little band of five hundred and thirty-seven women!

To home missions the synod gave \$3,132.

\* The minutes of General Assembly for 1915-16 had not been received when this article went to press.



In the preceding year, the Synodical Home Mission Committee commented upon the increase in gifts, as follows: "The giving has not increased as it might have done, but in view of new church buildings, church enterprises and Y. M. C. A. buildings, general financial dullness, and the general meanness of human nature—even partially regenerated—it is comforting to find the balance on the side of betterment." For home missions our women gave \$1,449 last year.

Montana is a home mission field to-day facing tremendous problems. For the year ending March 31, 1915, the Presbyterian Board gave \$27,010 for mission work in the state. For the last fiscal year they were forced to make a cut in all apportionments. We cannot retrench. Christ's work must prosper, but it will mean consecrated sacri-

fice from every Presbyterian in Montana and the earnest prayers of the whole church.

Oh, you who read the reports of Presbyterianism in Montana, do you blame us because results seem so small? Wait! Would your religion stand the test of a little frame church, a wheezy organ and services fortnightly or only once a month? How much interest would you take in the women's missionary society, if it had an average attendance of from three to five? There is enough to discourage without the addition of your blame. Rather pray that strength may be given to those who labor among us; that the forces of evil may meet swift defeat; and above all that Montana, so well named the Treasure State, may give of her sons to spread the message glorious, and of her wealth to speed them on their way.

## Masterpieces of Art

By Cecilia Ivins Watts

**I**N the window of one of our downtown art stores, at regular intervals appears a printed card that reads thus: "We can live without pictures, but not so well."

Scanning the lines, one's mind naturally turns to art galleries, artists and masterpieces of art. Through the magic play of imagination we find ourselves stepping into the Dresden Art Gallery, gazing in rapt wonder at Raphael's Sistine Madonna. We bow in homage to the skill of the fingers that guided the artist's brush, and wonder at the exquisite visions that genius reveals to man and interprets for his benefit. We could live without Raphael's immortal pictures—but verily *not* so well.

What, then, of the multitude bound to the dead level of every-day life because they possess not the means whereby to seek the inspiration of masterpieces of art? Listen to the solution of the problem by a generous and kind Creator whereby one's store of pictures may become unlimited, though to the outward eye plastered walls be bare of canvas and rooms never boast a bit of chiseled marble.

Step into God's out-of-doors, on one of those wonderful nights, when the dome of the universe is radiant with tiny sparkles and the atmosphere soft with the glamour of moonlight and starlight. By the simple magic of association we are at our mother's

knee, whereon rests the family Bible, open at the second chapter of the first Gospel, "Now when Jesus was born in Bethlehem of Judea." Then the scene changes—we are breathing air in which there is a "holy hush—a warning that heaven is stooping low to whisper some good thing to the listening earth." A light which never shone on land or sea envelops the vale, a song of triumph fills the air: "Behold, I bring you good tidings of great joy, which shall be to all people." We stand before the manger, where Mary brought forth her first-born son. We echo the refrain of the angels: "Glory to God in the highest, and on earth peace, good will toward men." We could not live so well without this masterpiece—we could not die so well.

Together let us look at a different set of pictures—the magic that unveils them and starts them moving in panoramic procession before the inner sight is the word, "Old Dwight." The first of the series bears the date 1799, and shows an august body of men sitting in session at a meeting of the Tennessee Presbytery. Stern-visaged, unpromising Gideon Blackburn is introducing a scheme of Cherokee Indian education and urging cooperation and support. Good men, godly men, are springing to their feet opposing the movement with all their might, stigmatising it as the outcome of an

extravagant, new-fangled idea of "Brother Blackburn." Others are sitting in silence, waiting to join the winning side, while still others, broad-minded, brotherly-souled pioneers, are endorsing Gideon's movement and pledging themselves to the work. Sunset finds Blackburn exhausted by the fight for an unpopular cause, dropping to sleep more than half convinced that the end is not worth the fierce struggle. Sunrise and the miracle of a new day bring new faith and courage. He starts off again, glad in the realization that not only in the material realm, but in the spiritual realm as well, "every day is a fresh beginning, every morn is the world made new," and the new day brings success. Gideon Blackburn's portrait deserves to hang beside that of Raphael's, for his was the genius that made it possible to hang on the naked walls of thousands of red men's souls the pictures of Bethlehem, of Calvary, of the Resurrection, of the Ascension. Indians had lived without these pictures, but not so well; they had died without them, but not so well.

Listen to these extracts from letters written by Ruth Cole, a teacher in Old Dwight Mission School, and by a girl and a boy pupil in the fifth grade of the school. Miss Cole, in part, says:

"I wonder if you were to come to work and live among us, would you meet the same surprises and suffer the same disillusionment as I. I wonder would the three miles from Marble City (that name itself is a deception) to the mission be the same interesting journey to you; would you find Dwight teachers and workers as congenial; would you love the children; would you rejoice at the spirit of happiness and industry which is the first impression to greet one; would the needs of the place haunt and distress you.

When we are crowded to the fullest, we can now care for one hundred boys and girls; whereas, with room, we could easily have a student body of five hundred. We work and play with these youngsters until we fairly ache with weariness and we wonder why we stay, but the very next day we do the same thing over again because our little Indians are irresistible."

Little Emma says, in part:

"Dear Old Dwight is going to be a beautiful

place. Don't you think our teachers are so good to us to have our building fixed up good and new, and to give us a closet, a washstand and a dresser in each room?"

The letter by Nerijs is so unique in its story and construction that it deserves reading from the original.

"Dear Friends: Now I will tell you a little story of my school. Well, I will tell you the first thing is—girls house was burned down and we let them have our building. They built a camp house for us. Oh gee it is cold when it snows and also when it rains it is very good to sleep, because the roof is covered with red iron sheet and it sounds like music, when it rains hard. When we get up in the morning we shure do dress quick because there isn't any fire to get warm. But just in the setting room, there we find the fire. They change house boys every three weeks—they put the house boy Edmond Dimson, why he almost freeze every boy in school because he do *not* know how to make fire. But if they put the boy name Sam Marcy he sure do make fire and the boys sure do like it. I must tell you about our new building. It is almost done.\*

We are going to have a nice setting room and a nice big fire place. I *bet* we are going to have a good time when our building is done. Well I will tell about one more building that is dining room. Everybody likes that building. It has nice tables and chairs, knives, forks and napkins. All the things are clean. This little story is all I



THE OLDER PUPILS AT DWIGHT SHOW THE RESULT OF TRAINING

can tell you tonight. My lesson is kinda hard so I spend my time in studying.

NERIJS FANYON

To Gideon Blackburn, the faculty of Old Dwight and the contributors toward its maintenance be all the honor due to the producers of works of art. Had Raphael allowed his brush to become dry and stiff

\*The building was completed early in 1916.





"THE WAITING WALLS OF LITTLE INDIAN SOULS"

opportunity to paint, not a masterpiece, but masterpieces—un-numbered masterpieces, on the waiting walls of little Indian souls, on the empty walls of swarthy Mexican souls, on the bright walls of responsive Japanese souls and the expectant walls of eager Chinese souls. Let us work with the rapidity of genius, lest we

from idleness, we should have denounced him as unworthy the divine gift of genius. To us, God has given the genius and the

lose the inspiration and earth and heaven be impoverished because our masterpieces are missing.

## Guide Posts for the Local Society

Remarks by Mrs. Hector Hall, at the meeting of the Woman's Board at Atlantic City

IT is difficult to say anything new in addressing presidents, secretaries and treasurers of our local missionary societies, and I merely make a few suggestions. Any one of these taken alone may appear trivial but together they may be helpful in conducting our meetings. I call our church missionary societies, the recruiting stations for the army of the Lord, fitting those who enlist for service in the homeland and lands over the sea. Without our local societies, presbyterial and synodical societies could not exist; therefore we are the foundation of the whole and of paramount importance.

It seems strange that all missionaries tell us of lack of room, the cry, "still they come," making it imperative to enlarge buildings and make new provision, while we here in the home churches, with comfortably heated and lighted rooms, find it difficult to get our people—members of our churches—interested enough to come to monthly meetings. How can we remedy this? I suggest four P's to guide us in our endeavors in this matter: Prayer, Personality, Preparedness and Power. The four P's can be summed up in a few "Don'ts" that may be suggestive. Select the subject of your devotional

service two weeks before the meeting. Think and pray over it and come fully prepared, notes ready and orderly.

Don't be late—that is unpardonable.

Don't sing "From Greenland's icy mountains" every time.

Don't have your hymn tune of eight lines played all through—enthusiasm oozes out.

Don't have a sewing meeting in connection with your missionary society. Have it after or before; it is difficult to secure attention when two or more are discussing relative merits of work being done.

Don't be satisfied with your contribution to the Contingent Fund. It is the house-keeping fund.

Don't be discouraged if your people prefer the back seats. Move up yourself—desk and all—to the firing line.

Don't have your magazine subscriptions straggle through the whole year. Get all to subscribe in the same month.

Don't consult with your officers while the meeting is in progress. It is disconcerting to those taking part. All such consultations should be made in advance.

Don't have your missionary meetings on a day when there is any other meeting in

connection with your church. Give the missionary meeting a chance, both for young and older women.

The personal touch is much, *very much*. A kindly visit, a note, a post card, a 'phone call, all can be used to get your people to the meeting at first. Then get them in the habit every month. If you succeed you will help to revive the church. Interest will grow, and funds will increase.

Have two of a reception committee at each meeting.

Ask many to take part, giving incidents, *in their own words*.

Arrange all beforehand.

Try to vary the conduct of your meetings; people grow tired of the same thing, month after month.

Always dismiss promptly at the hour fixed, and never forget that however we may plan, if we do not go ourselves in a prayerful and hopeful spirit, we cannot expect it of others.

Have a little circle enlisted to pray that the Holy Spirit may visit and touch the hearts of us all, inspiring us to be co-workers with Christ in His mission for the redemption of the world.

## Points for Presbyterian Treasurers

Remarks by Miss Lena A. Rowley at the Meeting of the  
Woman's Board at Atlantic City

THE presbyterial treasurer, the "Spoke" connecting the "Pilot" (Woman's Board) and the "Hub," (Local Society), is the person chosen by the presbyterial society to handle its funds. This important officer should be a woman with a practical, mathematical brain, who is endowed with unbounded patience and tact, and who is ever courteous. Personality and efficiency are essential attributes of an ideal treasurer. Be yourself! Have some individuality and display it in your plans and methods. Be enthusiastic! Be filled with that real enthusiasm which is "the inspiration of the divine spirit."

Every presbyterial treasurer should strive to become highly efficient, seeking ever to find and use the best, easiest and quickest ways to perform her tasks. The following may help a little in the attainment of greater efficiency in treasury work.

### Pray

Too often we plan and plan, then ask God to bless our plan. God tells us to pray first and He will reveal His plan.

### Study

Send to the Literature Department at 156 Fifth Ave., for a copy of every publication concerning treasury affairs. Ask also for leaflets containing information about the schools in which your local societies are especially interested. Study these carefully

until you know the exact meaning of every term used in your department, so that you can answer promptly any question about the treasury. Perhaps you think this is a difficult task. Quite true! Everything worth while is difficult. This is most worth while. Others have been repaid for effort thus expended. Try it! It pays!

### Keep Accurate Records

1. Choose a simple, concise method for keeping your records. Use that method which requires the least amount of work to register all essential facts.

2. Immediately upon the receipt of any money, enter it in your book and acknowledge it. One treasurer always writes: "We gratefully acknowledge receipt today." That word "today" shows conclusively that this treasurer believes in the motto: "Do it now," suggested by Mrs. Boyd, the first treasurer of our Woman's Board. If you have not already adopted it, do it now!

3. When sending your remittance to the treasurer at headquarters, be sure to send a New York draft, post office order, or certified check. *This is of supreme importance.*

During the past year the Board was forced to waste \$106.24 in exchange on local checks. If you are compelled to use local checks, please add the necessary amount to cover the item of exchange which must be paid by some one when such checks reach New York.



4. In accordance with a recent action of the Woman's Board, the books of every presbyterial treasurer must close on March 10th. Contributions from local societies must be in the hands of the presbyterial treasurer on or before this date. Amounts received later in the month will be credited on the next year. A few days will be allowed the treasurer in which to compile and forward her report. Please note that this report should bear the date, March 10th.

#### Train Local Treasurers

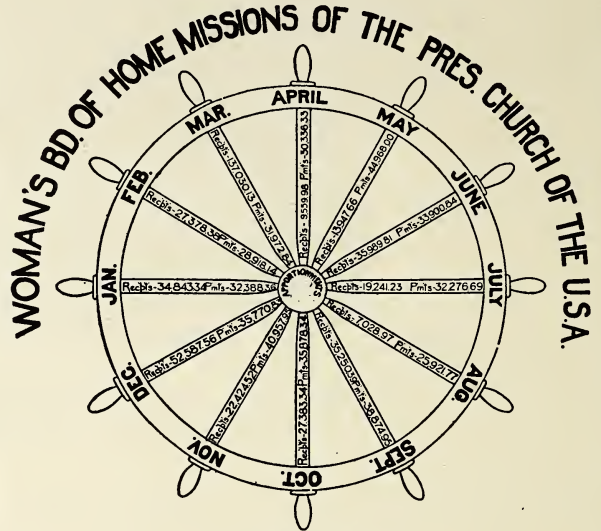
Instruct local treasurers concerning apportionments and objects to which they are asked to contribute. Urge them to designate definitely every dollar of their contribution and thereby prevent much confusion and misunderstanding.

#### Make Regular Payments

Strive for equal quarterly payments from every local auxiliary. Try dividing your auxiliaries into three groups. Ask group one to send their money the first month of each quarter, group two the second month, and group three the third month. Thus you will be enabled to make your remittance on the tenth day of each month to the treasurer of the Woman's Board. See to it that at the end of each quarter a proportionate amount of the year-ly pledge has been paid.

The adoption of this suggestion will help to obliterate that *interest*, a waste of good missionary funds, which the Board has been

## A MISSIONARY WHEEL OF TIME AND MONEY



1915-1916

#### QUARTERLY RECEIPTS AND PAYMENTS FOR CURRENT WORK

1ST	QUARTER—\$	59,497.45	—	\$109,205.17
2ND	"	61,520.50	—	97,073.41
3RD	"	102,395.78	—	112,607.12
4TH	"	199,251.85	—	93,279.34
TOTAL—		\$422,665.67	—	\$412,165.04

#### HOW SHALL WE STEER THE BOAT ?

This chart was exhibited by Miss Fish at the Atlantic City meeting, when talks were given concerning the different parts of the wheel.

compelled to pay on borrowed money during three quarters of every year.

Why not begin now to change our course ?

"We can do it, *if* we will."

Let us say,

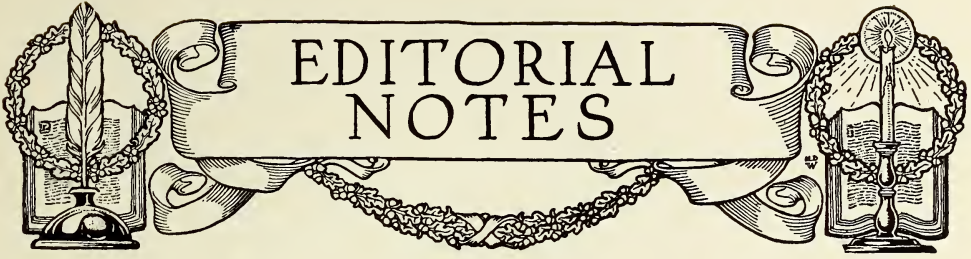
"We can do it, *and* we will."

## "Come Ye Apart"

Have you and I to-day  
Stood silent as with Christ, apart from joy or  
fray  
Of life, to see by faith His face;  
To look, if but a moment, at its grace,  
And grow by brief companionship more true,  
More nerved to lead, to dare, to do  
For Him at any cost? Have we to-day  
Found time, in thought, our hand to lay  
In His, and thus compare

His will with ours, and wear  
The impress of His wish? Be sure  
Such contact will endure  
Throughout the day; will help us walk erect  
Through storm and flood; detect  
Within the hidden life, sin's dross, its stain;  
Revive a thought of love for Him again;  
Steady the steps which waver; help us see  
The footpath meant for you and me.

—Life and Light



A CARTOON that recently appeared in a secular publication shows a man walking with considerable energy, but walking in a circle. It is typical of those people who do not believe in new methods or forward movements, who think that ways that have worked well for many years are quite good enough for today. Years do not age people, but stagnation does. Some comparatively young women are a dead weight in organizations because they are not growing with the times, while among the most elderly women are some of our most alert and progressive leaders. Are you walking in a circle, or are you stepping straight ahead and gaining ground? This number of the HOME MISSION MONTHLY is for *workers* in our organizations and should help the body of women who are eager to receive a forecast of the year from officers and to hear of methods others are using. We want to pass on every good thing. Will you who read this send to the editor a message concerning the best method of which you know in any line of our work? And will you do it at once?

Did you miss the August HOME MISSION MONTHLY because you were away from home? If so, look it up, for it is devoted to helps in conduct of work among young people. One subscriber writes: "I want to tell you how very helpful in Westminster Guild work I find the HOME MISSION MONTHLY. The annual August copy in particular is one to which I continually refer workers among young people. In fact, my complete file is a boon."

A MAGAZINE shower for the HOME MISSION MONTHLY! Why not! The magazine will be thirty years old in November and we ought to celebrate. Local societies could work up an attractive meeting based on this idea, or could devote a portion of the meeting to a shower,—not a handkerchief, a linen, or a kitchen shower, but a

magazine shower. The small envelope for subscriptions and the invitation to subscribe, both of which are furnished free by the HOME MISSION MONTHLY, may be sent to each member before the September or October meeting. In addition, the suggestion should be made that renewals and new subscriptions be brought to the meeting so that they may be forwarded in time for our birthday. We should much prefer renewals months ahead of time rather than even one week after expiration. Last year our chief trial was tardiness in renewing. We should appreciate it could our birthday be marked by prompt renewals. If it is quite impossible to have the shower before November, the general scheme of a shower or a magazine meeting could be used during the year, remembering above all to secure renewals in advance.

THE disastrous floods which swept the mountain region of five southern states, and brought greatest devastation to North Carolina, left tragedy in their wake. Among those who were drowned in the fast rising water were two graduates of our Home School at Asheville. Mabel Foister, who graduated several years ago, was a trained nurse at Biltmore, and lost her life in the effort to save others. Marion Walker, a much loved graduate of this last spring, was with her sister, also a trained nurse at Biltmore. Both lost their lives. Kathleen Lipe, a bright pupil who took part in the recent Shakespearean play at the school, after hours in the top of a tree with drifting wood beating about her, was rescued through the use of an improvised boat, but it is feared she may not recover the effect of the bruises.

No buildings of the Woman's Board were harmed and for this we rejoice. Farm School land was, however, seriously damaged. The flood came at two o'clock in the morning, and by daylight the farm bottom-land was



one great lake, only the tops of the trees sticking out of the water. Near the river bank the water was fifteen feet deep and there was a tremendous current. The good top earth was washed away from fifty acres of the farm, and crops that had been carefully tended vanished in an hour. Bridges were down in all directions. The first word that reached New York headquarters must have come with difficulty. The messenger had to walk to Asheville; bridges were lacking, no trains were leaving Asheville, but a branch road was in service and could be reached two miles beyond.



THE town of Marshall, where at one time the Woman's Board conducted work, was nearly wiped out. It is situated by the river bank and is backed by a mountain range. Fifty-eight houses were swept away. In many regions where the beautiful French Broad and Swannanoa Rivers add so much to the joy of life under normal conditions, great damage was done, and the poor are suffering privation, while large industries are heavy losers. The water rose so fast that as people wakened they could barely escape from houses to tree-tops. Whether these unprecedented floods were entirely the result of cloud-bursts following a protracted rainy season, or in part the result of breaking dams in mountain lakes is not known at this writing. It is to be hoped that a return of such widespread disaster can by earnest study and effort be prevented.



IN the light of the European war, business men are realizing as never before the mixture in America's melting pot. They find that foreigners who speak only their native tongue and live by old world standards with no idea of responsibilities as residents of America, are not stable factors in industry. Therefore leading concerns are paying much more attention to citizenship training, to systematic promotion, and are cultivating a human interest in their men, having come to realize that Americanization is "good business." The Packard Motor Company recently announced that no employee in their Detroit plant would be promoted who was not a citizen, either native-born or naturalized. This decision was brought about by the fact that during the European war there was among the one hundred different peoples represented in their industry, a tremendous division of sympathies, American national

ideals being forgotten. People of one race objected to a boss of another race. Hereafter "bosses" in that factory are to be Americans, since, to whatever nationality a man belonged when he arrived, he must be loyal to America and American ideals before he can be promoted to a position of responsibility. His hope for advancement will lie in Americanization. Such methods will not only strengthen business, but will tend toward a unified nation. May the wave of Americanization, strongly supported by Christianity, spread rapidly among the foreign-born of this land.



It will be remembered that the religious interest at Manchester, Kentucky, where the Woman's Board has a community worker, has been growing and deepening for many months past. As a result of special services held in May and June, thirty confessed Christ, most of them pupils from the Sunday school.

Sunday, June 4th, was a day made memorable by the organizing of a Presbyterian Church, a petition to Transylvania Presbytery having been made the previous April by the missionary pastor and unanimously granted. It is called the Westminster Presbyterian Church. Elders and deacons were elected and installed and one hundred and five members enrolled: "So now," writes Miss Reid, the community worker, "we are in a position to do more and better work."



WHAT about tithing? Is it waning or gaining as a custom among church members? What are the advantages of tithing? Have we of today reasonable excuse for smaller giving than was urged in Bible times? These are a few of the questions we wish our readers would answer. If you have a decided opinion will you not sit down at once and write the editor? We should like to publish either a series of answers or a composite article based upon the replies. Do not think that so many will write that you need not do so. We should like to hear from all who have definite ideas. At the annual meeting of the Reformed Presbyterian Synod of North America it was reported that the number of tithers in that church has increased materially during the past year and that there is a manifest increase in spirituality among those practicing tithing.

# A Missionary Clinic

By Blanche Dickens-Lewis

Mrs. Dickens-Lewis writes that the clinic here described was suggested by an article by Mrs. T. L. Tomkinson in the Methodist *Home Missions Magazine*.

WHEN our Presbyterian vice-president sent out cards of invitation for the district meeting, one item of special interest mentioned was a "Missionary Clinic" to which each woman was asked to bring the name of some disease which might have visited her society at one time, and also to suggest a remedy. The meeting was convened with evident curiosity and interest in regard to this novelty on the day's program.

After the usual devotional and other exercises the hour arrived for the "Clinic." The leader in her opening remarks referred to the custom of young doctors who leave their practice for a few days each year to attend the clinics in our great cities in order to learn better methods of doing their work. For just the same reason this missionary clinic had been planned, in order to diagnose carefully those things which sometimes creep into our missionary societies and undermine their health. As we gathered around the imaginary operating table, the leader said it would be bloodless surgery—we were not to cut deeply nor even to hurt, but only to prescribe if possible some remedy or preventive which would meet every need and thus carry out the modern medical method of studying the "Art of Prevention."

The first malady considered was "Writer's Cramp" which people who write much frequently have. This disease affects the arms and fingers. It sometimes attacks women who delight their friends with charming letters of travel or vivid accounts of some interesting entertainment, but when the request is for a paper for the missionary program this same arm is quite paralyzed, and the brain seems fagged. Sometimes corresponding secretaries have this disease. Blanks and reports are not filled out, letters go unanswered, and the needed information is not secured for our general reports.

This is a serious malady and needs stimulation of the muscles and brain cells. To rub the affected members with the "oil of gladness" and quicken the mind to the fact that to write a paper or hold an office is an honor and privilege and not to be regarded indifferently, would greatly reduce the weakness.

Some one named "Intermittent Fever," a germ disease. The missionary species seems to be confined to two varieties, the "lazy germ" and the "amusement germ."

If women will not take the trouble to work up a good program for the missionary society with the same interest they put into social functions, it is not surprising that missionary meetings prove uninteresting and disappointing. When the "amusement germ" finds a culture ground, it means—"a good time first, and to the church—what's left over." This condition chills the conscience and dulls the sense of responsibility to God and man.

Sometimes the only cure for this intermittent fever is a very severe treatment which has to be administered by the Great Physician Himself, in

order to arouse a languid and chilled heart. Frequently it requires a renewal of one's consecration vows and the healthful tonic of "hard work" to put new life into individuals and organizations.

One bright-faced delegate, a specialist in her line, said her society had collapsed from some unknown disease, but she was glad to say that it was thoroughly revived and doing good work. We all felt that she had been one of the doctors or good nurses who had brought to life again this dying society.

It was suggested that some societies are afraid of a doctor or any sort of medicine for fear of having to use other methods than those of the past twenty years. There are societies that have a chronic desire to meet in the same old room, at the same old time, with the same old choir, and sometimes the same old speakers making the same old speeches.

A complete change of diet was suggested as a possible cure. This would get people and things out of ruts; it would mean to meet in a new place, put responsibility upon new shoulders, and require the taking of a few risks. Old members would feel better and new ones would come into the society. It is just as necessary to be modern and up-to-date in missionary methods as in medical methods, to preserve good health.

Our new synodical president regretted being unable to attend the clinic but manifested much interest in it. She wrote that a new, but rather common disease, which she would call "Clubitis" was doing much havoc by causing indifference and selfishness among women whose talents could be so valuable to the cause of missions. It was demonstrated that there is always plenty of time for clubs and often not enough for the one vital meeting of the month. It was easy to recall women who cannot remember the day the missionary society meets, although it has probably been meeting the same day of the week or month for the past ten years. These facts emphasized the call of the Master to the Christian women of today and their responsibility—whether they heed it or not they will have to account for misused opportunities. The Master's work requires much patience and unceasing prayer. When we realize that the greatest hindrance to missions today is said to be the indifference of Christians at home, it is surely more than time to "tone up" and strengthen ourselves for this tremendous task.

Of all the diseases which seem inherent in many societies, "Missionary Blindness" was exceedingly prevalent. Other names were given this same malady, which is due to lack of information and general missionary knowledge. It is startling to hear persons remark that they "do not take any interest in missions, there's too much to be done at home." It is interesting to note just how little such people usually do for "missions at home."

Today we have many preventives for this kind of blindness. Our missionary magazines and literature, mission study books and biographical



sketches are magnetic. If you touch them with any kind of sincere interest you cannot let them go. You keep on knowing and seeing, until you too catch a vision, and your place in the world's greatest work is soon established. Another valuable prophylaxis for "Missionary Blindness" is to have mothers urge their children to attend the Light Bearers Bands with regularity and sustain their interest in the work, thus preparing the way for our future missionary enterprises.

One devoted worker said that in her locality diseases were plentiful but remedies few. She mentioned among others, "Housemaid's knee" as an appropriate name for a germ disease commonly called a "cleaning fever." Attacks, she said, were mostly in the spring and fall, but frequently appeared on or around the day of the missionary meeting, thus preventing attendance. This contagion spreads when the church has the most work to do and needs both homes and helpers. The remedy suggested was doses of quiet thought and practical, careful planning before the attack is likely to appear.

When "Marasmus" or "spiritual debility" was diagnosed, we probably all felt a little shaky. This trouble needs severe constitutional treatment. It is the real cause of a depleted treasury, quarter's pledges unmet, and no contingent fund because nobody has any money to put into it. We have enough to eat and wear, most of us have some luxuries and not a few have many; yet the Lord's treasury goes a-begging. As an example of the insidiousness of this disease the woman was mentioned who had her beautiful electric and gasoline cars and put twenty cents on the "thank offering" plate. The cure for this is a "miracle of grace." Until all Christians feel that to

give is more blessed than to keep, that the largest bank account is that which is laid up where thieves cannot break through and steal, and that Christians must have consecrated pocket-books; until then, the work of missions must be retarded.

Not the least interesting part of the clinic was the originality shown by the women and their part taken voluntarily in this unusual Round Table. Space will not permit more to be reported but enough has been said to suggest a similar method to others.

Before closing, the leader urged that we all try to develop at least one woman in each society whose office might be like that of a trained nurse. She should be a woman of tact and kindness, hospitable and quick to recognize talent in others and bring it into service. It takes courteous little notes sometimes, a personal friendly call, or a cordial invitation over the telephone to get some women out to meetings. This ought not to be so, but it is, and the auxiliary that can have one or more of these "personal attention nurses" will be able to achieve much for the cause of the Master.

Before we were adjourned our thoughts were turned for comfort and encouragement, to "that wonderful clinic held in Jerusalem by the pool of Bethesda; a multitude of impotent folk, blind, halt, withered, waiting to be healed." They came in simple faith, bringing their limited means and "those upon whom the Great Physician laid his hands went away rejoicing because they were made whole." It is the Divine touch of the Master Healer which supplies strength for weakness, courage for fear, and opens the eyes of the soul to a new vision.

## Building a Successful Pageant

By Mary Read Jackson

WHEN the idea of having a pageant was first brought before the executive committee of the Woman's Missionary Society, it was stated that its purpose was to visualize to the people of the church and community what was being done in the larger world by this particular church, and to arouse interest and enthusiasm in missions, especially among the younger men and women and the uninterested.

The pageant was held in the church auditorium under the auspices of the Woman's Missionary Society, assisted by the various organizations of the church. There was an audience of one thousand people who had been invited through personal letters to presidents of each missionary society in the community and notices read from pulpits or placed in bulletins. Of course the people of the home church were particularly invited. The pageant was written by Miss Anita B. Ferris of Montclair, N. J., who also had charge in part of training for the various episodes.

Good organization helped to make the affair a success. There was appointed a business manager, a publicity manager, a committee on costumes, a chairman of ushers, and an executive chairman of the whole. The musical director (organist of the church), trained the chorus. His

assistant was one of the women of the church who secured members for the chorus and looked after rehearsals. The chorus consisted of the church quartette, assisted by twelve young men and women chosen carefully from among those not doing any particular church work.

The musical part is very important. Well-known hymns were used almost entirely, but the organist must improvise in the matter of entrances, exits, etc.

Each episode was in charge of a leader, who received instructions for training her group from Miss Ferris, secured people to take part in her episode, and was responsible for it. These were people who could be depended upon.

There was a chairman of banners who did nothing but attend to the making of banners—lots of them—of dark red sateen or lustral with white lettering (purchased from Dennison's) or white sateen and red letters. That work was done by a young women's club in the church.

The pageant consisted of a symbolic episode, followed by fourteen episodes, each representing particular missionary work being done by the First Presbyterian Church. So far as possible, all taking part appeared in episodes representing work in which they were interested and for which they were contributing. For instance, as in the

Sunday school one class or sometimes two or three classes contribute toward a specially selected object, these very people were chosen to take part in that dramatic scene in the pageant which illustrated the work they were assisting. Thus a class of young men, sixteen or seventeen years of age, who are giving to work in Alaska, took part in the Alaskan episode, dressed in furs.

For the opening scene five Boy Scouts were dressed alike in dark red with white crosses on their breasts. Their selection was left to a Boy Scout who did his work well, seeing that they were present at rehearsals absolutely on time and in good order. As heralds, two boys headed the procession, carrying gilded trumpets from which hung red pennants with white crosses. The trumpets were made of the brass pieces that are put next the ceiling in gas fixtures, with a long piece of wood fastened in and the whole gilded—a very fair make-believe trumpet. Following these boys came the standard bearer, carrying the beautiful white "church flag," and behind him two other boys carrying between them a map of the world with a picture of our own church placed in the corner, from which blue (Presbyterian) ribbons extended to the place of each mission beneficiary. Next came a woman, typifying the "Church," in white Grecian robes with gold crown on her head and carrying the world (a globe) in her hands. She was followed by her attributes, women representing Service, Joy, Peace, Healing, Knowledge, Truth, Temperance, Brotherhood and Love. These women were selected from among the members of the missionary society and were dressed in flowing robes in primary colors. The robes were of cheesecloth, and looked soft and beautiful—Knowledge in blue, Joy in yellow, Truth in indigo, etc. It was an impressive sight as they entered to the strains of "The Church's One Foundation," the second verse being softly chanted by the choir. These women spoke at various times during the pageant and linked the episodes together. At the close "Love" entered in white robes and during her little speech summarized the attributes. Thus

the work of home and foreign missions was brought before the people in the most telling way.

Where nearly two hundred people of all ages are taking part, it is absolutely necessary that things be arranged systematically. Therefore, although each group had been trained separately at private houses and at the church, on the night of the final rehearsal all who took part were massed together at the church. Large cards giving the name of each episode were placed on the doors of each Sunday school classroom, thus assigning the room in which to dress. As many as possible were asked to dress at home to save confusion. In these rooms they remained until called by a man who had been asked to manage this detail. His assistants, young men selected because of peculiar fitness for this work, attended to entrances and exits. To avoid delay two "episodes" always stood ready to enter the main auditorium from the side of the large platform in the church. Young men stood at the exit door to see that members of each episode went to their room in quiet and order. These behind-the-scene ushers were provided with written instructions, not trusting to their memories. So well was all this done that the pageant ended at 9.33, or within three minutes of the time allotted. The organ recital which preceded it had begun absolutely at the time announced, 7.45, and ended promptly at eight, when the minister made a short prayer expressing the hope that the pageant might result in a broader vision of the needs of the world. No affair of this kind can be a success without careful preparation, thorough organization, and above all, systematic planning in order to keep the affair within reasonable time limit.

Where so many objects are to be illustrated the pageant must of necessity be large, but the same idea could be carried out with good results and less work in a smaller church.

For the help of societies wishing to undertake a similar affair, the author of this article, the president of the Woman's Missionary Society of the First Presbyterian Church, East Orange, N. J., who was the very efficient motive power in this successful pageant, will be glad to answer questions with regard to further details.—EDITOR.

## In Memoriam

A rare life closed when Mrs. William B. Holmes of Honesdale, Pa., passed away on June 30th. Mrs. Holmes was actively identified with the work of the Woman's Board for many years. She had served as presbyterial and synodical president, and for the past ten years was an advisory vice-president of the Woman's Board. Only a few weeks before her death she was made very happy when the Synodical Society of Pennsylvania made her an honorary member of the Woman's Board.

For fifty-three years Mrs. Holmes lived in Honesdale, having gone there as a bride. During all that time she was a faithful teacher in the Sunday school. For many years she was presi-

dent of the missionary society. She did much to further mission study both among the young women of the organization which she started in 1889 and also in the woman's society. A student of literature, art and the Bible, she was unusually qualified for such leadership. Ever progressive and watchful for newest ways of doing things, she was an inspiration to all and seemed to have found the spring of eternal youth through purposeful, progressive and cheerful living. In spite of her deep interest in everything pertaining to the church, her home came first and she is mourned by a devoted family and a circle of close friends to whom she gave herself unstintingly.

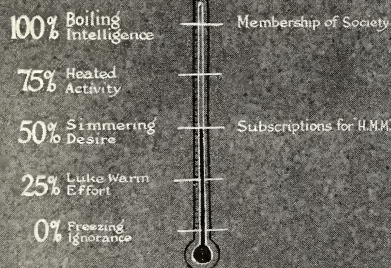
*To set your face always toward the sunlight is just as easy as to see always the shadows, and it makes all the difference in your character between content and discontent, between happiness and misery, and in your life, between prosperity and adversity.—Orison Swett Marden.*



## CHARTS WORTH COPYING

These charts, which were designed in the Literature Department of the Woman's Board, if copied on larger scale and in color, will be excellent for display on the walls of rooms where local or presbyterial meetings are held

### Pay Your Subscription to the "Home Mission Monthly" and see the temperature of our society rise



Who will be the first to warm up the thermometer?

### Why Contribute to

### Advance Work in Cuba

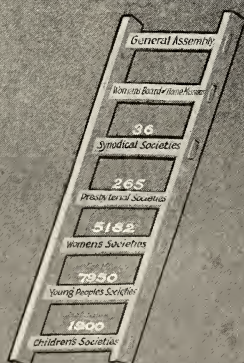
The Special Extra for 1916-1917



### Because

Cuba's public schools offer no courses beyond the fifth grade.  
Public sentiment and the Cuban government do not emphasize higher education.  
Cuba needs Christian teachers to radiate influences for the uplift of her people.  
Cuba needs the Gospel.

### Organization of the Woman's Board Rounds of the Home Mission Ladder



### WHO PAYS THE LOSS ON UNSOLD LITERATURE RETURNED?

#### AN EXAMPLE OF VALUES

Bill for literature sent to presbyterial meeting	\$5-
Literature sold at meeting	1.25
Unsold literature returned to headquarters	3.75
Literature in returned stock unfit for future sale	.50
Expressage on unsold stock, both ways	1.00
Work of handling and crediting unsold stock	.50
<b>Total</b>	<b>\$7-</b>

### WHO PAYS THE DIFFERENCE?





# A MESSAGE



Edith Grier Long, General Secretary

THIS fall will witness the meeting of a new synodical society—the thirty-seventh. It is the infant synod of Wyoming, born May 9, 1916.

For many years Presbyterian interests in Colorado and Wyoming were united within the synod of Colorado. Vast distances, sparsely scattered populations, and enormous mileage led to separation into the synods of Colorado and Wyoming in 1915. Slender organization of woman's work and fewness of societies made it then seem impractical to organize Wyoming Synodical Society.

Realizing the anomaly of having the two synods for the churches and pastors while the women were all connected with Colorado Synodical Society, the Board of the Northwest joined with the Woman's Board of Home Missions in sending to Wyoming for a special itinerary Miss Abby H. J. Upham, so well known as our field secretary. Patiently going to and fro along lines of railroad, talking informally in homes and securing organization of societies wherever possible, she stimulated the women to a strong impulse forward.

Her work was not alone with the women but also with the pastors. The following significant actions were taken at a meeting of presbytery:

1. "We recommend that each minister urge the organization and foster the work of the Woman's Board in each church this year.
2. "We further recommend that we request the Home Mission Committee to encourage the organization of a woman's society in each church this year."

With this backing by the pastors, and the formation of seven new local societies, the organization of the Wyoming Synodical Society was effected. The president is Mrs. R. A. Morton, of Cheyenne, Wyo., who is also president of the Wyoming Federation of Woman's Clubs.

Where woman's clubs can form a state federation and take their place in the woman's clubs of the country, Presbyterian missionary women will not lack in enthusiasm or cooperation or consecration for the larger cause they represent.

"EVERY year we are more and more overwhelmed with gifts that amount to absolutely nothing to us or anybody else. I am answering and acknowledging every old, soiled post card that has come thus far, also broken toys and written post cards that I throw into the trash can. I am willing to continue writing these letters and accepting these gifts if it keeps up interest and results in money gifts from these people later."

These sentences from one of our most appreciative women, many years in the work, hint of carelessness somewhere. Surely nobody thinks that soiled post cards, broken toys, and a variety of other articles which the full letter names, could possibly be helpful on a mission field.

Let us not forget, in our planning to give, the old Jewish measure—"without spot and blemish." It wastes the time of a field worker to be compelled to sort what are supposed to be gifts; surely it is wasteful to pay postage in sending what cannot be used. There is even a more fundamental loss in encouraging giving what has no value. It is deceiving those who send.

Can there be any deception that is honest?

Quoting again from the same writer: "However, we have received many lovely gifts—linen crash sewing bags, candy boxes, candy stockings and very many other articles. I shall be glad to be relieved of the burden of throwing useless things away and thinking how to acknowledge them without being—shall I say, hypocritical?"

STUDENTS of the new by-laws of the Woman's Board of Home Missions have noted that, instead of the usual meeting in connection with the General Assembly, the Woman's Board will hold its large popular meeting biennially hereafter—the time to be in May of each alternate year, in the even years, at such place as may be designated by the Board; when reports of the year's work, inspirational addresses, reports from missionaries on the field and general home mission information shall be presented. In connection with this there shall be conferences of delegates. The official delegates shall consist of two "from each synodical society in addition to the president, and one delegate from each presbyterial society, such delegates to be appointed by the synodical and presbyterial societies respectively. At the conferences for delegates, organization matters of general interest shall be considered and recommendations made to the Woman's Board of Home Missions.

Some of the reasons for this change to a biennial meeting are as follows:

1. Such a meeting entails less expense if held once in two years.

2. Meeting apart from the General Assembly gives the Woman's Board freedom to go to sections where such a gathering in the interest of woman's work for Home Missions is particularly needed. If the General Assembly is invited two or three years in succession to meet in the same section of the country—as has often been true in the past—the Woman's Board, if meeting with the Assembly, exerts its influence on a comparatively limited area.

3. The biennial meeting of the Woman's Board could be held in smaller centers than if meeting where eight or nine hundred Assembly commissioners must also be entertained.

4. If the Woman's Board, with its delegates from all the presbyteries in addition to synodical delegates, is the only body holding popular sessions, its work will be given more prominence and stand out with greater significance in connection with the work of the whole Church.

It is thought that, if effort is made to secure a full quota of delegates, the number in attendance will be sufficient to secure reduced railroad rates which will compare favorably with those available in connection with the General Assembly.

It is expected that the biennial meeting of the Woman's Board will be held where it will not conflict with a Foreign Board biennial.

Each year in connection with the General Assembly the Woman's Board of Home Missions will arrange for a fine one-day popular meeting, as does the Woman's Foreign Board within whose territory the Assembly is held.



# Missionary Education

From the annual report of Mrs. M. J. Gildersleeve, Secretary for Educational Work

The review of the past year's work along educational lines reveals much that should be emphasized in the current year

IN the work of the organizations which comprise the Woman's Board of Home Missions, there has been a growing desire during this past year for increased knowledge of best methods for producing largest results in Christian service.

This desire expresses itself in the demand for expert leadership—trained workers who can recognize and fulfill obligations assumed. Hence officers in synodical and presbyterial societies are studying plans for raising the standard of efficiency in synodical, presbyterial and local societies. Visitation by field secretaries, speakers and mission study leaders has been of value in furthering such efforts. Synodical and presbyterial officers in planning for annual meetings were explicit in requests that speakers be sent who could impress the need not only of service but efficient service. Method hours for presenting various phases of mission study, young people's work and organization work in general, were assigned an important part on programs. Speakers were provided for thirty synodical meetings, and two hundred and three presbyterial meetings.

A great step in advance was made at the Chicago Conference when the following recommendation was approved by the representatives of the Woman's Home and Foreign Boards:

"Synodical societies that meet separate from synod, shall cooperate with home and foreign boards in arranging dates to accommodate Board speakers, such dates to be arranged the previous year. Wherever possible synodical presidents should arrange consecutive meetings of presbyterial societies."

In correspondence with officers of the women's foreign boards tentative dates have been arranged for the synodical meetings of 1916, special consideration being given to economy of time and traveling expense.

## FIELD SECRETARIES

The Chicago Conference gave an unusual opportunity for officers of the Woman's Board and field secretaries to come into touch not only with each other, but with representatives of synodical societies. Through this triple interchange of experience and purpose the field secretaries returned to their work stimulated and refreshed.

The strenuousness of the itineraries of field secretaries and the abundance of their service is suggested by the following quotation from a sentence concerning an Alabama trip. "Over mountains, through valleys, across rivers, by train, auto, buggy, wagon and launch—and not one appointment missed." The field secretaries are thoughtful not of their own comfort, but seek ever the largest interests of the cause.

## MISSION STUDY

The larger number of conferences on mission study, resulting in new classes with earnest leaders, show the tendency of the Church to recognize the need of educated service. Several woman's

missionary societies sent representatives to gatherings in central localities to discuss the why and how of mission study. Enthusiastic leaders were chosen and the subject was presented in its various phases.

Interdenominational classes are growing in favor, judging from correspondence regarding them. Many are drawn by the lecture method used, as no study or preparation is required. Others who plan to lead classes gain help and suggestions.

It is a pleasure to note interest in the increasing number of normal classes. Leaders are here given definite instructions for conduct of the local class.

The mission study class with six to ten members meeting weekly is accepted with increasing favor.

The reading circle is popular in country sections where busy women find little time for preparation and where libraries for reference work are inaccessible. These circles lead to reading study books and subject matter which bears on missions.

Program meetings are popular in many missionary societies where members can meet but once a month and want the study book to receive consideration. Special programs are included in the text-book supplement and helps given for the conduct of this form of study.

The question of securing time for definite study of missions by young people has not yet been settled. Classes may not be carefully reported at headquarters, perhaps because of changes in officers; but we trust that another year the record of such classes will be largely in advance of this year.

Perhaps the excellent suggestions prepared for text-books for children account for the steady increase of their classes. "All Along the Trail" has been very acceptable and the Teacher's Manual has made the study hour real playtime.

The total record for the year shows: Program meetings, 361; reading circles, 105; mission study classes, 982.

Credit will be given to the synodical society having the highest record of mission study classes in proportion to the number of societies.

In order that synodical mission study secretaries may keep in touch with records received at "156," letters are sent out every two months stating the number of classes enrolled. Through the synodical secretaries, presbyterial secretaries are requested to note churches not reporting and correspondence with local mission study secretaries usually brings desired results.

Effort is made each year to send representatives of the Board to the summer conferences under various auspices. Last year most of the Y. W. C. A. conferences were covered and a large number of others specially requesting help.

The activities of the past year show willingness "to listen to the deep-toned call to capture the stupendous force of our American life for world-reaching operations."

# The Business of Being Secretary for Literature

## Suggestions for New Secretaries Particularly

### THE HOME MISSION MONTHLY APPORTIONMENT PLAN

This plan brought such good results last year that it is to be used for the present fiscal year ending March 31, 1917. It is fully described in circulars being sent to secretaries; extra copies may be had from our office on application. Early in September local secretaries for literature will receive from presbyterial secretaries these circulars, together with an apportionment of increase in subscriptions desired. In the meantime, they may know that the aim set for them will be as many subscriptions as last year and a healthy increase in addition, and for this they may be working.

The plan is set forth in detail in letters and circulars to secretaries. In brief, it is this:

Every synodical secretary receives from the HOME MISSION MONTHLY office an apportionment of subscriptions to be gained over the list of last year. She also receives a suggested apportionment for presbyterial societies and on this bases the apportionment which she forwards to them. These apportionments are computed with regard to number of members and number of magazines previously taken. In her turn, each presbyterial secretary for literature makes a subdivision and forwards an apportionment of desired increase in subscriptions to each local society. Our aim is forty thousand subscriptions. If each secretary does her part we will hit the mark without difficulty.

### BUSINESSLIKE METHODS

In keeping books of record, secretaries for literature, just as much as treasurers, should be very businesslike, both for their own peace of mind and their successors' guidance. The name of each subscriber should be entered exactly as it is sent to our office (same initials and Mrs. or Miss). The address should be entered, no matter how familiar it may be to the secretary, also the amount received, the date when subscription was received, and date of forwarding to our office. A copy of each letter sent us, if filed with the secretary's book, would often make it unnecessary to write to our office about details difficult to understand without such a copy at hand. When former subscribers die or move to another town we would like to have the fact reported, as it is of importance in keeping our card catalogue.

### NOT ASKED TO RENEW!

"The secretary did not ask me to renew, and now my magazine has not come for two months!" No subscriber should have to hunt up the secretary in order to renew her subscription. It is a big part of the secretary's duty to watch her own record and before any subscription expires notify the subscriber, providing an easy way for her to get the amount of the subscription to her. One secretary reads at each meeting the names of those whose subscriptions expire the next month,

and collects the amount at that meeting if possible. Any not present at the first meeting receive a tactful little note or a telephone reminder that the secretary will be at the next meeting prepared to receive the renewal. Envelopes to hold the subscription money are provided by our office on application and can be dropped in the collection box or handed to the secretary.

### A CHRISTMAS PRESENT

Attractive presentation cards have been prepared so that women may subscribe for the magazine as a Christmas or birthday present to a friend. The cards will be sent from our office to the recipient of the gift if requested. Secretaries can, therefore, suggest the gift idea to members.

### FOR PUBLIC LIBRARIES

Many public libraries send requests for our magazine. It is a good thing to secure an additional fifty cents from any who are able and interested, so that the magazine may be placed in your public library or sent by us to some Y. W. C. A. or college library or some woman of small means who would like the magazine but cannot subscribe.

### A PUBLICITY OFFICER

Arousing interest in the magazine is a distinct duty of the secretary. She should not only secure the subscription, but see that the magazine is opened and read. She may have three minutes' time on every program, just to call attention to particularly interesting items in the current magazine so that the women will go home and read. She can secure others to share this duty with her, having a committee appointed if desired. Some of the most discerning, most attractive and most gifted in giving a bright, quick resumé could aid along this line. At this time progress in securing subscriptions may be announced and the members made familiar with the plans for the year.

### MAGAZINE MEETINGS

To interest members in reading there are a number of effective methods, such as a Magazine Quiz, a Magazine Meeting, an Educational Contest. These methods are described in the new leaflet, "The Business of Being Secretary for Literature."

### LEAFLETS AND PRAYER CALENDAR

Although the suggestions here presented are all with regard to the HOME MISSION MONTHLY, the secretary for literature has other duties aside from securing subscriptions. She must be familiar with the leaflets and other helps published by the Woman's Board. Selling the Prayer Calendar is an especially important duty. To keep posted concerning all these matters she should never fail to read the page in the HOME MISSION MONTHLY entitled, "Tools in Type." With familiarity concerning latest literature she will be able to give helpful advice to leaders of meetings.

The material on this page is a sample of the helps in the leaflet by the same name which is to be issued September first. Send for a free copy.



# Women and Missions

## Echoes of Summer Schools

### WINONA LAKE

Surely, no more beautiful spot could have been chosen for the meetings of women in the Summer School for Missions during the week ending June 30th. The needs of Spanish-speaking people in the two Americas were studied with "South American Neighbors" and "Old Spain in New America" as a foundation.

The well-known lecturers, Mrs. D. B. Wells and Mrs. H. L. Hill, gave six hours each to their respective books, and the latter gave a fine lecture with stereopticon illustrations on her trip to Panama and the regional conferences in South America, Cuba and Porto Rico. Mission fields were represented by seventeen missionaries who spoke at many sessions. Sixteen denominations were represented on the registration roll by three hundred and fifty-three women. The presence of ninety-three young women brought joy to their elders and their participation in programs added greatly to the attractiveness and interest. Measures adopted will lead to assumption of new and greater responsibilities by young women for their department of the Summer School and promotion of interest in their denominational organizations.

A generous offer by the Winona Assembly Association of a lot upon which to erect a Woman's Mission Building was accepted by the committee. The building will be used as headquarters for the Interdenominational Committee, and for missionaries during Bible conferences. Women of all denominations will have the privilege of assisting in this enterprise by subscribing for shares at five dollars each, payable one dollar each year for five years—thus helping the Summer School and the great work it promotes.

### MERRIAM PARK

The tenth session of the Minnesota Summer School of Missions was held June 14-20 at Olivet Congregational Church, Merriam Park, St. Paul. The attendance was 1,216, representing Baptists, Christians, Congregationalists, Episcopalians, Evangelical Friends, German Reformed, Lutherans, Methodists, Presbyterians.

Morning prayer and Bible study on "The Person and Work of Christ," conducted by Miss Angy Manning Taylor of Chicago, opened each day's session. So strong and spiritual was this hour that busy women found it necessary to be present. The home mission text-book, "Old Spain in New America," was presented by Mrs. H. L. Hill of New York City. Her recent tour of South America added fascination to her lectures. Mrs. D. B. Wells of Chicago, with her depth of thought and spiritual vision, made a wonderful presentation of the foreign text-book, "World Missions and World Peace." Competent leaders gave excellent helps and suggestions for missions in the Sunday school. The children's text-books, "The Children of the Lighthouse," and "Soldiers of the Prince," were charmingly presented.

Missionaries brought powerful messages from many fields and proved that the Kingdom of God is moving in the hearts of men. Miss Mary Clarkson of Milwaukee conducted the Normal

Class on "South America" with intellectual and spiritual power.

A story telling class, led by Mrs. Gerald A. Fosdrake of St. Paul was popular and valuable.

The session was the strongest yet held, the program being rich in material and the uplift most spiritual.

### LOS ANGELES

The eighth annual session of the Southern California Inter-Denominational School of Mission Study was held in Los Angeles, Cal., July 10-15. Text-books used were "Old Spain in New America," "World Missions and World Peace," "Children of the Light House," and "Soldiers of the Prince." The leaders were Mrs. H. L. Hill, New York; Mrs. L. E. McCanne, New Mexico; Mrs. J. H. Lash, California, and Mrs. L. M. Fiery, California. The Bible study hour was led by Dr. J. L. Francis, Los Angeles. Advance work was for young people. Separate sessions were held each night for them with gratifying results. Demonstrations were given each morning and afternoon by the children of the different nationalities in mission schools in the city. The people enjoy missions visualized. One amusing incident will interest every American: In the Russian demonstration about thirty children took part, and the chairman introduced them as *Russian children*. This made them quite indignant, many protesting that they were American children—no hyphen there. Registration was 1,100; six hundred text-books were sold, and much other literature. A number of magazine subscriptions were secured. In the reading contest during the year, Presbyterians read the greatest number of books—1,662; the Christian denomination the greatest number in proportion to their membership.

### OKLAHOMA CITY

The fifth annual session of the School of Missions for Oklahoma and the Southwest was held in Oklahoma City, June 4-10, with an enrollment of four hundred and three, Southern Methodists leading in numbers. The average daily attendance was the best in the history of the school.

Mrs. D. B. Wells of Chicago the "mother" of the school, conducted Bible study on the "Bible Kingdom Life," and taught the home study book, "Old Spain in New America," with her accustomed brilliancy. Another familiar face was that of Mrs. J. P. White of Albia, Iowa, who conducted study of the foreign text-book, "World Missions and World Peace." Junior work was in charge of Miss Ruth Shipley of Cincinnati. The "Story Telling Hour" for the children proved very popular with young and old. Mrs. R. W. MacDonell of Nashville, Tenn., taught the class for young women from the text-book, "South American Neighbors." Study of "Methods," conducted by members of the faculty, proved most helpful.

The morning sessions closed with short talks by missionaries and others interested in social service, and there were interesting evening lectures. All felt that the week had been inspirational and would result in more effective mission study throughout the state.

# Outline for Study of "Old Spain in New America"

By Mrs. D. B. Wells  
CHAPTERS I and II

NEVER did mission study have a topic so clearly indicated, or more earnestly insistent upon treatment, than in 1916 in the study of "The Two Americas." The share of that great territory falling to the Woman's Home Mission Board naturally limits itself to Spanish-speaking people of the United States, Cuba and Porto Rico. These people present a fascinating history, a romantic literature, a heroic personality, a story of adventurous accomplishment in a new and unknown world; yet all overshot with greed, cruelty, treachery, selfishness, and fanaticism. We of the Twentieth Century are the heirs of their successes, but as well of the deplorable conditions and difficult problems resultant therefrom. Perhaps we have been so preoccupied in looking far afield for scenes of Christian endeavor that the paganism and poverty of our own environment have escaped our notice, or at least failed to receive the attention and help that are their due. Not abating one atom of the other effort, let us now study these people, these conditions, these problems that we may intelligently and prayerfully render "first aid" and develop an Old Spain becoming a Christian New America, with all hyphenation eliminated.

The following outlines may constitute one method of study for the first two chapters, which deal with our own Southwest in the earlier centuries of discovery, exploration and settlement.

## CHAPTER I

1. The Southwest:  
Location; extent; people (Indian, Mexican, Spanish).  
Character: Mediæval in language, religion, characteristics, customs, names.
2. The Coming of Old Spain:  
Motive power: compulsion.  
Method: imposition.  
Purpose: Spanish aggrandizement in territory and wealth.  
Character: selfish, cruel, tyrannical, crafty, deceitful, fanatical.
3. The Early Explorers:  
Columbus: Personally less selfish and greedy; probably sincere in desire for religious conquest. An imperfect tool, but accomplishing large results.  
Ponce de Leon: Selfish, foolish, indolent, unsuccessful. Lacked all altruistic motive.  
Cortez: See "The Fair God," by Wallace and "Conquest of Mexico," by Prescott.  
De Soto: Extremely cruel, greatly hated. Great discoverer.  
Coronado: Treacherous, revengeful.  
Settlement of Florida. Religious war between Spanish and French; bitter, cruel, needless, without result.
4. Final Results in 1578:  
160,000 Spanish, 200 towns.

5,000,000 Indians, 9,000 villages.

40,000 Negroes.

Many Mulattoes and Mestizos—all nominally Christian.

### 5. The Race Mixture:

With Indians of Latin America, as in Mexico. More civilized and cultured than North American Indians. Vide Juarez; Diaz.

Elements of Character:

(Spanish) Adventurous, crafty, greedy, selfish, feudal, treacherous, fanatical. (Indian) Sturdy in body, superstitious, credulous, revengeful.

Huerta; Villa.

### 6. Educational Facilities:

First printing press in America in Mexico in 1535; skilled workmanship.

University of Mexico, 1553; 1000 students; wood-carving, carpentering, engraving, stone-cutting.

Fine church buildings; wonderful aqueducts and roads; mines.

### 7. Spanish Advantages in Colonization:

Control of seas; first on the ground; great wealth; daring explorers; natives less virile; large native riches; forced labor from Indians.

### 8. Why Spain Failed:

Territory claimed overlapped claims of stronger nations.

Defeat of Spanish Armada.

Exploitation, not development.

Always getting, seldom giving.

Treatment of Indians, cruel.

Indolence.

A domineering and dominant Church. Introduction of Inquisition.

### 9. Value of Spanish Colonization:

Heroic; Vast aims, some success, new ideas.

### 10. Contrast Saxon and Latin Colonization:

In character, personality, motives, and results.

### 11. The Changed Allegiance:

Mexicans broke from Spain in 1821.

United States bought Florida from Spain.

Texas annexed in 1845.

New Mexico and California ceded to United States by Mexico.

## CHAPTER II

### 1. Spanish Missionary Work:

Motive sincere, but perverted.

Ideals the product of the times and the Church.

Formal adherence sufficient.

### 2. Attitude of the Natives:

Conversion by physical compulsion and confiscation of property.

Forms, not faith, changed.

Peonage instituted.

### 3. Character of Early Missionaries:

Not to be measured by present standards.



Endured hardship and suffering.  
Spirit of old Crusaders.

Brought agricultural and industrial development; powerfully affected the lives and subsequent development of the Indians; three hundred years of Romish rule; their results.

4. Early Protestant Missions:

New Mexico "discovered" by two great events; the Mexican War; and the discovery of gold. The Santa Fe R. R. opened the way for entrance. The early missionaries.

5. Character of the People:

Foreign in language, living, ignorance, immorality, poverty, customs, status of woman.

6. Hindrances to the Work:

Opposition of Roman Catholic clergy.  
Immorality of white men.  
Demand for repentance and clean living.  
Lack of spiritual conceptions of the truth.

7. The Great Offer:

God as a *Father*.  
A *living* Christ.  
An *able* Savior.  
The Holy Spirit, a helper.

8. Present Needs:

An open Bible.  
Education.  
Christianization.

The Study Outlines of this series will appear in three installments, two chapters being treated each month. Each installment will be prepared by a different well known leader of study classes. Those to follow this outline by Mrs. Wells will be Mrs. D. E. Waid and Mrs. M. J. Gildersleeve.—*Editor*.

## Notes on Young People's Work

M. Josephine Petrie, Secretary

**J**ULY has been a month of summer conferences, and from each one the word comes—"The largest and best ever." Two events of importance are recorded because of the personal attendance of the writer. First, the fine All-South Christian Endeavor Convention in Atlanta, Georgia—the first of its kind. Think of it! In spite of terrible floods and intense heat, seven hundred and fifty young people reached Atlanta and probably five hundred more registered from the city. From Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North and South Carolina, Tennessee, Texas and Virginia they came, and there were scattered registrations from West Virginia, Missouri and Washington, D. C. No complaints of physical discomfort were heard.

The general theme of the program was "Prepare for Service," and every detail was carefully, prayerfully planned. There were street meetings, mass meetings on the Capitol steps, Junior and Intermediate rallies, sectional conferences, etc. Such subjects as "General Committee Work," "Junior and Intermediate Methods," "Missionary Methods," "Christian Endeavor and our Denominational Work," "Christian Endeavor and the Sunday School" were discussed by experts.

There is inspiration in the fact that a company of young people will gladly pay the heavy cost of travel (many traveling two days and a night), hotel bills, one dollar registration fee; then purchase hymn books, pledge extras for the support of the work, etc. Some delegations went to still greater expense. For instance, the Memphis delegation came with blue and white uniforms, hats, ties, etc., hoping thus to help win the next Convention—and they did!

The report of Karl Lehmann, secretary of the All-South Extension Committee—an adjunct of the United Society in Boston—gives some thrilling statements. Note a few of these: There have been 475 new Christian Endeavor societies organ-

ized in the past ten months. In the twelve states there are now 2,257 societies with a membership of 76,000. Of these 26,000 are new members. These societies are in twenty-five denominations. Gifts for home missions will surely advance when we look at the record from these U. S. A. churches next spring.

The second important event was the fine young people's conference at Ovoca, Tenn. Three conferences are held at the same time—that of pastors and laymen, women from missionary societies, and young people. About one hundred registered for this last conference. The surroundings are beautiful—woods, lake and waterfall—with plenty of opportunity for sports; there are good classrooms, generous equipment and *fine meals*. (People who attend summer conferences will appreciate the italics.) There were the usual classes for mission study methods, etc. All groups united for the evening service, but other sessions were entirely separate. All meetings on Sunday were attended by all.

San Marcos, Tex., is a new conference center, and the attendance warranted a repetition of efforts. Reports from other conferences must come later. Every message tells of purposeful young people in attendance at classes, and enthusiasm for both work and play. What will the sequel be?

**Publications for young people** issued during the summer for fall and winter use:

New "Home Mission Ladder" leaflet.  
"A Wheel."  
"Home Mission Preparedness Camp."  
"Home Mission Stations No. 2." (For Westminster Guild Chapters and Circles).  
"Westminster Guild Hints for 1916-17."  
"A Few Home Mission Hints for Young People."

**Study Text-books recommended** and for which leader's helps are provided:

"Old Spain in New America," (for young people, Westminster Guild Chapters and young women).  
"From Plaza, Patio and Palm," (for "teen" age).  
"Children of the Lighthouse," (for Juniors).

# Something New

By Isabel S. Allen

OUR society is a "Magazine Research" staff. I am the editor-in-chief, with an assistant editor. The "copy" is obtained by the contributors from their current reading, each on her own assigned topic for the six months. If promptly, neatly and briefly written up, we put it in the "magazine" and give credit accordingly on the "pay roll," i. e., the annual report; each member's pride is the only spur applied. For a year I have been stowing away in the roll-top desk at church all surplus Bristol cards having one blank side. Each contributor is to write her copy carefully on these cards. Every good item culled from the current HOME MISSION MONTHLY or Home Mission Prayer Calendar and turned in on one of these cards scores two. The score is one-half as much if "copy" is found anywhere but in current magazine and calendar. A visit to headquarters or mission station scores one hundred points; attendance at a convention and personal meeting with Board officers or missionaries—the date, place, etc., to be given on the "reporter's card"—scores fifty points. These cards are pasted in columns in a large HOME MISSION MONTHLY, two feet by three feet, made of white cambric with a facsimile cover in colors corresponding to the actual magazine. The "staff artist" scores for each detail put in correctly from the beautiful fretwork of the original cover.

There is a "Methods" page, a "Prayer Vision" page, a "Secretary for Literature" page, a page each for different Woman's Board officers, and for each of thirty home mission stations. For example, one woman has the assignment "Menaul School, Albuquerque," and each month brings in items and pictures. Another is to cover "Alaska." If she goes there for material, one hundred points; if she has an autograph letter from any of the teachers in the Sheldon Jackson School, ten points; a brief item, one point. She can send in her material, but bringing and reading it will give another credit.

Our local president culls items on M. Katharine Bennett, the Woman's Board President; obtains "interviews" with her, finds pictures of her, gives extracts from her very wonderful addresses. Our local treasurer furnishes pictures, speech extracts, etc., from Miss Fish, the Woman's Board treasurer. Miss Finks, editor of HOME MISSION MONTHLY, is assigned to the editor and assistant editor.

In many instances women of our church at Oshkosh are discovering how to use the HOME MISSION MONTHLY, already in their hands but until now not applied to the situation. The women reporters to the "Oshkosh Edition" simply had to subscribe to the actual HOME MISSION MONTHLY in order to fill their assignments. The women all took most special pains with their respective pages and each feels that her subject

is the most vital one covered by the HOME MISSION MONTHLY. Our big facsimile was taken to synodical meeting for inspection.

In our yearly Missionary Program Booklet our study is listed month by month as follows:

September. "Getting on the Editorial Staff."

October. "An Hour with the Editor."

November. "A Magazine in the Making."

December. "In the Composing Room."

January. "In the Press Room."

February. "Extry! All the World's News for Sixty Cents. Extry! Ma'am!"

## MONTHLY MEETINGS

Each month the church parlor is arranged and decorated to accord with the monthly missionary subject.

In September at our first meeting, the "sanctum sanctorum" is represented. Two editors at their desks; big scissors, waste baskets, waiting line of applicants for reportorial work. Assignments given out. "Reporters" sent out to hurry in "news." (The bookcases and shelves containing missionary material are in adjoining lecture room, and the reporters, at this first meeting, have a half hour in which to "interview" the personages assigned each.) One by one they straggle in to report the best thing obtainable. "Light Bearers" (printer's boys) come in and call out "Copy ready." This drill is to show workers how to read their magazines—to develop the "nose for news." After the first meeting all work must be written on the uniform cards. Reporters receive credit for "putting each other wise" to news items just the same as for their own assignments. At this meeting the "New Plans," "Vision" and "Methods" women had the floor, but if they fumbled for their notes or magazine paragraphs, or stopped to swallow, any other reporter was privileged to present her topic.

For October, three reporters on "Mormonism" were told in advance to be ready, each with the liveliest story from the all-alive HOME MISSION MONTHLY on Wasatch Academy, New Jersey Academy, or Panguitch. Other items were allowed as "filling" between the month's topics.

In November (Mexicans), "Better Babies in New Mexico," "Bible in Saint's Niche," "New Mexicans as Loyal Citizens," and three stations were the subjects covered.

In December (Mountaineers), Asheville, Dordland Institute and Concord were reported upon and located on a large United States map from Woman's Board.

The foregoing paragraphs outline my plan for getting our missionary magazines out of their wrappers. These magazines are so informing, so up-to-date and reliable, that our women need but to be introduced to them. Once taken in their hands for the avowed object of a quest for definite information, the magazine will do the rest.

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*Does the yellow label on your magazine read Sept. 16? If so it means that your subscription expires with this number. Will you favor us by forwarding your renewal in the usual way at once?*





By S. Catherine Rue

### "Hitch Your Wagon to a Star"

The Star Plan presented to secretaries for literature early in 1915 by our Literature Department proved a real success. It succeeded because it was within the attainment of every local society. Organizations with few members won the standard it set forth without difficulty; those with many members were obliged to work more arduously to do so, but they had the ability and the equipment. In some societies where secretaries for literature were doubtful of securing the results desired they not only did win them but reported a general awakening of interest in the work that was worth many times the effort expended. One hundred and twenty-three organizations won the star and are known as Blue Star Societies.

Many secretaries for literature who worked for the Star last year secured partial success. They were able to win three or four points but for various reasons found it difficult to give a favorable report on all five. If they had had a little more time to present a few more reasons for using the "Prayer Calendar" or the text-books they would have placed their societies on the honor roll. It is largely because of their enthusiasm and their desire for a second chance that our Woman's Board took action to offer societies which were not successful last year the opportunity of working for practically the same standard this year, which will be called

#### Number One—Blue Star

Its five points are as follows:

I. The local president and secretary for literature subscribing for the HOME MISSION MONTHLY.

II. Fifty per cent of the local membership taking the Prayer Calendar 1917.

III. The society subscribing for the leaflets issued by the Woman's Board of Home Missions. (See advertisement of two plans on page four of catalogue).

IV. The text book on Home Missions used by the society.

V. The "HOME MISSION MONTHLY Apportionment" met.

(For number of subscriptions required consult presbyterial secretary for literature).

Societies which reported the winning of a Blue Star during 1915-16 may win a Silver Star by making the following five points and reporting the results to our Literature Department by March 31, 1917.

#### Number Two—Silver Star

Its five points are as follows:

I. The local president, secretary for literature, and treasurer subscribing for the HOME MISSION MONTHLY.

II. Two more copies of the Prayer Calendar taken than last year.

(This number will be fifty per cent of the membership of the society, plus two).

III. The society subscribing for the new leaflets of the Woman's Board of Home Missions. (See subscription plan number one on page four of catalogue).

IV. The text book on Home Missions used by the society.

V. The "HOME MISSION MONTHLY Apportionment" met.

When twenty-five per cent of the women's societies in a presbytery have won *Blue Stars*, the presbyterial society will be given one *Blue Star*.

When ten per cent of the societies in a presbytery have won *Silver Stars*, the presbytery will be entitled to one *Silver Star*.

When twenty-five per cent of the presbyterial societies in a synod have won *Blue Stars*, the synodical society will be given one *Blue Star*.

When ten per cent of the presbyterial societies in a synod have won *Silver Stars*, the synodical society will be given a *Silver Star*.

This plan should be presented at the September missionary meeting of every local society. That it may be done intelligently, a giant mailing card describing it will be sent to each local secretary for literature whose address is filed at headquarters. An effort should be made to report favorably on Points I and III and to exhibit a chart of an enlarged Star at the October meeting; place stress upon winning Point V for the "HOME MISSION MONTHLY Apportionment" at the November meeting; work to win Point II for the "Prayer Calendar" by the time of the December meeting, and try to secure the use of the text-books before the January meeting. If this system can be developed, secretaries for literature will be ready to present their annual reports early next March.

Because the Star Plan cultivates activity, progress, system and missionary intelligence our word of advice to every local society is—"HITCH YOUR WAGON TO A STAR."

*Star Standards Strengthen Society Success*

## FOR THE DEVOTIONAL HOUR

A series of devotional talks was given by Mrs. William Nelson at the meetings of the Woman's Board at Atlantic City and will appear in these pages during the next few months.—*Editor.*

## GENERAL THEME OF THE SERIES

That the world may believe. . . . and believing, have life in His name.

I. The Need of life. Mark 8:35-37. Luke 9:25.

II. The Satisfaction of the need. John 10:10.

III. The Manifestation of the life.

(a) In personal dispositions. Galatians 5:22,23.

(b) In character. Colossians 3:12-14.

IV. (c) In social relationship. Matthew 23:8, 10. I John 3:16-18. Matthew 25:31-45.

V. The Consummation.

(a) In personal life. John 17:22,23. Ephesians 4:13.

(b) In society. Matthew 6:10. Revelations 11:15.

## THE NEED OF THE WORLD FOR LIFE IN ITS FULLNESS

"Tis life whereof our nerves are scant,  
Oh, life, not death, for which we pant:  
More life and fuller that I want."

This is a modern man's cry. Life is the supreme value. Jesus so states it in His solemn questions. Mark 8:35-37. Luke 9:25.

Jesus says here that a man's life is under the control of his will. He may keep it or lose it; he may forfeit it or exchange it for something else. He declares that whosoever shall bury his life in himself shall lose it and whosoever shall spend his life for God and his brother shall find it, and He places the value of a man's life above that of the whole world.

Briefly let us consider this supreme need. Life is surely not mere physical existence, for man's dual nature includes both the spiritual and the human order. Character—man's own self—is the perfecting of all his capacities, the development of all his relationships, the spiritualizing of all his tasks, and the working together of all his resources. We cannot divorce our spiritual life from the life we are living in the world.

"Thou hast made us for Thyself,  
And we are restless till we find our rest in Thee."

Jesus always brings life and religion together, and teaches that religion is the whole of life and life is the whole of religion.

This is the Gospel of the Kingdom which Jesus came to proclaim.

The very foundation principles of the kingdom are justice, mercy, righteousness, brotherly love. Never was the need greater than today for the practice of these principles in our human order. Never have the citizens of the Kingdom met a bigger challenge to proclaim this life in all its fullness; for the dire need of men everywhere is compelling them to face the question: "What shall I give in exchange for my life?"

The elemental fact of life is desire, and the dominant desire of each life determines how this question is being answered.

Rising above the strife of human life and in the midst of the conflict of personal ambitions sounds the solemn question of the Master: "What will it profit a man if he gain the whole world and forfeit or lose his own self?" The ideal of Jesus for His world is for a genuine Kingdom of God on the earth.

The work of Home Missions arouses our deepest interest because it is helping to bring this about. Through this channel of service we are laboring together to create in our land a citizenship that shall be controlled by the principles of the Kingdom of God, and it is the truest patriotism which calls us to give ourselves very earnestly to this work, because it is as true of a nation as of an individual that "Whosoever will lose his life for my sake and the Gospel's shall save it."

Let us labor as we pray that our nation may be cleansed and inspired through an awakened and thoroughly Christianized social conscience, that we may be able to proclaim life in its fullness to the whole needy world. "That the world may believe. . . . and believing, have life in His name."

SALOME D. NELSON

## BOOK NOTES

"The Old Santa Fe Trail," by Col. Henry Inman, late Assistant Quartermaster, United States Army, published by Crane & Company, Topeka, abounds in exciting narratives of the struggles endured by the frontiersmen in their efforts to establish commercial relations with Santa Fe and the great Southwest. The story is thrillingly told and well worth the consideration of the student of "Old Spain in New America." Price, \$2.50.

"Glimpses of California and the Missions," by Helen Hunt Jackson, published by Little, Brown & Company, Boston, carries one back to the days of the old Franciscans and, whether or not the reader approves of the teachings of the Church they represent, one cannot but be impressed with their loyalty, devotion and zeal for the conversion of the Indians. The book is an old one but is full of new interest in these days when our study is directed toward "Old Spain in New America." Price, \$3.00.

"The California Padres and Their Missions," by J. Smeaton Chase and Charles Francis Sanders, published by Little, Brown & Company, Boston, is full of the more intimate information of the lives of the early fathers, whose efforts on behalf of the California Indians have not been entirely lost. The quaint stories woven with the history of the missions give the romantic touch all love. Price, \$3.00.

MARY A. GILDERSLEEVE

## THE PRAYER CALENDAR

The Chicago Conference of November, 1915, having passed a recommendation looking toward the uniting of the Year Book of Prayer and the Prayer Calendar, some confusion has resulted. It seems well, therefore, to call attention to the fact that as yet no plans have been formulated for the successful carrying out of the merger, and no date for the proposed consolidation has been agreed upon. Both books will be published as usual for 1917; definite and timely notice will be given when a change is to be made.



### PROMPT QUARTERLY PAYMENTS

In the January issue of the HOME MISSION MONTHLY there was a short article on "Prompt Quarterly Payments," setting forth the method adopted by the local society of Clinton, N. Y. It is simply this: When the local treasurer has not the full amount of money on hand to meet the quarterly pledge, she borrows the amount lacking and sends in the full pledge promptly. The writer said that she did not have to pay interest on the money borrowed, but that she would do the same in any case.

I heartily agree that if interest has to be paid, the local society should do it. Let the local societies shoulder the burden that they themselves create by their tardiness and slack methods in handling the Lord's business, and they will be stimulated to put forth greater effort to meet their quarterly assessments, and thus the amount of money paid out in interest will be materially lessened.

Right here, however, let me register a strenuous objection to paying out any of the Lord's money, raised for missions, in any such way.

Surely the Lord loveth a prompt giver, no less than a cheerful one. We have made pledges and we mean to pay them, and we do pay them; then why not meet them promptly and thus save to the cause the dollars paid out every year in interest—that they may be expended either in sending more missionaries into the field or in furnishing better equipment in the way of schools, hospitals and dispensaries.

Let me tell you the plan adopted by the Salt River Presbyterian Society of Missouri. The idea originated in our little local society in Silex—one of the weakest, numerically speaking, in the presbytery.

About two years ago the HOME MISSION MONTHLY published a statement, giving the amount of money paid out for interest and stating that this interest had to be paid because of belated pledges and assessments. We had never been behind with our pledges, but had been paying them regularly and promptly before the tenth of the third month of each quarter, as our Standard of Excellence required. While we were aware of the fact that our little pledge was scarcely "a drop in the bucket," yet we so greatly

## Apportionments Baltimore Synodical Society 1916-1917

Salaries.....	\$2,075.00
Salaries, Young People's Societies.....	500.00
Scholarships.....	3,550.00
Expenses, Langdon Memorial School, Mt. Vernon, Ky.....	2,175.00
"    Tucson Indian School, Arizona.....	1,000.00
"    Laura Sunderland School, Concord, N. C.....	1,000.00
Objects Y. L. Soc., Bands, West. Guilds, L. L. B., Jrs.....	800.00
Summer Offering (Medical Work).....	500.00
General Fund.....	2,915.00
Total.....	\$15,415.00
New "Special"—"Advance Work in Cuba".....	1,500.00
Freedmen.....	800.00
Immigration Fund.....	300.00
	<u>\$18,015.00</u>

### PRESBYTERIALS

	Baltimore	New Castle	Wash. City
Salaries.....	\$525.00	\$1,050.00	\$1,400.00
Salary, Y. P. Societies.....	250.00	250.00	
Scholarships.....	600.00	375.00	2,575.00
Langdon Memorial School.....	2,175.00		
Tucson Indian School.....	120.00	300.00	580.00
Laura Sunderland School.....		400.00	600.00
Bands, W. G., L. L. B., Jrs., etc.....	275.00	250.00	275.00
Summer Offering.....	100.00	100.00	300.00
General Fund.....	870.00	575.00	1,470.00
	<u>\$4,915.00</u>	<u>\$3,300.00</u>	<u>\$7,200.00</u>
Special—"Advance Work in Cuba".....	500.00	300.00	700.00
Freedmen.....	250.00	100.00	450.00
Immigration Fund.....	300.00		
	<u>\$5,965.00</u>	<u>\$3,700.00</u>	<u>\$8,350.00</u>

Emergency Fund—One Dollar from each Auxiliary Society.

deplored this evidently widespread disposition toward tardiness that in order to absolve ourselves completely along this line we resolved to make our quarterly payments henceforth in advance—that is, before the tenth of the first month instead of waiting until the third month, as formerly. We tried it for the remainder of that year, found we could do so with but little extra effort on our part, and have kept it up and been prosperous ever since. When our delegates went to the presbyterial meeting the following spring, the plan was submitted, passed upon favorably, and now every auxiliary in our presbytery makes its quarterly payment before the tenth of the first month each quarter and presbyterial treasurers can forward the funds much more promptly.

If we should agitate this matter of advance payment on the part of auxiliaries, get it incorporated into our standards of excellence, and have all our auxiliaries working under the same plan, how much better it would be.

MRS. J. J. DUNCAN, Silex, Mo.

#### APPORTIONMENT CHARTS

In the July HOME MISSION MONTHLY was published "The Hub of the Pilot Wheel," the remarks concerning apportionments made by Miss Fannie G. Childs at our meeting at Atlantic City. The "wheel" and another of the short talks concerning it appear in this magazine. Believing that many, even though not treasurers, will be interested in seeing the apportionment charts exhibited by Miss Childs, we publish them on pages 276 and 277. The first shows the apportionments assigned by the treasurer of the Woman's Board to the Synodical Society of Baltimore and their subdivision among its three presbyterial societies, Baltimore, Newcastle and Washington. The second chart takes one item of the synodical apportionments and, carrying it down through one presbyterial society, shows how carefully local apportionments are worked out. When we think that each item of the original apportionment is carried through all this detail, we begin to realize a part of the work involved, and perhaps also the need for the cooperation of every local society in order that the total amount shall reach the Board's treasury.

## Apportionment of New Special for 1916-17 Advance Work in Cuba

### SYNODICAL

### SOCIETY Of BALTIMORE

\$1,500.00

### Presbyterial Societies

Baltimore	\$500.00
Washington City	\$700.00
New Castle	\$300.00

Anacostia.....	\$5.00
Arlington.....	1.00
Ballston.....	3.00
Berwyn.....	4.00
Chevy Chase.....	5.00
Clifton.....	1.00
Darneston.....	2.00
Eckington.....	10.00
Falls Church.....	5.00
Hyattsville.....	2.00
Idylwood.....	1.00
Kensington.....	5.00
Lewinsville.....	1.00
Manassas.....	3.00
Neelsville.....	5.00
Riverdale.....	2.00
Sherwood.....	2.00
Takoma Park.....	20.00
Vienna.....	1.00
Washington First.....	10.00
"    Fourth.....	60.00
"    Sixth.....	15.00
"    Covenant.....	300.00
"    Peek Chapel.....	1.00
"    Macfarland Guild.....	10.00
"    Eastern.....	10.00
"    Fifteenth Street.....	1.00
"    Gunton Temple Mem'l.....	20.00
"    Gurley Mem'l.....	10.00
"    Metropolitan.....	35.00
"    New York Ave.....	100.00
"    New Y. W.'s Guild.....	5.00
"    Northminster.....	5.00
"    Washington Heights.....	20.00
"    Western.....	10.00
"    Westminster Mem'l.....	5.00
"    West Street.....	5.00
\$700.00	

#### A HOME CIRCLE

Under the name of the Home Circle, an organization was established in the Central Presbyterian Church of East Orange, N. J. It is composed of business women and others who could not come to the meetings of the missionary society. While not active in the regular society, they are auxiliary to it, and their gifts to missions pass through it. In order that their organization should in no way interfere with the work of the mother society, the collection and distribution of surplus and used material was chosen as their main object. Donations of pictures, post cards, reading matter and various other articles are received from friends as well as members.

Reading matter has been sent to mountaineers, Freedmen, Indians, to Porto Rico, and to foreign countries as well. Indirectly they have touched every nation, for magazines sent to sailors have gone into every port, and at Ellis Island all nations and tongues have been welcomed with pictures, sewing material and other things. One among the mountaineers writes: "You really would be surprised if you knew how much a picture card is appreciated by young and old. They call them their 'pretties' and put them away carefully, taking them out on special occasions to show and admire." Another says: "The package of magazines and papers arrived. Thank you! We can use all the good literature you can send us."

When clothing was sent to our missionary at Ellis Island, a satchel went also in which was placed enough new material to put the old things



in use. During the summer a few of the ladies dressed dolls which went to the children of one of our mission schools at Christmas time. The letter in acknowledgment said that some of the girls had never had a real doll before. During the year sixteen evening meetings were held and what was begun as an experiment is declared a success.

#### PROGRAM FOR OCTOBER MEETINGS

*President presiding.*

**Opening Hymn**—"All hail the power of Jesus' name." All standing and all singing. Good soprano leader.

**Prayer** by president for blessing and spiritual guidance.

**Business**—Minutes, treasurer's report, announcements. Secretary of literature should give invitation to subscribe to the HOME MISSION MONTHLY and *Over Sea and Land*, and should read names of those whose subscriptions expire the following month—subscriptions to be paid at present meeting if possible.

**Solo and Offering**—"O Jesus thou art standing" or "Beneath the cross of Jesus." (The solo is preferable as it avoids the confusion of taking offering when all are singing).

*Leader introduced by president*

**Scripture**—Matt. vii 13-29.

**Hymn**—(All standing). "Our country's voice is pleading." Tune, Rotterdam or Webb.

**Topic**—Mormonism. Short papers or informal talks on the following sub-topics:

1. Salient Facts concerning the History, Religion and Political Strength of Mormonism.

References: Leaflets—"Questions and Answers on Mormonism," "Mormon Rule Over the State." HOME MISSION MONTHLY, Oct. 1916.

2. "The 'New' Polygamy and its Menace." Reference: "The Other House" by Anderson and O'Higgins.

3. "Educational Progress in Christian Schools (Wasatch Academy, New Jersey Academy and Westminster College)."

References: HOME MISSION MONTHLY, Oct. '15, July and Oct. '16.

4. "Wherein Lies the Hope of the Future in Utah?"

References: "The Unrest of the Younger Element," "Recent Developments in Mormonism," The HOME MISSION MONTHLY, Oct. '15, '16.

**Concert of Prayer** for young people of Utah.

**Hymn**—(All standing) "Christ for the World We Sing."

(Leaflets and book may be obtained from the Literature Department of the Woman's Board of Home Missions. Prices are given on cover of this magazine.

KATHARINE B. GEE

#### SYNODICAL NOTICES

*Pennsylvania Synodical Meeting* will be held in the Second Presbyterian Church, Oil City, on Oct. 24, 25, 26. The chairman of the hospitality committee is Mrs. James B. Berry, Oil City, Pa.

*New York Synodical Society* will hold its thirty-fourth annual meeting on October 17, 18, 19, at Newburgh, N. Y. Further notice later.

*Home and Foreign Synodical Societies of Baltimore* will meet in the New York Avenue Church, Washington, D. C., Oct. 18th and 19th. Home mission executive meeting and home and foreign evening popular meeting Oct. 18th. Home missions in the morning, foreign missions in the afternoon, Oct. 19th. Chairman of Committee of Arrangements, Mrs. George W. White, The Woodward, Washington, D. C.

## Societies That Met the Home Mission Monthly Apportionment, April 1, 1915-March 31, 1916

### Synodical Societies

Colorado—Tennessee

### Presbyterial Societies

Birmingham, Ala.  
Santa Barbara, Cal.\*  
San Joaquin, Cal.\*  
Boulder, Colo.\*  
Denver, Colo.\*  
Pueblo, Colo.\*  
Connecticut Valley, Conn.  
Washington City, D. C.\*  
Hodge, Georgia.  
Alton, Ill.\*  
Bloomington, Ill.\*  
Ottawa, Ill.\*  
Crawfordsville, Ind.  
Fort Wayne, Ind.  
Indiana, Ind.  
Indianapolis, Ind.  
Logansport, Ind.  
Muncie, Ind.

Corning, Iowa\*  
Dubuque, Iowa\*  
Osborne, Kansas\*  
Solomon, Kansas\*  
Princeton, Ky.\*  
Baltimore, Md.  
Newburyport, Mass.  
Detroit, Mich.\*  
Lake Superior, Mich.  
Petoskey, Mich.  
Mankato, Minn.  
Minneapolis, Minn.\*  
Red River, Minn.  
St. Cloud, Minn.\*  
St. Paul, Minn.\*  
St. Louis, Mo.  
Sedalia, Mo.  
Nebraska City, Neb.\*

Elizabeth, N. J.\*  
Jersey City, N. J.  
Newark, N. J.\*  
New Brunswick, N. J.\*  
Long Island, N. Y.\*  
North River, N. Y.  
New York, N. Y.\*  
Troy, N. Y.\*  
Utica, N. Y.\*  
Westchester, N. Y.\*  
Chillicothe, Ohio  
Cleveland, Ohio\*  
Maumee, Ohio\*  
Portsmouth, Ohio\*  
Wooster, Ohio\*  
Zanesville, Ohio\*  
Ardmore, Okla.\*  
Cimarron, Okla.

El Reno, Okla.\*  
Muskogee, Okla.\*  
Tulsa, Okla.\*  
Butler, Pa.  
Beaver, Pa.\*  
Lehigh, Pa.\*  
Northumberland, Pa.\*  
Redstone, Pa.\*  
Shenango, Pa.\*  
Sioux Falls, S. D.  
Cookeville, Tenn.  
McMinnville, Tenn.\*  
Union, Tenn.\*  
Austin, Texas  
Houston, Texas\*  
Paris, Texas  
Milwaukee, Wis.\*

# Local Societies

## Alabama

Birmingham

## Baltimore

Baltimore, Faith

## California

Clovis  
Colusa  
Dinuba, First  
Fowler  
Fullerton  
Lemon Cove  
Lemoore  
Los Angeles, Immanuel  
Monterey  
Mountain View  
San Diego, Westminster  
Santa Ana, First  
Santa Barbara, First  
Santa Cruz, First  
Stratford  
Turlock, First  
Visalia, First

## Colorado

Colorado Springs, Emmanuel  
Denver, Central  
Denver, First Avenue  
Pueblo, Mesa

## Connecticut

Bridgeport  
Hartford  
New Haven, Benedict  
Memorial  
Sound Beach  
Stamford, First  
Thompsonville

## District of Columbia

Washington, Eastern  
Washington, N. Y. Avenue

## Illinois

Bement  
Bridgeport  
Chester, First  
Chicago, Hyde Park  
Clinton, First  
East St. Louis, Winstanley  
Evanston, Second  
Granite City, First  
Heyworth  
Lexington  
Oak Park, Second  
Onarga  
Pawnee  
Paxton  
Peoria, First  
Peoria, Calvary  
Princeville, First  
Reno  
Table Grove  
Trenton  
Tuscola  
White Hall, First

## Indiana

Jonesboro  
Kentland  
Ligonier  
Martinsville, First  
Rensselaer  
Rochester  
South Bend, First

## Iowa

Afton  
Bedford  
Cedar Rapids, First  
Columbus Junction  
Corning  
Creston, First  
Dows  
Earlham  
Essex  
Iowa City, First  
Lenox, First  
Malcom  
Malvern  
Montezuma  
Muscatine  
Parker, First  
Red Oak, First  
Rigdale  
Storm Lake, Lakeside

Tipton, First  
Villisca  
Wilton Junction  
Yorktown

## Kansas

Abilene, First  
Bennington  
Burlingame  
Holton  
Kansas City, First  
Marion  
Morganville  
Osage City  
Phillipsburg  
Rossville  
Russell  
Smith Centre, First

## Kentucky

Adairville, Corinth  
Jenkins

## Maryland

Baltimore, Walbrook  
Pocomoke, Pitts Creek  
Port Deposit

## Massachusetts

Brookline  
Boston, First  
Boston, Scotch  
Waltham

## Michigan

Bay City, W. S., Westminster  
Boysie City  
Detroit, Trumbull Avenue  
Detroit, Woodward Avenue  
East Jordan  
Harbor Springs  
Lake City  
Ludington, First  
Petoskey, First

## Minnesota

Barnum  
Duluth, First  
Duluth, Lakeside  
Duluth, Glen Avon  
Litchfield  
Minneapolis, First  
White Bear Lake  
Willmar

## Missouri

Ashley  
Carthage, Main Street  
Creighton, Olive Branch  
Curryville, Mt. Air  
Cyrene, Antioch  
Greenwood  
Kansas City, Covenant  
Kansas City, Mellier Place  
Kansas City, Westport  
Mound City  
Oregon  
Parkville, First  
Raymore, First  
St. Louis, Carondelet  
St. Louis, Greeley Memorial  
St. Louis, Kingshighway  
St. Louis, West  
St. Louis, Winnebago  
Sedalia, First  
Sedalia, Broadway  
Sedalia, Central  
Silex  
Trenton  
Vandalia  
Warrensburg  
West Plains

## Nebraska

Auburn, First  
Beaver City, First  
Florence, First  
Hubbell  
Humboldt  
Laurel  
Omaha, North  
Wilsonville

## New Hampshire

Antrim  
Haverhill

## Litchfield

Londonderry

## New Jersey

Belvidere, First  
Bloomsbury  
Branchville  
Elizabeth, Second  
Elizabeth, Third  
Flanders  
Hamburg, First  
Liberty Corners  
Newark, Park  
Passaic, First  
Paterson, Redeemer  
Perth Amboy, First  
Rahway, Second  
Springfield  
Stanhope

## New Mexico

Deming  
Silver City

## New York

Atlanta  
Barneveld, South Trenton  
Boonville  
Canastota, First  
Camden, First  
Corning  
Cortland, First  
Glens Falls  
Gouverneur, First  
Hammondsport  
Hillsdale  
Holland Patent  
Lewiston  
Little Britain  
Medina  
New Hartford  
New York City, West End  
Painted Post, Prattsburg  
Syracuse, Fourth  
Troy, First  
Troy, Mt. Ida Memorial  
Utica, Olivet  
Utica, Westminster  
Watertown, Hope  
Wilson

## North Dakota

Jamestown

## Ohio

Akron, First  
Bowling Green  
Brookfield  
Cleveland, Glenville  
Cleveland, Second  
Concord  
Frankfort  
Greenfield, First  
Lyndon  
Malvern, Bethlehem  
Marshall  
New Waterford  
Paulding  
Roxabell, Concord  
St. Clairsville, Crabapple  
Shadyside  
South Salem  
Tontogany  
Union Furnace, Berea  
Youngstown, Westminster

## Oklahoma

Oklahoma City, First

## Pennsylvania

Aspinwall  
Bentleyville  
Braddock, Calvary  
Bridgeville, Bethel  
Bridgeville, Bethany  
Bruin, Martinsburg  
Brandywine Manor  
Burgettstown, First  
Burgettstown, Westminster  
Canonsburg, Chartiers Hill  
Canonsburg, First  
Charleroi, First  
Coraopolis, First  
Chestnut Level  
Crafton, First  
Crafton, Hawthorne  
Freeport, Shrader Grove

## Gap, Bellevue

Glenolden  
Glenshaw  
Grove City, Center  
Grove City  
Honesdale, First  
Honey Brook, Pequea  
Ingram  
Kelly Station, Crooked  
Creek  
Lancaster, Memorial  
Langhorne  
Llanerch  
McDonald  
Mahomintown, Westfield  
Malvern, First  
Marietta  
Mars  
Millvale  
Nanticoke  
New Castle  
Nottingham  
Orangeville  
Oxford  
Petrolia  
Philadelphia, Germantown,  
Market Square  
Philadelphia, Tennent Memorial  
Pine Creek, First  
Pine Creek, Second  
Pittsburgh, Bellefield  
Pittsburgh, East Liberty,  
Fidelis Aux.  
Pittsburgh, East Liberty,  
Liberty, W. M. S.  
Pittsburgh, Edgewood  
Pittsburgh, First  
Pittsburgh, Homewood  
Avenue  
Pittsburgh, Knoxville  
Pittsburgh, McClure Avenue,  
N. S.  
Pittsburgh, McKinley Park  
Pittsburgh, Mt. Washington  
Pittsburgh, Oakdale  
Pittsburgh, Second  
Pittsburgh, Shady Avenue  
Pittsburgh, Sheridan  
Pittsburgh, Sixth  
Pittsburgh, Tabernacle  
Pittsburgh, Third  
Pittsburgh, Watson Memorial,  
N. S.  
Porterville  
Scranton, First  
Scranton, Providence  
Sewickley  
Shamokin, First  
Slate Lick  
Slippery Rock, First  
Stevensville  
Sunbury  
Washington, Bethel  
Wayne, Grace Memorial  
West Chester, Westminster  
Wilkinsburg, First  
Wilkinsburg, Second  
West Finley, Windy Gap  
Zehlenople, Harmony

## Rhode Island

Newport

## South Dakota

Kimball  
Parker  
Sioux Falls, First

## Texas

Brady  
Hereford  
Italy  
San Antonio, Madison  
Square  
Weatherford, Grace

## Vermont

South Ryegate  
West Barnet

## Wisconsin

Beaver Dam, First  
Stevens Point



## Receipts of Woman's Board, June, 1916

	Woman's Board	Immigrants	Free-men		Woman's Board	Immigrants	Free-men		Woman's Board	Immigrants	Free-men
<b>Arkansas</b>				<b>Minnesota</b>				<b>Oklahoma</b>			
Arkansas.....	\$54.35			Duluth.....	\$190.50	\$76.00	\$36.50	Choctaw.....	\$12.00		
Ft. Smith.....	85.13	\$1.00		Mankato.....	108.00		26.25	Cinarron.....	36.25		\$13.00
Jonesboro.....	9.50			Minneapolis.....	899.71	27.00	89.17	El Reno.....	15.00		
Little Rock.....	11.23			Red River.....	23.00		23.00	Hobart.....	40.30		
				St. Cloud.....	96.25	30.00	20.00	McAlester.....	53.31		3.26
<b>Baltimore</b>				Winona.....	84.66		2.11	Muskogee.....	37.00		9.00
Baltimore.....	1,100.25	\$15.00	18.00	<b>Mississippi</b>				Oklahoma.....	114.16		27.48
New Castle.....	625.15		24.50	Bell.....	15.70			Tulsa.....	103.00		14.00
Wash. City.....	708.90		5.00					<b>Oregon</b>			
<b>California</b>				<b>Missouri</b>				Grande Ronde.....	27.50		
Benicia.....	86.50		17.00	Carthage.....	207.25		77.00	Pendleton.....	13.65		
Los Angeles.....	1,452.25	598.00		Iron Mt.....	11.00		4.00	So. Oregon.....	19.50		
Oakland.....	441.05		80.10	Kansas City.....	120.50	130.00	42.00	Willamette.....	83.00		18.45
Riverside.....	177.75		67.75	McGee.....	100.55		24.00				
Sacramento.....	107.75		6.00	Ozark.....	41.20		3.00	<b>Pennsylvania</b>			
San Francisco.....	267.25		25.30	St. Joseph.....	200.58		42.00	Blairsville.....	228.00		203.00
San Joaquin.....	180.80		48.10	St. Louis.....	934.20	181.00	214.75	Butler.....	203.25	\$22.00	66.50
San José.....	195.00		38.50	Salt River.....				Chester.....	54.36	78.75	90.50
Santa Barbara.....	144.25		45.00	Sedalia.....	100.00		3.00	Clarion.....	50.00		
								Eric.....	53.75	50.00	2.00
<b>Colorado</b>				<b>Montana</b>				Huntingdon.....	648.00	100.00	182.00
Boulder.....				Butte.....	45.09		12.88	Kitanning.....	10.00		109.50
Cheyenne.....	14.00			Yellowstone.....	20.00			Lehigh.....	10.00		
Denver.....	300.25	128.00		<b>Nebraska</b>				Northumberland.....	457.00		45.00
Gunnison.....	64.00	13.50		Box Butte.....	21.00		9.00	Philadelphia.....	701.36	75.00	215.02
Pueblo.....	107.00	145.00		Hastings.....	95.65		46.10	No.....	670.18	169.51	172.25
Sheridan.....	28.17	8.83		Nebraska City.....	230.10		105.25	Pittsburgh.....	1,609.99		173.10
				Omaha.....	317.56		148.53	Redstone.....	433.51		137.90
<b>Idaho</b>				<b>New England</b>				Shenango.....	224.50		64.06
Boise.....	62.00	12.50		Boston.....	52.00		32.00	Washington.....	379.46		345.83
Twin Falls.....	25.63	9.69		Conn. Valley.....	10.00			Wellsboro.....	12.00		58.00
				Newburyport.....	6.00		9.00	Westminster.....	556.19		
<b>Illinois</b>				Providence.....	25.00			<b>So. Dakota</b>			
Alton.....	169.50	21.00		<b>New Jersey</b>				Aberdeen.....	30.46		
Bloomington.....	316.47	6.00	54.50	Elizabeth.....	3.00			<b>Tennessee</b>			
Ewing.....	67.76	.25		Jersey City.....				Chattanooga.....	78.90		8.25
Freeport.....	125.50	30.50		Morris & Orange.....	100.00			Columbia A.....	52.00		10.00
Mattoon.....	100.00			New Brunswick.....	230.25		44.00	French Broad.....	22.95		
Ottawa.....	129.50	9.00		Newton.....	88.50		50.50	Holston.....	55.88		
Peoria.....	356.00	77.00		No. Jersey.....	35.00	10.00	89.00	McMinnville.....	16.15		
Rock River.....	354.62	66.70		<b>New Mexico</b>				Nashville.....	135.00		1.00
Rushville.....	82.00	8.00		Pecos Valley.....	6.00			West Tenn.....	64.00		3.00
Springfield.....	397.15	85.70		Santa Fe.....	22.75			<b>Texas</b>			
<b>Indiana</b>				<b>New York</b>				Albilene.....	11.25		
Crawfordsville.....	182.55	32.00	85.05	Albany.....	735.75		102.00	Amarillo.....	73.00	31.00	
Ft. Wayne.....	158.00	69.50	73.50					Austin.....	22.00	28.50	
Indiana.....	260.25	40.85	56.85	<b>New York</b>				Brownwood.....	20.00	23.00	6.00
Indianapolis.....	406.07	29.75	125.25	Binghamton.....	76.00			Dallas.....	73.75	28.00	
Logansport.....	140.30	71.03		Brooklyn.....	335.00	55.00	112.30	Ft. Worth.....	17.50	68.00	6.50
Muncie.....	119.00	72.77	86.25	Buffalo.....	22.50			Houston.....	34.45	11.50	5.25
New Albany.....	25.00	41.75		Cayuga.....	55.65		11.00	Jefferson.....	15.50		
Whitewater.....	171.35	73.00	71.78	Columbia.....	80.00		10.00	Paris.....	92.51	33.40	
<b>Iowa</b>				Genesee.....	104.00		46.00	Waco.....	159.00	24.50	4.75
Cedar Rapids.....	285.83		97.00	Hudson.....	47.50			<b>Utah</b>			
Central West.....	2.50			Long Island.....	47.50		37.41	Ogden.....	6.00		3.00
Corning.....	197.00	55.25		Lyons.....	93.78		6.30	<b>Washington</b>			
Council Bluffs.....	110.00	43.00		Nassau.....	89.00		41.00	Central Wash.....	158.70		23.30
Dubuque.....	116.45	29.20		New York.....	178.00	122.95	60.00	Columbia River.....	29.00		8.75
Ft. Dodge.....	78.00	7.00		North River.....	171.50			Seattle.....	93.60		30.15
Iowa.....	293.85	19.75		Rochester.....	198.00		161.00	Spokane.....	85.10		20.25
Iowa City.....	233.32	50.28		St. Lawrence.....	239.64		40.00	Walla Walla.....	30.50		6.75
Sioux City.....	259.65	48.35		Steuben.....	171.00		91.00	Wenatchee.....	29.00		
Waterloo.....	162.01	48.07		Syracuse.....	210.00		33.00	<b>West Virginia</b>			
<b>Kansas</b>				Troy.....	10.00			Grafton.....		30.00	
Emporia.....	122.00		20.00	Utica.....	297.00		81.00	Parkersburg.....	253.13	25.00	11.25
Highland.....	154.00	45.15		Westchester.....	373.35		166.00	Wheeling.....	259.00		57.00
Larned.....	156.00	66.00		<b>North Dakota</b>				<b>Wisconsin</b>			
Neosho.....	248.00	72.00	79.00	Fargo.....	21.83		2.03	Chippewa.....	41.00	27.35	16.00
Osborne.....	70.50		35.00	Oaks.....	43.80		4.70	Milwaukee.....	135.40	50.50	47.00
Solomon.....	273.00		81.00	Pembina.....	47.00			Individuals,			
Topeka.....	271.00	95.50	83.80	<b>Ohio</b>				etc.....	\$3,853.31		3,123.00
Wichita.....	321.50		52.00	Athens.....	63.00		5.00	Tuition and re-			
<b>Kentucky</b>				Cincinnati.....	706.95	274.52	77.85	ceipts from			
Princeton.....	41.00			Columbus.....	340.50		178.00	field.....	5,131.43		
Transylvania.....				Dayton.....	483.00		101.00	Rents and sales.....	30.50		
<b>Michigan</b>				Huron.....	66.00		74.00				
Detroit.....	130.75	430.25	44.00	Lima.....	71.65		20.50		\$42,794.71		
Flint.....	32.00	9.00		Mahoning.....			200.95	Literature sales	502.70		
Lake Superior.....		17.18		Marion.....	236.50		83.25	Specials, not a			
Grand Rapids.....	44.00		9.00	Maumee.....	142.21		54.69	part of W. Bd.			
Kalamazoo.....	10.00		9.00	Portsmouth.....	80.55		14.25	budget.....	10.00		
Monroe.....	19.75	7.00	.75	Steubenville.....	218.25		67.00				
Lansing.....	78.00	6.82	50.00	Wooster.....	4.00						
Petoskey.....	7.00		7.00	Zanesville.....	63.23		19.40				



# THE HOME MISSION MONTHLY



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VIEW OF BUSINESS SECTION OF SALT LAKE CITY FROM THE NORTHEAST

The Mormon temple is at the extreme right. At its left is the Hotel Utah, a large white building with tower surmounted by a beehive and a flag. The majority of the hotel stock is held by the Mormon Church

## The Intermountain Bible Institute

By Herbert W. Reherd, D. D., President Westminster College, Salt Lake City

WHAT is known as the Intermountain Country is a vast empire extending from the Rockies to the Sierras and from Canada to the Grand Cañon in Arizona. It is quite thoroughly a Home Mission section with all the needs of a Western Home Mission territory. No part of America has needed an annual Bible Institute more than these valleys and mountains and yet they never had a full-fledged one until last year.

The Institute had its inception in the Salt Lake Ministerial Association, which carried through a most successful program last year. It was then adopted by the Federation of Mission Work in Utah, and is now conducted as an integral part of the federated work.

One unfamiliar with the real conditions in this mountainous empire cannot understand how great a boon such a gathering is to the workers here. Distances are great, railroad fares are high and the mission workers have small salaries. Fifty miles of sagebrush may stretch between the railroad and the missionary's home. Even in the small town he may be very lonely, for his sympathetic friends are likely to be confined to the membership of his little flock. His salary is too small to admit of much travel. He wants to discuss his problem with other workers; he hungers for the fellowship of Christian leaders; he thirsts for draughts of fresh water from the old Book; he longs for inspiration to lift him from threatened discouragement. To meet such a need the Inter-



mountain Bible Institute is planted at the strategic center of this Western empire. It meets on the campus of Westminster College, around which naturally gather the forces that look to this one Protestant Christian college of the state to train Christian leaders. An elevated, roomy campus, backed and flanked by the mountains, with the city and lake in the fore, is the ideal meeting place, while Ferry and Converse Halls and Gunton Memorial Chapel furnish boarding and meeting places.

To suit the convenience of the mission teachers who are returning to their work, the last week of August was chosen as the best time for this retreat in the heart of the mountains. Fortunate indeed, this second year, as the first, was the choice of the corps of able leaders and speakers. As I write, the full tide of interest has set in, and on every side are heard expressions of deep satisfaction over the splendid program. It is a source of much gratification that with extremely limited funds such excellent talent has been secured. Every speaker has donated his services.

The half dozen speakers from a distance are Dr. Herbert H. Powell of San Francisco, Professor of Old Testament at the Church Divinity School of the Pacific; Dr. Warren H. Wilson of New York, secretary of the Country Church Work Department of the Presbyterian Home Mission Board; Dr. J. O. Randall of Philadelphia, general secretary of the Commission on Evangelism of the Methodist Church; Rev. Miles B. Fisher of San Francisco, Pacific Coast secretary of the Congregational Sunday School Board; Miss Winifred L. Chappell of Chicago, assistant principal of the Chicago Training School; Rev. George L. Gelwicks, missionary of the Presbyterian Church at Henschow, China.

If there is one note more than another that seems dominant in this conference it is the cry for a deepened spiritual life. Not a few have been praying that this Institute session may be preparatory to the union evangelistic meetings to be conducted in Salt Lake in October and November by Dr. Biedewolf. Had these meetings been in mind when the program was framed, the opening message could not have been more fitting. Dr. Randall started the program with a strong appeal for personal evangelism, and followed it for several days with kindred messages. Without doubt the deepest spiritual notes were struck at the morning

prayer services, where Rev. Walter Russell, pastor of the Third Presbyterian Church (the college church), gave brief messages from the book of Ephesians. In the few months of Mr. Russell's work in Salt Lake, he has demonstrated his profound insight into the Scriptures and his fervent spiritual life. His early morning words put a wholesome flavor into all the day.

Special inducements were made to secure the attendance of all the Presbyterian pastors of Utah to hear Dr. Wilson's addresses on the country church problem. Inasmuch as the synod and the synodical society meetings followed the Institute, almost the entire synod was present for the Institute. Dr. Wilson's messages were timely and drew out earnest discussion, for the church of the small town and the country is a serious problem in Utah.

Dr. Powell's morning Bible hour was deeply appreciated. He proved himself a strong man, as in six hours he swept through the whole Old Testament. By request, Saturday night was given to a special conference with him on questions growing out of his inspiring teaching.

Generous time was given for missions during the closing week. Mrs. John M. Cathcart of Salt Lake, an enthusiast on mission study, exhibited numerous charts and devices for developing interest in this subject. Meetings especially to promote the organization of mission study classes were held. Both Mr. Gelwicks and Miss Chappell were active forces in stressing the needs of home and foreign missions, Utah and China receiving special attention. As a result Salt Lake should have a number of study classes this winter.

One of the finest features of the Institute was the warm-hearted cooperation of all denominations. The Episcopal bishop was chairman of the executive committee, and side by side with him and his followers sat the Methodists, Congregationalists, Baptists and Christians, all rejoicing that the Presbyterian college had become so thoroughly their college; also that all seemed at home on its campus and in its halls. This unity of counsel and cooperation is strikingly portrayed in much of the mission work of Utah. The increased attendance and strengthened program of this year's Institute is a promise of its growing power and we look forward to the day when it shall become the Northfield and the Winona of the Intermountain region.

# Are Christians Justified in Combating Mormonism?

By Elizabeth B. Vermilye

Miss Vermilye, president of the International Council of Patriotic Service, is a writer and speaker of wide information and well known as an authority on the subject here treated

ONE of the fundamental ideals of America is religious tolerance, and the right of every man to worship God in his own way, and according to his own beliefs. The violation of this ideal would indeed undo much for which this nation has stood since its creation, but emphasis on it must in itself give the right to combat any religious faith which stands for, and incites to, intolerance. Furthermore, although one man has no business with the beliefs of another as far as they do not interfere with the well-being of society at large, when the practice of a belief does so interfere, when it necessarily violates the law of the land and modern, as well as Christian, standards for the best social conditions, then it becomes the business of every Christian and patriot.

This ideal has been one of the strongest reasons why the growth and power of the Mormon Church have remained unchecked during the one hundred years of its history, yet in its compendiums of doctrine—issued whenever new conditions call for new “Revelations”—the position of the Mormon Church toward other Christian bodies is made unmistakably clear. “The priesthood” (of the Mormon hierarchy) “holds the keys of revelation of the oracles of God to man upon the earth; the power and the right to give commandments to individuals, churches, rulers, nations, and the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors and judges, and to ordain and anoint them to their several holy callings; also to instruct, warn or reprove them by the word of the Lord.” (“Key to Theology,” 4th edition, p. 70.) “When God sets up a system of revelation as He has done by the priesthood in these latter days, He sets up a system of government that shall rule both temporal and spiritual matters.” (“Millennial Star,” Vol. 23, p. 214.) “The Mormon Church is the only true and living church on the face of the earth.” (“Doctrines and Covenants,” Sec. 30.) In another place it is declared that all ministers of other churches shall be superseded.



PIONEER MONUMENT, WITH STATUE OF BRIGHAM YOUNG. MORMON TEMPLE IN THE BACKGROUND

## AMERICAN IDEALS VIOLATED

May we not then give as a first reason why Christians are justified in combating the Mormon Church—that it entirely violates the American ideal of religious freedom, and that its growth and dominance would overthrow that ideal, and bring this land under the control, religious and temporal, of an intolerant hierarchy, claiming for itself divine authority and appointment to rule this land and the world. “The day will come when the United States Government and all others will be uprooted, and the kingdoms of the world will be united in one, and the kingdom of our God” (always meaning Mormon hierarchy) “will govern the whole earth and have universal sway.” (“Journal of Discourses”—Orson Pratt, Vol. 3, p. 71.) It is this that we are combating, and not the deluded, often ignorant, simple and kindly adherents of the faith.

## MORMONISM NOT A DYING POWER

A large proportion of intelligent people in this land to-day repudiate the idea that the Mormon Church cherishes such beliefs, aspirations and purposes, and they deride the claim that there is any danger whatever of the fulfillment of these expectations, even



if they exist. Perhaps a few easily proven facts concerning present conditions may remove such impressions.

It is confidently affirmed by those who know, that never has the Mormon Church had such growth and power as at the present time, although the domination of the Democratic party has somewhat curbed the influence of Reed Smoot in the Senate. But no president or political party can neglect or disregard the wishes of any church or organization which owns two states, holds the balance of power in six others, and has increasing influence in at least four more. The states controlled by the Mormon hierarchy fulfill a prophecy of Brigham Young, made about twenty years ago, that "In fifty years the Church would control a belt of states cutting the country in two from north to south." Ex-Senator Cannon states as his belief that there are one million Mormons in good and regular standing—that is, those who pay tithes faithfully—and five hundred thousand Jack Mormons—that is, Mormon sympathizers, while not full adherents—in the country to-day. These numbers are enlarging rapidly, owing to the efforts of missionaries returned from foreign fields on account of war. The Mormon Church reports a growth of fifty per cent of "wealthy and refined" in Denver, Colo., in one year. In Maine and other New England states, especially on the coast, whole communities have become Mormon, crowding out all other church development. Some of this growth is in the "re-organized Church," which professes to condemn polygamy. A large colony has recently been formed on Long Island, the agent for which was a recent convert from a fine old Methodist family. Headquarters have been established in New York City, called "The Eastern States Mission." A million dollar temple is projected for New York or Brooklyn. Last winter, for the first time, the church notices of "The Latter Day Saints" appeared in the New York *Times* with the other religious notices. Brooklyn is a stronghold of Mormons, and Mormon missionaries. Its public schools have many Mormon teachers. Recent developments have also revealed this to be true in Philadelphia, where it was discovered the Mormon missionaries were being admitted during school hours to teach the Mormon belief about marriage, and the divinity of the Book of Mormon. Repeated protests by leading pastors in the city to the Board of Education were for a long time

disregarded. Boston is so full of Mormon elders and missionaries that those who have publicly opposed Mormonism in Boston have been threatened, shadowed and followed for weeks together.

Such facts could be multiplied many fold, but they are surely enough to show that the claims of the optimistic, or blind, that "Mormonism is dying," or that "it is confined to Utah," or that in any case there is no danger to the nation in its growth, are without foundation.

Professor Ely of California said years ago, in an effort to rouse the people in his state to a realization of danger, "The organization of Mormonism is the most perfect social mechanism with which I have ever come in contact, with the exception of the German Army, perhaps." To-day we realize better what this comparison means, and it can be easily proved that this wonderful organization is already firmly established and entrenched in every large city, and in hundreds of small cities and rural communities in our land.

The second reason, therefore, why Christians are justified in combating this system of religion and government, is that it constitutes a menace to our national life and well-being: first, to the honor and integrity of the nation in our position before the world, if this system should triumph, and in the conflict at home which it would cause; second, to the American ideal of home life, and the sacredness of the home, with the establishment of polygamy as a law of the land, which is confidently promised and predicted by the prophets of the Church; third, to the ideal of democracy and individual freedom, which would be menaced by the claim of the priesthood of the right to control "every act of every Mormon from the cradle to the grave"—including, of course, the vote, for the Mormon Church is always spoken of as "The Kingdom" with complete temporal power; fourth, Brigham Young frankly admitted that the teaching of the Mormon Church lowers all moral standards as non-Mormons accept them.

#### PLEDGES BROKEN

A third reason can be found in the broken pledges, on condition of which Utah was admitted to statehood. When that great and long sought boon was granted in 1896, it was on the following solemn conditions, negotiated in good faith by Frank Cannon, son of a Mormon apostle and first Senator

from the state. Mr. Cannon claims that the violation, within a year, of all these covenants drove him from the Church of his father, and made him its most effective opponent. In view of what has been already stated, a mere recapitulation of these pledges will carry conviction of their violation.

(1) "*No more plural marriages in the Mormon Church.*" Has this first, and most important, pledge been kept? This raises the whole question of the teaching and practice of the Church and its people, regarding polygamy. The chief difference between the "Brighamites" or Utah Mormons, and the "Josephites," or "Re-organized Church," with headquarters at Independence, Mo., is that the latter claim that Joseph Smith, the Prophet, never taught or practiced polygamy, and the former claim that he was its originator. To demonstrate how entirely the doctrine of "plural marriage" is an integral and fundamental belief of the system, without which it would no longer endure in its present form, would take much time, but three official pronouncements will be sufficient. One of the very early revelations is as follows: "For behold, I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned, for no one can reject this covenant and be permitted to enter into my glory." A few years ago, at the dedication of the Temple in Chicago, Joseph Smith, president of the Church in Utah, in Mormon eyes God's representative on earth, and to become a god when he dies, said: "Some people have supposed that the doctrine of plural marriage was a sort of superfluity or non-essential to salvation, or exaltation of mankind. I want here to enter my solemn protest against this idea, for I know it is false. I understand the law of celestial marriage to mean that every one in this Church who has the ability to obey and practice it in righteousness, and will not, shall be damned; I understand it to mean this, and I testify in the name of the Church that it does." In the latest Compendium of Doctrine of 1913, the last official statement of the Church on points of belief, we find the following: "If plural marriage is unlawful then is salvation through the House of Israel a failure, and the whole fabric of Christianity without foundation." The claim that the Mormon Church no longer teaches polygamy is thus refuted; the claim that it no longer sanctions or authorizes the practice has been legally disproved in the

last year by the Geddes-Eccles case. The woman who declared on oath in the Smoot trial that she was not the wife of David Eccles, and that he was not the father of her child, at his death brought claim to part of his estate for that son. In the trial it was proved beyond a question that she had been married with the sanction of the Church, as a plural wife to David Eccles since the Manifesto, and the jury—chiefly Mormon—gave the decision that if any man acknowledged a woman either publicly or privately as his wife, her children were legally entitled to a share in his estate. This in reality legalizes polygamy in Utah. There are thousands of Mormons to-day who do not practice polygamy—only the "Saints" and aristocrats of the hierarchy are permitted so to do, as a rule—but there can be no Mormon in good standing who does not believe in plural marriage as the "divine order of Heaven" in which the gods do, and will, live through all eternity, and which Jesus Christ himself practiced.

(2) "*There shall be no more living in the plural marriage relation in the Mormon Church.*" Joseph Smith at the Smoot trial, and many times since, openly proclaimed that he was living with five wives, and intended so to continue because he was thereby fulfilling the law of God rather than man.

(3) "*There shall be no more Mormon intrusion in the public schools.*" Brooklyn, New York, Philadelphia, Chicago, Boston, and other large cities answer this.

(4) "*There shall be no more political interference and no effort on the part of the Church to control or influence political events.*" Ask any honest Congressman or Senator whether this pledge is being kept.

(5) "*There shall be no attempt at temporal control of the affairs of members of the Church by the authorities of the Church.*" When it was decided that Utah should divide its vote, President Smith in the Tabernacle explained the situation and said: "You on this side are Democrats, and on that side Republicans; don't forget it." And they did not, and Utah for the first time went Republican.

(6) Lastly, "*There shall be teaching by leaders of the Church to the followers of a grateful feeling to this nation,*" and "*there shall be a constant effort to come into accord with the sentiment of the nation.*" We know that many converts from Mormonism have declared on oath that every leader once each year, and every member at least once in his



life, takes an oath such as the following, and that every child is made, at its mother's knee, to ask for vengeance on the nation for the death of Joseph Smith, the Prophet: "In the presence of God and His angels, I promise to do all in my power to crush the United States Government, and to defeat its purposes. I promise to will this to my children and my children's children as a sacred legacy; I promise to keep this secret, so help me God." The character of the testimony to these oaths is such as to be undoubted.

Instances could be indefinitely multiplied, to show why the spread of Mormonism,

with its many peculiar doctrines, carefully veiled in open propaganda; its absolute union of Church and State and its intention to control all government; and its firm belief in social conditions, not sanctioned by Christian standards, would be real detriment to the purity and dignity of this nation. But enough has been said to justify any Christian patriot in striving—in all Christian love and sympathy but with a fearless and unswerving purpose—to combat even as did our Master, influences which make for evil, and powers which would bring dishonor and disaster on our beloved land at home and abroad.

## Present Conditions In Mormondom

By One Who Knows Them Well

**D**R. REHERD'S article in the July HOME MISSION MONTHLY well sets forth unifying influences at work in Utah on the evangelical side. United and continuous emphasis of Christian fundamentals is bringing Mormonism to define its dissent from Christianity at vital points. "New Witness for God," Roberts, 1895; "Mormon Doctrine of Deity," Roberts, 1903; "The Articles of Faith," Talmage, 1899; and "Jesus the Christ," Talmage, 1915, are volumes in evidence.

### *Only the Second Stage of Heresy*

The Mormon Heresy, so far from being already near extinction, is in the second stage only of heretical movements. Church history abundantly shows that the course of heresy has been: (1) Proclamation of new ideas as the true Christianity; (2) The defining, by and by, of some specific beliefs, their departure from orthodox teaching being admitted; (3) The condemnation by the orthodox of the heresy so defined; (4) The gradual decline of the heretical movement toward extinction.

Mormonism now defines its doctrinal beliefs formally and authoritatively. The third stage, condemnation of its acknowledged heresies by the Christian Church, is as yet under way only in a measure.

### *Educational Matters*

#### 1. Over thirty Mormon Church academ-

ies are being strengthened and supported by Church funds. So-called theological seminaries are opened, having departments for special missionary training.

2. There has been a scarcity of home-reared school people, but three Church colleges, and three state institutions have normal departments. Mormons are being prepared for the leading administrative and teaching positions in the public school system; teachers for any reason not prepared to take a place in Mormon Sunday school, "Improvement Association," or choir, are not acceptable. "We need teachers who will help in our ward activities," is the plausible plea.

3. New-born high schools have sprung up in almost every county—in some counties, several—under the same school boards.

4. Significant changes have followed the ruption at the University of Utah last year. Today, the strongest Mormon educator trained in the system is president. He came from the presidency of the State Agricultural College, where he had trained his Mormon successor to that important position. The University president's brother, also a churchman, is head of the department of English, from which place the non-Mormon professor was demoted. Vacancies caused by the score of resignations have been filled somehow, and "all is quiet along the Potomac." The priesthood is in the saddle.

*Mormon Press in Propaganda*

Both at home and abroad the printing press is the right hand of Mormon propaganda; herein is wisdom.

"The Deseret News," the church organ, is read by Mormons generally. It is the cleanest family paper in the Great Basin, barring its spirit toward Christian monogamy. Ably conducted, it does its work under the priesthood's hand. "The Improvement Era," an up-to-date magazine, with religious and literary department, sustaining Mormonism as true Christianity, is the organ of the Young Men's Mutual Improvement Associations (Mormon Y. P. S. C. E.), the Church schools, and the priesthood quorums. Similarly, the "Young Woman's Journal"

Bureau of Information on the Temple grounds. An adequately endowed Christian Press, located in Salt Lake City, is the one indispensable agency needed immediately to give renewing efficiency to all present evangelical activities.

*Growth of Library Movement*

Utah public-school law encourages public libraries. Under that law, and by liberal assistance from Mr. Carnegie, most towns of eighteen hundred population or more, probably thirty in all, either have secured such libraries, with new buildings, recently, or are on the way to secure them. Development of taste for reading and an adequate supply of good reading matter are great

ZION'S CO-  
OPERATIVE  
MERCANTILE  
INSTITUTION  
BUILDING  
POPULARLY  
KNOWN AS  
Z. C. M. I.,



A SALT LAKE  
CITY DEPART-  
MENT STORE  
OWNED AND  
CONDUCTED  
BY THE MOR-  
MON CHURCH

is for the Y. L. M. I. Associations, fostering the spirit of submission to the Mormon ideals of family life. These three are issued in Salt Lake City. "The Millennial Star" is the organ of the British and other European missions, developed to meet the exigencies of the changing fortunes of the cult abroad. "The Liahona" is a magazine published at the Chattanooga, Tennessee, headquarters, and is suited to meet the wants of "missionaries out in the world," and of their converts in unfriendly environments. Chattanooga imprint does not raise questioning, as does Salt Lake City.

All these presses also issue books and tracts suited to the varied demands of their propaganda. These publications are put into circulation at home, and wherever the eighteen hundred Mormon missionaries are at work. Tourists receive samples at the

considerations now, and library boards need suggestions. Here is a great opportunity for citizens of Christian character and culture to lead the way.

*Scouts in Utah*

Mormon leaders are great adapters, quick to imitate and assimilate. Half a dozen years ago, at conventions, some new Christian missionaries were announcing that the problem of how to reach Mormon young people was solved. As the Boy Scout movement was introduced in some towns, numbers of Mormon lads readily took hold, and possibilities seemed great. Soon a committee, of which Brigham H. Roberts was a member, was appointed by the leaders to look into matters. The report was favorable, only that the movement needed the breath of the priesthood. So a re-cast Scout





GOSPEL TENT WORKERS

organization came into being, bearing the church brand. To-day the movement is under way throughout Zion. Besides Camp Fire Girls, Bee-Hive Girls swarm and swarm. All are healthy arms of the Mormon Church.

#### *Gospel Tent Work*

Gospel tent work has been conducted

each summer for years, in outlying towns. In this service many hear the Christian presentation for the very first time. In one village of six hundred, far from any organized Christian effort, this year, people crowded the tent inside and outside to the number of 250, once and again, in a ten nights' series of meetings. Many Bibles were brought to the needy, and non-Mormons were sought out and helped. Entire populations are eager to hear. Knowing that the Apostle Paul once wrote that Christ sent him not to baptize, but to preach the Gospel, one generation of Christian missionaries may well be content to preach the pure Gospel in Mormondom with baptisms or no baptisms for statistical showing. Often the showing comes later, in academy and college churches.

## Side Lights

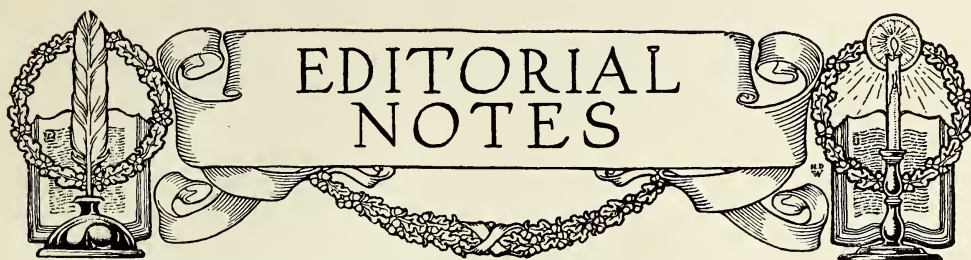
Here is a partial list of the kinds of business in which the Mormon kingdom, in the name of the Church, engages—and most of these are complete or partial monopolies according to the will of the Mormon monarch: Mining, transportation, banking, insurance, sugar making, sail making, daily newspaper and periodical publishing, knitting works, department stores, wholesale merchandise, agricultural implements, theaters, real estate, gas and electric light works, power plants.—*The Christian Statesman*.

The Mormon Church not only holds Utah in its grip, but holds the balance of power in Idaho and Wyoming, while it exerts a most powerful political influence in Nevada, Arizona, New Mexico, Colorado, Washington, Montana and Oregon.—*Ex-Senator Frank Cannon*.

The fact that local primaries have been instructing delegates to vote only for such candidates in State Legislature and for Congress as will stand for prohibition by legislative enactment has given hope for state-wide prohibition in Utah.

As most citizens have understood it, Governor Spry deliberately played into the hands of liquor men in the legislature of 1915, and these citizens have not forgotten their disappointment. In seeking re-election, the governor explained that he did exactly what the party platform had pledged and that he was willing now, ever so willing, to be a prohibition governor if the platform should say so. Meantime the Greater Utah Business League was organized, and a bunch of big business men called on Governor Spry to stand for another term of four years.

It became a question whether Republican friends of prohibition could be fooled all the time, or not, in Utah. At the Republican Convention at Ogden, August 8th, Governor Spry was beaten by the closest shave, and by a man, Nephi L. Morris, who is on a prohibition platform. It is to be regretted, however, that many of his supporters are prominent liquor people about Salt Lake and Ogden.—*A Utah Voter*.



THE *Missionary Review of the World* announces that with the October number its management passes into the hands of new publishers, a stock company with Dr. Robert E. Speer as president, and as directors, men well known as missionary leaders.

It is thirty-eight years since "The Review" was founded and twenty-eight years since it was purchased by the Funk and Wagnalls Company. Readers of the present generation who have watched its progress, as under the editorship of Dr. Arthur T. Pierson and later his son, Mr. Delavan L. Pierson, it has so nobly kept pace with the development of Christian missions, will be glad to hear that the editorial management will remain in the hands of Mr. Pierson and that although extensive improvements are planned there will be no change in the general purpose or in the editorial policy. Our best wishes are extended for the continued prosperity of this periodical, so long and so well known for its world-wide missionary vision, without denominational limitations.



IN the election of Dr. John A. Widstoe, former president of Utah Agricultural College, as president of the University of Utah, following the resignation of Dr. J. T. Kingsbury, there was strong opposition among the minority of the regents. Dr. Widstoe is a man of greater prominence in the Mormon Church and is also said to be a man better able than his predecessor to handle difficult situations. According to the vigorous protest of the minority, his election was rushed through without opportunity to consider other available men, which is contrary to the spirit of the law creating the University and providing for its government by a board of regents, all with equal authority. The *Salt Lake Tribune* remarked editorially: "It would have been wise and only fair had they looked the entire country over carefully. It would have been wiser still if they had also permitted public discussion, for it was a sub-

ject which the people of the state were entitled to discuss. Then, if the regents had decided that Mr. Widstoe was the best candidate available, there could not have been the same objection to the action of the board as that which they deliberately and defiantly invited. The conviction will persist that the University is dominated by a clique which suppresses freedom of thought and action, and is determined to rule or ruin."



THE Mormon Church has a sentimental fondness for New York as the state within whose bounds were found the golden tablets around which so much of their history clings. New York is the headquarters of the Eastern States Mission, and among the hundreds of missionaries concentrating their attention on the Eastern states are many who were driven from Europe by the war, or even before that, by the edicts of European countries.

In the article by Miss Vermilye in this number, mention is made of the prospect of a Mormon Temple in New York or Brooklyn, and it is a present-day fact that ground has been purchased at the corner of Franklin and Gates Avenues, Brooklyn, for the erection of a Mormon church. This is startling news to those members of the Woman's Board who remember that on Gates Avenue on that very block lived Mrs. Darwin R. James, their revered president, whose patriotism and Christian zeal were so stirred by the Mormon menace. Surely no encroachments of Mormonism could touch our hearts more closely than this.



In their efforts to "sow beside all waters," Mormon missionaries might stimulate by their example the zeal of many Christian workers. A teacher in one of our New Mexican plaza schools noticed two American men in attendance upon Sunday morning service and Christian Endeavor meeting. The strangers were of course cordially welcomed.



When asked if they were Presbyterians they replied emphatically, "No." When invited to join the Christian Endeavor Society they "smiled a non-committal smile," but made no promise. Afterward they proved to be Mormon missionaries at work among the Mexicans.

✠

MOST Mormons are zealous in proselyting work, as they travel, whether officially "on mission" or not. We are told, on the Sunday after the Republican convention adjourned, last June, United States Senator Reed Smoot, Governor Wm. Spry and Representative Howell, weary as they must have been, hunted up the Mormon Mission in Chicago, and were among the preachers for the day, thus heartening their co-religionists. How many Christian delegates on that Sunday hunted up their respective mission centers in Chicago, and put themselves at the service of their mission leaders?

✠

It is a matter for hearty thanksgiving that thirty-six state legislatures have voted for an anti-polygamy amendment to the Constitution of the United States. The resolution advocating this amendment was introduced in the House of Congress last December by Congressman Gillette of Massachusetts, and in the Senate in January by Senator Thomas of Colorado. The bills are now before the Judiciary committees of the two houses. With the backing of thirty-six states it is understood that the amendment would pass if put to vote, but its opponents have so far prevented this culmination, and the bill is side-tracked for this session of Congress, but it is hoped that next winter it will be passed. It is seventeen years since work for this amendment began. That it

✠

has progressed so far is due in large measure to the zeal of the W. C. T. U., the International Council for Patriotic Service, and other organizations of kindred spirit.

✠

THE traveling work of the Utah Gospel Mission has been prosecuted this year with encouraging results. The secretary, Rev. J. G. Nutting, D. D., reports increased attendance and attention at the meetings, thousands of Bibles or parts of Bibles sold, and much literature distributed. With its systematic religious visitation in Mormon homes and settlements, its Gospel meetings and its dissemination of literature adapted to the peculiar needs of the people, this form of mission work spreads the truth among those who could not be reached by any other agency.

✠

OVER five thousand foreign students, most of them honor men, representing forty nations, are now studying in the United States and Canada. Secretary Charles D. Hurrey of the Committee on Friendly Relations among Foreign Students, vouched for this statement at the National Missionary Congress of the Laymen's Missionary Movement held in Washington, and prophesied that in five years there will be ten thousand future leaders of non-Christian lands enrolled in North American universities. This point of contact with the world outside of Christendom cannot be ignored. "Making America Christian" seems the only key to such a situation. Dr. Herbert C. Herring, in an address so entitled, said at the Congress with thrilling emphasis: "This is Christianity's last stand. This country must lead the world for its highest things if the world is to have any leader at all."

✠

Those who have read in the editorial pages of the September issue the description of the devastating floods which swept over five Southern states and wrought havoc in several mission fields under the care of the Woman's Board, will probably be prepared for an appeal such as that on the opposite page.

The scenes there reproduced are typical of the destruction in many places familiar to us as centers of Woman's Board work. After the flood receded, a deposit of sand, mud and rocks remained to the depth of three feet. A graphic account of the flood's ravages is given in "The Continent" of August 10th, by Ernest N. Billard, treasurer of the Woman's Board's schools at Asheville, N. C. Carloads of coal, such as those seen in the picture, were totally submerged while on their way to Farm School. The itemized list given on the opposite page was furnished by Mr. Billard after careful investigation of the entire situation. The amount named represents the lowest figure that will in any adequate measure repair the loss.

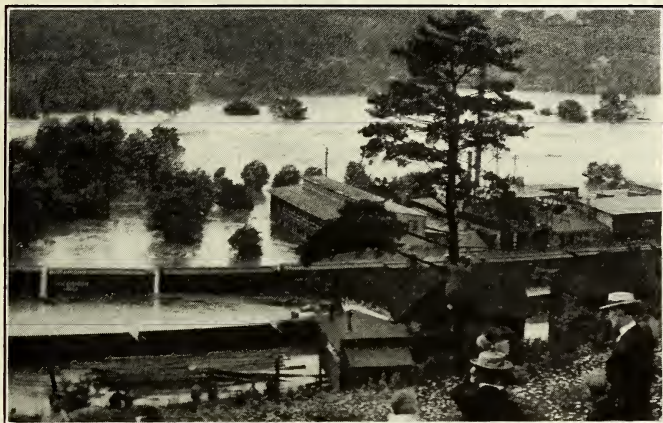
# Flood Devastation

## Land Ravaged! Buildings Wrecked! Lights Out!

**Emergency Call:** \$12,556 needed to meet damages caused by the recent floods at Farm School and Dorland Institute.

**How much is it worth to you** to live in a section of country untouched by floods, to have your loved ones safe, your property secure? Won't you give that sum, or **all that you can afford**, to help these grief-stricken, devastated schools in North Carolina? \$12,556 cannot cover the loss, but it will help in physical repairs.

We had to borrow money for a few immediate needs, but we must repay it. As we couldn't foresee this catastrophe, we have no emergency repair fund in our budget for it, and must raise the amount by individual subscriptions, which **should not be taken** from sums set apart for regular work or other specials.



### *Flood scenes at Asheville*

The clover field at Farm School was as badly flooded as this section shown in upper picture.



## Farm School

## The Land

10 acres richest bottom land in Buncombe County washed entirely away.....	\$3000
15 acres richest bottom land in Buncombe County gullied out, covered with rocks, trees and 3 ft. of sand and gravel. Useless until removed and protected by levee.....	5000
	<b>\$8000</b>

### Farm Produce Destroyed

Which must be actually purchased during the school year.	
Sweet Potato Crop.....	\$160
Portion Irish Potato Crop.....	155
Beans used for canning, home consumption and sale	2000
Tomatoes " " " " " "	180
Pumpkins " " " " " "	70
Clover hay, oats and straw, ensilage and ear corn, cow peas.....	650
	<b>\$1415</b>

### Electric Power

Rebuilding dam—candles must be used until this is done.....	\$325
Clearing mud from supply pipe and lake bottom.....	100
Replacing turbine supply pipes.....	54
Repairing turbine cracked by debris.....	50
Electric pump, submerged 24 hours, filled with mud, pipes torn out, thorough overhauling.....	60
	<b>\$589</b>

## Dorland Institute

## The Willows

<b>Dormitory</b>	
Dining room undermined.....	\$300
Furniture broken or swept away.....	110
Provisions ruined by water.....	135
New paper, plaster and paint.....	107
	<b>\$652</b>

## Crops

Timothy hay .....	\$200
Ensilage and cane.....	250
Portion potato crop.....	50
House garden.....	35
	<u>\$535</u>

### Miscellaneous

Reclaiming drinking water supply .....	\$95
New poultry houses and cement foundations washed away.....	145
Foundation of building used for gymnasium damaged and partially carried away, left at a dangerous angle.....	115
Stock fences and gates carried away.....	160
	<b>\$515</b>

Fertilizers, seeds and labor for Farm School and Dorland Institute from which there are no proceeds.....	\$850
<b>Total damage.....</b>	<b>\$12,556</b>

**We must raise this money. Won't you send your check today, marked  
FLOOD RELIEF FUND**

Miss Edna R. Voss, Treasurer, Woman's Board of Home Missions  
of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.



## "Like Unto Leaven"

THE progress of the Kingdom is likened in the Gospels to "leaven which a woman took." The parable well applies to the quiet, persistent efforts of our Utah missionaries year after year. A few of the results are here given, as noted by community and day school workers.

### GUNNISON

While mission work in Utah has always "made haste slowly," the signs of a new awakening grow brighter. Apostle Smoot was returned to the United States Senate last fall, by the direct vote of the people, but with a much smaller plurality than was expected. Many felt that they could not vote against the wishes of the dominant church, but find now that others have done so; and some believe that if the vote could be taken again Smoot would be defeated. The Mormon people seem to have less fear of their church leaders than ever before.

We have had a larger and more regular Sunday school and church attendance during the past year than at any time during my six and one-half years' work at this station. I wish you could hear our primary class tell Bible stories. Not long ago I asked a little Mormon girl of eight years to tell her favorite story to the class; she gave, with a few reminders, the checkered career of Joseph, ending with the bringing of his father and brothers down to Egypt and then adding, "And they lived happy ever after."

At New Year the Bishop of the ward gave our chapel a ton of coal. It was part of what had been donated by the people of the town for the widows and other poor people, but was not all needed by them. Before I left on my vacation last spring some strong Mormon women said to me, "We are glad that you are to have a vacation, but come back soon." And so the old prejudice is wearing away.

JOSIE CURTIS

### SALINA

The enrollment in our day school this year was sixty, and our Sunday school would average forty. The Catechism was recited each day in school. A great many Bible verses were learned, and fully half of our older boys and girls brought their own Bibles and took them home when school closed. Five mission study books, after being read in school, were given away to those telling the story best. Sixteen young people were in one of our three boarding schools the past year. Two who graduated will go to college; the others are hoping to continue their studies, and five or six new ones will add to the number.

The chapel lawn as a playground center is our newest venture and it has been received with so much enthusiasm that we have our third court for tennis, two croquet sets, three swings, see-saw boards, etc. No slang or bad language is allowed. We charge ten cents for the six week-nights, and I think we will have enough to pay for all expenses, perhaps a little over for missions. Some of the best people are coming, and some of the strongest Mormons say, "It is just what we have needed, a place for our young people to go." The marshal of our town has said that the games at the chapel are the best thing ever done for the young people.

We had a pleasant Sunday school picnic on the chapel lawn last summer.

During the summer I called in each home in town. I am kindly received, and always leave a few Gospel tracts. We have made the largest offering to the women's boards that was made in our presbytery. When Miss Upham was here we organized a missionary society, with president, vice-president and a secretary and treasurer. In July we held our first meeting. With the help of Mrs. H. P. Freece, who is in our town for the summer, we arranged a vesper song service. After Scripture reading and prayer the rest of the hour was spent in singing, sometimes all joining in the songs, at other times Mrs. Freece singing alone. One of our girls, who has been at Wasatch two years, sang for us one Sunday evening. Another of our girls, a graduate from Wasatch, taught a Sunday school class and also helps with the playground work. The girl who has lived with me three years plays the organ whenever our organist is away. I give these points to show that our girls are being trained to do their part and carry on the work when we have passed on.

HARRIET ELLIOTT

### MONROE

Some of my girls, now in homes of their own with little ones to train, speak with appreciation of the days spent in the mission school and wish the same Christian training for their children.

In a recent letter a dear girl, just founding a new home, spoke of establishing there the family altar. She said she had formed the habit of daily prayer in our mission schools and could not afford to miss such a source of strength and peace in her own home.

A mother, noting our habit of teaching verses and beautiful gems of thought with daily prayer, said she was teaching her children the same, for she saw the good influence on life.

ROSILLA LOWRY

### FERRON

As we look back over the years of Christian work in Utah, we note many changes that are encouraging. In order to compete with the mission schools, Utah has established better public schools. There is still opposition to our work, but the people are more friendly and less prejudiced than formerly.

This is a crisis in our school history. A beautiful new twelve-room public school building is now being erected, and will be completed for the beginning of school. This will naturally attract many of our pupils for a time at least, but we believe some will return to us, as ours is acknowledged to be the better of the two schools. When four of our pupils moved to the country this spring their teacher said she could tell they came from the Presbyterian school because they were better prepared.

Bible study in the past year has been very successful. Committing Bible verses and chapters to memory is part of the required work, and the pupils enjoy it. Learning thus to love and appreciate the Word, they will read it for themselves, and we hope that in after years these verses will



"THE YOUNGER SET"



MOTHERS' MEETING AT PANGUITCH

come to them when they are in need of Divine help, strengthening their hearts for the difficulties that beset them. Every day pupils come to us for Bibles to read, but we have not enough to let each pupil keep one all the time. One girl wanted a Bible for Christmas, even if she received no other gift. She said, "We have a big Bible at home, but I want one of my very own." Another girl has expressed a wish to make a special study of the Bible in preparation for teaching it when she leaves school, or doing some definite Christian work. Both girls are from strong Mormon homes.

One cannot imagine the difficulties of the work in Utah until he is on the field in active service. Then it gets a grip on the heart that cannot be loosened. The need of Christian influence, Christian teaching, and Christian living is felt every day.

DELIA O'CONNOR

### PANGUITCH

Although I see no great change in the people in the two years I have been in the field, they are becoming more cordial and seem to fear our presence less. I believe they are broader minded and are reaching out in some directions.

The strongest and most lasting influence of teachers and other workers in the field is that of the example of every-day life. While we were visiting at the ranch home of two little girls one of them expressed a wish that we would stay a week. "If they would, I know I could quit swearing and never swear any more." Frequently we hear words of praise for the monthly mothers' meeting conducted by Mrs. Keusseff, our pastor's wife.

The hope of Utah's Christian progress lies in the lives of the children, who come under strong Christian influence in their play as well as work. To us laboring on the field, returns for our effort seem very small, but we continue from day to day to plant by word and deed the seed of right Christian living.

ALICE J. WESTBAY

### S. T. GEORGE

It is a great satisfaction to find that the children are retaining so well the lessons taught in the Sunday school and in the week-day morning classes. Last spring ten copies of the Gospel of St. John were given to children who had learned the one hundred and third Psalm. So proud they were to have a book of their own!

Attendance fell off in the summer, partly owing to the fact that the afternoon meeting at the Tabernacle was changed from two to four o'clock, our hour for Sunday school. Then, too, the heat was intense. How many of our own people would feel like going out when the mercury at four o'clock in the afternoon, in the house, stands at ninety-seven degrees?

One of the most helpful signs for the future is the increased interest in Bible study. This is bound to have a wholesome effect on the lives of the young people, and never was it more needed than now.

Dr. Paden preached a very helpful sermon when he was here in June, and he has been asked to speak in the Tabernacle when he comes again. We are to have a preaching service once a month, a pastor having recently come to Indian Farm, about fifteen miles away.

S. LOUISA CONKLIN

## Our Missionaries In Utah

Ferron—Delia O'Connor, Ethel Cary, Violet J. McCann, Leila Trumbull, May Whyman.

Gunnison—Josie Curtis.

New Jersey Academy—Mary H. Martin, Faith H. Haines, Marion Beebe, Bessie L. Coat, Lura Johnson, Bee McClellan.

Wasatch Academy—W. W. McKirahan, Rolfe N. Rau-

kin, Chas. H. Hildebrand, Edda Mae Gibson, Mrs. Edith Waddle, May S. Hull, N. Ethel McCormick, H. Grace Newman, Ruth Mitchell, Julia Helen Johnston, Eleanor Draper, Bertha Chace.

Monroe—Rosilla M. Lowry, Mary Isabel Lowry.

Panguitch—Alice J. Westbay, Bessie V. Sneed.

Salina—Elizabeth Crosby, Evelyn Little.

St. George—S. Louisa Conklin.

*Does the yellow label on your magazine read Oct. 16? If so it means that your subscription expires with this number. Will you favor us by forwarding your renewal in the usual way at once?*



# The Place of Wasatch Academy as a Christian Agency

By W. W. McKirahan, Ph. D.

A SHORT time ago there was held in practically every community in Utah the annual celebration of Pioneer Day. The parades represented the hand-cart processions of the "Saints" across the plains and mountains to the Salt Lake Valley, and vividly portrayed the early struggles with the soil and the Indians in contrast with the present prosperous and peaceful condition of the people. The orators never tire of reciting the hardships and privations of those early days and of lauding the achievements in a material way that are now evident on every hand.

But there has been going on in Utah a kind of pioneer work that is never mentioned in these twenty-fourth of July orations, the kind that has had to do with making the difference between the Mormonism of to-day and that of yesterday. Its tenets are the same but its manifestations are quite different. The real pioneer work is not that which merely conquers the material difficulties of a new and undeveloped country, but rather that which establishes where they are not found the principles of truth, righteousness and justice. The true pioneer is the follower of the Cross. And for him who has eyes to see there are abundant and increasing evidences of the working of the heaven that has been placed here and there in Utah by the different agencies of the Christian church.

Wasatch Academy can fairly claim a prominent place among the Christian agencies at work in the state. Having had its beginning some forty years ago, it has steadily grown under the shadow of "peculiar conditions," and having seen its day of small things, it now stands strongly entrenched in the favor of all by whom it is known—except those who are ruled more by prejudice than by reason, and even these show their appreciation of its effectiveness by the degree of their opposition. This school is touching very positively the lives of hundreds of the youth of Utah, yet in ways that can only partially be estimated—certainly in ways that cannot be covered by statistics.

Our mission in Utah is to those boys and girls who want a chance to do and to live as their best selves dictate, and certainly the number who are determined so to do and live is rapidly increasing. Last year we could not accommodate all who applied for admission to our school. Witness also the declarations of independence in word and action of many of the Mormon young people. Christian hymns are being sung in Mormon meetings. Their Sunday schools are well organized and modern in methods. The fundamental ideas and methods of the Boy Scout and Camp Fire Girls organizations have been appropriated and adapted for the Mormon young people, and everywhere there are found Mormon Boy Scout organizations and Beehive Girl Swarms. The public school system has developed by leaps and bounds. There are some clear-headed Mormons

who give the mission schools and academies much credit for the improved conditions in Utah.

I have been told that from the Mormon viewpoint this community is one of the least satisfactory stakes in Zion. At the last quarterly conference held in Mt. Pleasant, Apostle Richards in his main address attempted to minimize our influence by trying hard to show the defects (from his viewpoint) of Presbyterianism. It is interesting in this connection to know that the contract has been let for a new building in which will be started in Mt. Pleasant a Mormon theological seminary. But the Academy will quietly continue its effective work. Its pupils will continue to go back to the home, school work, or business with the Christian attitude toward the world and God.

The past year was the record year for enrollment. Two hundred and thirty-three boys and girls received instruction in the different departments of the school. Literary, scientific and commercial courses, as well as household arts, manual training and music provided the needed training and discipline and served to show the individual tastes and aptitudes. Athletics, debating and public speaking proved interesting and helpful to many of the pupils. But whatever course is taken, the Bible is always a required subject. Of the freshman class of about forty, the large majority had never seen inside the Bible.

The religious training in the school is by no means confined to the study of the Bible in the classroom. Each school day starts with a period for devotional exercises. The boarding pupils have their evening prayer-meetings, at which the teachings of the Bible as applied to the problems of life are discussed in a very practical way. Besides the regular Sabbath services, the boys and girls maintain separate Christian organizations, the meetings of which have proved very interesting and helpful. For the first time this last year, regular evangelistic meetings were held in the school. These were held under the auspices of the Joint Committee on College Visitation and were conducted by the Rev. Newman H. Burdick of Helena, Montana. Considerable interest was manifested and more than forty of the pupils sought private interviews. All who heard Mr. Burdick gained a clearer vision of what it means to be a Christian. Several decided to accept Christ as their Savior and Guide. Seven girls united with the church. The results of our work along these lines are incalculable. God has a way of blessing our feeble efforts and weak faith that amounts to a reproof. One of our boys, whom we had no immediate hope of reaching, met with a terrible accident this summer. While working to meet his school expenses for the coming year, his duties required him to go among the trains. He was very active and careful, but somehow he fell—as his father was watching him—and was terribly mangled. In the short time he lived he



WASATCH ACADEMY PUPILS

tried to comfort and cheer his heart-broken mother. He told her he was ready to meet his Savior and was not afraid. In the midst of their great sorrow the parents were profoundly glad that they had sent their boy to Wasatch Academy. They say they would not take any fortune for what the school did for him. Kennedy's death has already made a profound impression on his schoolmates and friends. We shall miss him very much in the year that is before us.

There are many Kennedys whose lives are be-

ing unconsciously moulded for God and right, and provision is being made that many others may have the opportunity to receive a Christian training. The new dormitory now being erected will accommodate fifty more boys. We hope it will soon be filled.

So each year finds this signally useful plant better equipped to meet the tremendous opportunities that confront us. Each year justifies the splendid faith and sacrifice that have been built into this institution for the boys and girls of Utah.

## Notes from New Jersey Academy

THE spirit at the end of school was a happy one and all felt that the year had been a success. I think nearly every girl said she expected to be back next year, while several said they wanted to bring a sister or friends with them. Two girls who were with us last year, one of whom joined the church in the spring, have gone to their mother on a homestead in Idaho, and one of them writes: "The crops are all frozen this year. There isn't anything to do up here but go to dances and go buggy riding. I go to the Mormon church every Sunday. It is the only one up here. But I would rather go to that one than none." Those two girls will be glad when it is time for school to open.

Another from Idaho writes: "They sold the chickens to pay my fare at Christmas time and borrowed the money for the last school payment. Mother would like to send my sister, who is in

the eighth grade, because of the moral conditions in the school here, but I am afraid we cannot go."

There are many calls from Idaho for help this year on account of the frost and I hope we may be able to give a number of scholarships to worthwhile girls. It is reported that the East is very prosperous. If so, won't those people help these over their hard year by supporting the school even more than in the past? Last week an attractive little girl came to ask what was our lowest grade. She was ready for the sixth, and expected to go to the Brigham Young Training School, but her father said he would rather have her come here.

The residence bought for a dormitory has been renovated from top to bottom. "Top" means the tip of the high tower on one corner, for, after we had the house some time we discovered that up in that dark part of the attic roof was a nest



of hundreds of bats, that had apparently lived there many years. There followed a fight with much patching of the roof and fumigating, but at last, with the help of the extension department of the Agricultural College, we cleared the place of every creature and the bats had to seek other lodgings.

There is a furnace, a bathroom, new electric wiring and fresh kalsomining and painting, inside and out, so that it will be a very attractive home when it is furnished. The registration is promising for this time of year and indications are that the school will be much larger than before.

We went to see the "Birth of a Nation," and in the midst of the strain and excitement of those scenes of war and sacrifice, when the present is

utterly forgotten, I was suddenly overwhelmed by the realization of my position, in that house crowded with a mass of cheering, weeping people, practically all Mormon, and I felt as never before that here is our fight. Here is the enemy of our time, so hidden that it is easy to forget that all the people we see around us day by day are in bondage to this huge man-made church, and that conditions exist that if portrayed on a screen as are the days of the carpet baggers, would stir Christian people everywhere. As I prayed that we may never know the anguish of the Civil War, I was almost crushed by the size of the conflict to to be waged in our land to-day against all kinds of sin; but I felt like saying: "Here am I. Use me where Thou wilt."

FAITH H. HAINES

## For Girlhood's Sake

By Mary H. Martin

Miss Martin, the daughter of Rev. G. W. Martin, D. D., of Manti, Utah, is a teacher of experience in Utah and elsewhere and has recently received appointment as principal at New Jersey Academy. The following sketch, showing her sense of the need of such an institution, was written before she had entered the Academy

SHE smiled back at me as I moved over for her to sit beside me in the crowded car—this pretty blond girl of fifteen. I asked her a casual question or two, recognizing the usual eagerness of a student returning home for her Christmas holiday in her first year away from home. She talked easily, little dreaming what an impression her recital made. She had been attending the State Agricultural College. Her home was in the southern part of Utah, some eighty miles off the railroad. She had dreamed of going away to school ever since her earliest school days. There was no high school in her small home town. Her parents were not wealthy, but were willing to have their daughter enjoy the advantages in schooling they had not known, and were proud to aid her in her ambitions for an education.

"Yes, I've been away from home for six months. Pa promised me that if I passed my eighth grade in the spring he would let me go away to school. But he wasn't expecting to have me go right away as I did. One of our teachers was from Agricultural College in Logan, and told me there was school in the summer. I was so crazy to get away somewhere that I decided to



"READY FOR THE MAY FESTIVAL"  
A NEW JERSEY ACADEMY PUPIL

begin with summer school.

"After I reached Logan everything was so strange, with so many people, that I felt good and homesick, and wished I hadn't been in such a hurry. You can imagine how it seemed—not knowing a soul in that crowd of students. Why, I believe there were more people in that school than in our town, counting babies and all! I thought I never would get acquainted. Now I know a lot. It isn't so bad after you once start. I found a room with a lovely family. My room-mate and I met there when we were looking for rooms. There were other girls and some fellows who had rooms at the same place. That's my room-mate sitting with that gang across and back from us. We weren't much alike, but we had to get along.

"We had to stop over night in Salt Lake to get this train; there is no train from Logan that makes connections with this one. Well, when my room-mate bought our tickets at Logan she forgot to say 'Marysville, Utah,' and the agent gave her the tickets for Marysville, Wyo. The conductor nearly put us off the train at Ogden, but that fellow she's with got him to let us come on to Salt Lake and get our tickets fixed up here. While we

were trying to see about them she left her purse with all her money in it somewhere. The man at the station said we'd have to either wait over today or buy others and send these back by mail. I hadn't money enough to buy us both new tickets and go to the hotel, too, so we had to borrow money from that same fellow, who knew her father and could be sure to get his money back that way. I couldn't miss this train, for Pa is going to meet me in the buggy at Marysville, and we have quite a long drive to get home. I was so afraid they would forget to call me at the hotel that I got up long before it was morning. We had been up late with that fellow at the hotel last night and I might have overslept this morning. I feel kind o' sleepy now! My! I can hardly believe I am going home."

Hers was a naive enough story, poured into the ears of one she had never seen before. It needed no stretch of the imagination to conjure up what this simple, sweet maid had passed through and been exposed to, a stranger to travel, to hotels, and to university life. It was seemingly no unusual experience. Indeed, it may have been tame as compared with that of her room-mate, just then enjoying a hilarious time with the "fellow" who had loaned her money.

My heart yearned to know that she would always keep as unsullied as she had evidently kept through her first six months away from home. I

wondered if her father would take chances anew in sending her out to meet again the usual situations of an unguarded life. I then thought of New Jersey Academy with its home facilities and the protection it offers to girls of high school age who must leave home for any school advantages beyond the eighth grade, and understood better than ever what a provision for a girl's well being away from home it is.

New Jersey Academy is one of the world's "pre-ventoriums." In regions where high schools are so few as in northern Utah and southern Idaho, the problem of the girls' education is an intricate one. Many must be away from home during the most impressionable years. The temptations and dangers for girls living in a strange town without home influences are so many that a school that protects girls and trains them in womanliness has a distinct place.

Undoubtedly the father of my young seat-mate awaiting her arrival at the end of the railroad in south central Utah would have been interested, to say the least, in knowing that in Logan there is a real home to which he could, with greater safety, entrust her for the same education for which he might already have paid too dearly. If there were no other reason than this of offering more than a shelter to girls away from their home roofs, New Jersey Academy would have a most valid reason for being.

## Notes on Young People's Work

M. Josephine Petrie, Secretary

### FALL AND WINTER FASHIONS

THE May number of our magazine gave the latest spring and summer missionary "styles" to date for the various groups of young people. The designs were contributed by pattern shops in country districts, villages and cities, and as the novelties recommended on that page are adaptable for all climates they will be in vogue throughout the year in many sections of the country and should be pasted in a missionary scrap-book or kept in the filing case. The following suggestions come direct from the main office.

#### *Suggestions for Early Fall*

It is the remodeling season. Boys and girls have put on longer garments this fall. Some must be repaired—lengthened and strengthened. Some must be discarded. The missionary "big sister" will require entirely new supplies for the new outfits needed in remodeling the society. Is it not reasonable to assume that boys and girls who are promoted to higher classes in school should also be given stronger missionary instruction? Plans and programs for their societies will doubtless need refitting. Some re-grouping will be necessary. A fall "Rally" should be held, and the congregation invited. Prepare an at-

tractive program with promotion exercises. Have the pastor present the "diplomas," or, if it is to be an entirely new organization, make the event as important as possible and thus help the young folks to a realizing sense of their value as units in the life of the church. More responsibility should be delegated to them in the preparation of the programs and social work. Emphasize the Standard of Excellence. Keep it before them, and if possible get in touch with a similar organization and suggest some scheme of rivalry to be reported at the next presbyterial meeting. Do not underestimate young people's opportunities for leadership in the very greatest work in the world. Material for all this remodeling will be found in the designs published by our Woman's Board—the HOME MISSION MONTHLY, the leaflets, etc. Send to the Literature Department or to the secretary for Young People's Work.

#### *Becoming Styles*

"How may Christian Endeavor societies use the mission study books?" "Do you think the Christian Endeavor societies should attempt the use of the mission study books when they cannot give a special evening for such study?" These questions have been asked of every leader of



study classes at summer conferences and they are frequently submitted to the secretary for Young People's Work.

The study books for this fall and winter are particularly adaptable for the regular meetings of the society and "Old Spain in New America" is guaranteed to increase the interest of the members and to increase membership if the leader passes to others the enthusiasm of the chapters and the published helps. These are most generous in quantity and quality. Various ways have proved interesting and profitable. (1) Meeting for a review of a chapter of the book previous to the regular meeting of the society. (2) Shortening the time of the regular meeting about fifteen minutes, and re-convening for the mission study. (3) About fifteen minutes of the meeting hour given to the regular opening exercises, announcements and a brief glance at the topic of the week; the rest of the hour given to definite study of the book. This plan, followed for six consecutive weeks, is the most profitable. Use assignments from the programs in the text-book supplement, also from the leaflet "Suggestions for the Study of Old Spain in New America." In addition, plays, tableaux, etc., based on the subjects in the six chapters will be published during the fall and winter months.

### Novelties

Several changes are necessary in the assignments of salaries because of resignations, etc. New missionaries will be introduced through the synodical and presbyterial young people's secretaries. Watch also the October edition of "Wireless Messages" for the new correspondents.

Leaders of junior and intermediate societies, mission bands, Light Bearers and Little Light Bearers will enjoy the fall messages from their home mission stations. The fall number of the Westminster Guild Bulletin is also rich in designs and novelties for the young women.

### Advance Styles

The "Council" and "Federation" are again recommending a Home Mission week in November. This comes as an "order from headquarters" and we shall be ready for and expect a special thank-offering service for home missions in all young people's organizations. Begin plans early for a definite offering either as an "extra" on the work already assumed, or for some additional "object."

The Twelve Christian Endeavor Missionary Programs for 1917, published in pamphlet form (five cents for the set), will be ready by December.

## For the Devotional Hour

The second of a series of devotional talks given by Mrs. William Nelson at the meetings of the Woman's Board at Atlantic City.—*Editor.*

### GENERAL THEME OF THE SERIES

That the world may believe . . . and believing, have life in His name.

Last month we considered the supreme need of men for life in its fullness. Let us now consider:

#### II

#### *The Satisfaction of the Need*

"I came that they may have life and may have it more abundantly."—*John 10: 10.*

Behind these words is Jesus' perfect conception of His mission on the earth—to bring a full life to the whole world.

How does Jesus Christ fulfill this purpose to satisfy the needs of men?

*First.*—Through sharing man's life.

"The Word was made flesh and dwelt among us."—*John 1: 14.*

In our human relations we know that he alone can truly understand another life who has lived close enough to that life to share its pain, disappointments and failures, as well as its joys and aspirations. Jesus Christ knew the feeling of our infirmities. *Hebrews 4: 15.* Men have in Him a Friend who understands.

"Speak to Him, thou, for He hears  
And spirit with spirit may meet.  
Closer is He than breathing,  
And nearer than hands or feet."

*Second.*—Jesus perfectly reveals the character of God. Read again *Luke 15: 11-24.* Here is a revelation of God for which men hunger. God is the eternal, loving Father, suffering with and for His disobedient children, and reaching out with

great joy to draw His humbled and penitent sons back into a true filial relationship with Himself and to the pardon and protection of His home. This is the God that Jesus Christ reveals.

*Third.*—Jesus proclaims the Kingdom of God in the earth. And he wins men into the Kingdom through the redeeming power of His own life. "He came not as captain or conqueror with sword and crown, but as a suffering Servant to save the race by His sacrificial love."

Redemption is the basic principle in the Kingdom of God. It is the A, B, C of all true understanding of God, man and sin. Because man has sinned he needs a Redeemer. Sin is not the outward act but a far deeper thing—a moral and spiritual disorder, an unfilial attitude of mind, heart and will, a broken relationship. It can be overcome only by a greater moral and spiritual power. That power is *Love*.

The supreme revelation of the love of God is seen on Calvary. *John 3: 16; I John 3: 16.*

All through the centuries since Christ came, the compelling power of His cross has been the magnet that has won men from lives of sin to lives of righteousness. "And I, if I be lifted up from the earth, will draw all men unto myself."—*John 12: 32.* Here is the dynamic with power to transform our sin-cursed, blood-stained world into a universal kingdom of human brotherhood, expressing itself in obedience to God and service for men. This is the satisfying and abundant life which Jesus Christ gives to men.

"I came that they may have life, and may have it more abundantly."

SALOME D. NELSON



# A MESSAGE



## This Year's "Special"—Advance Work in Cuba

Edith Grier Long, General Secretary

WE present here a list of the synodical societies, showing the suggested assignment of the twenty-five-thousand-dollar "Special" for this year. While the total is the same as for the hospital at San Juan last year, the detail of distribution is somewhat varied, for the amounts received last year showed that some synodical societies were burdened by the share allotted to them, while others readily raised larger sums—and their gifts are continuing to come in.

Why should your society plan to include this "Special" in its work for this year?

1. Because Cuba needs for her republic the benefit that has come to other countries through the means of Christian public schools.

2. Because those who know the situation best believe the only way to secure such schools is through Protestant missionary effort.

3. Because the work of no one denomination alone can be efficient among a people who have known only *one Church* with all the external prestige of the Church of Rome.

4. Because in any united movement among the Protestant churches for "Advance Work in Cuba," our Church—one of the strongest—must be a strong factor or the project will fail.

Let each synodical society at its meeting this fall face "the need in Cuba of an adequately equipped, thoroughly manned and comprehensively developed normal school for the training of Christian leaders for service in both mission and public schools;"—a school "in which special emphasis could be laid upon preparation for Sunday school work, and Bible teaching would express itself in every phase of the community life of our neighboring sister Republic,"—"for which we have assumed large responsibilities and which must eventually look to us for that inspirational leadership which will enable it to attain its highest measure of usefulness in the company of nations."

## Suggested Synodical Assignments

Alabama.....	\$75.00	New Jersey.....	\$2,000.00
Arizona.....	50.00	New Mexico.....	100.00
Arkansas.....	100.00	New York.....	5,000.00
Baltimore.....	1,500.00	North Dakota.....	100.00
California.....	1,500.00	Ohio.....	2,000.00
Colorado.....	175.00	Oklahoma.....	250.00
Illinois.....	2,000.00	Pennsylvania.....	5,000.00
Indiana.....	900.00	South Dakota.....	100.00
Iowa.....	800.00	Tennessee.....	250.00
Kansas.....	800.00	Texas.....	300.00
Kentucky.....	300.00	Utah.....	50.00
Michigan.....	1,200.00	West Virginia.....	100.00
Minnesota.....	1,200.00	Wisconsin.....	175.00
Mississippi.....	50.00	Wyoming.....	75.00
Missouri.....	900.00	Washington }.....	
Montana.....	100.00	Oregon..... }.....	500.00
Nebraska.....	350.00	Idaho..... }	
New England.....	250.00		

## Honorary Members of the Woman's Board

New members during 1914-1915.

Names are listed under Synodical Society from which membership was presented.

### Baltimore

Mrs. Lydia Hall Grier, Salisbury, Md.  
Mrs. Amanda M. Barclay, Salisbury, Md.

### California

Mrs. A. G. Garratt, San Francisco, Cal.  
Miss Margaret E. Boyce, Alameda, Cal.  
Mrs. E. P. Wilson, Santa Rosa, Cal.  
Mrs. W. J. Cassidy, Oakland, Cal.  
Mrs. S. W. Blankenship, Oakland, Cal.  
Mrs. B. F. Edwards, Oakland, Cal.  
Mrs. Ernest F. Hall, Berkeley, Cal.

### Illinois

Mrs. Irving Terwilliger, Belvidere, Ill.  
Mrs. David D. Sabin, Belvidere, Ill.

### Minnesota

Mrs. C. W. Van Tuyl, Minneapolis, Minn.  
Mrs. T. B. Janney, Minneapolis, Minn.

### New Jersey

Mrs. Joseph V. Holmes, Shrewsbury, N. J.  
Mrs. W. J. Attwood, Beverly, N. J.

### New Mexico

Mrs. A. M. Thomas, Artesia, N. M.

### New York

Mrs. Fred C. Stewart, Geneva, N. Y.  
Mrs. S. F. Henderson, Catskill, N. Y.  
Mrs. A. J. Dean, Utica, N. Y.

### Ohio

Miss Alice C. Patterson, Oxford, Ohio.

### Oklahoma

Mrs. J. M. Hall, Tulsa, Okla.  
Mrs. E. T. Bowen, Tulsa, Okla.

### Pennsylvania

Mrs. Sally Finley, Omaha, Neb.  
Mrs. Susan Todd Negley, Belle Vernon, Pa.  
Mrs. Kate Smith Stevenson, Mt. Pleasant, Pa.  
Miss Emma R. Hastings, Lancaster, Pa.  
Mrs. J. G. Shope, Hollidaysburg, Pa.  
Mrs. R. H. Spendley, Hollidaysburg, Pa.  
Mrs. Samuel W. Fleming, Harrisburg, Pa.





By S. Catherine Rue

EVERY workman needs tools. Unless he possesses them he cannot so transform the material at hand as to convert it to new uses and larger values. The results of his work depend almost as much upon his tools as upon his ability to handle them.

With these facts in mind we endeavor to offer only such tools as shall help the leaders in our missionary societies to remodel unsatisfactory machinery and material and to secure the greatest efficiency and results from their "stock in trade."

Several new issues on our autumn list will be useful for such constructive work. "Our Goals," from the pen of our president, has been put in leaflet form for gratuitous distribution among local members so that they may know the special aims of the Woman's Board this year and thus be enabled to give intelligently. A new and revised edition of "What and When," based on the topics recommended for 1917, is ready; also equipment for November praise meetings consisting of a most helpful program prepared by Mrs. W. E. Geil under the title "Portals of Praise," which can be had in lots of twenty-five or more copies at the rate of one dollar per hundred, lesser numbers at two cents each; "Invitations," the envelope form, at fifty cents per hundred, and Thank-Offering Envelopes, free except postage.

The text-books and supplemental aids for study classes of junior, intermediate and senior grades are ready. They are practical and profitable for use. Send orders early.

\* \* \* \* \*

The topic for this month needs to be emphasized as much as ever. The printed information on it published by our Board will be found the best available. A complete list appears on the cover of this magazine. "Utah Awakening," by Mrs. F. S. Bennett, is a little leaflet for gratuitous

distribution that has recently been revised and reprinted.

Any who may desire to review the history of our work among the Mormons will be pleased to use "The Story of a Pilgrim," written at the request of our Board by the late Dr. Samuel E. Wishard, who was for years synodical missionary in Utah. It is a good story of a good life told in good style. Price 15 cents per copy.

\* \* \* \* \*

A giant mailing card exhibiting the five points of the Blue and Silver Stars described in last month's issue of this magazine has been mailed to local secretaries for literature, so all may have definite details for beginning work at once.

The requirements for winning these stars must be met within the fiscal year March 31, 1916, to

March 31, 1917. For instance, the purchase of the issue of the Prayer Calendar for 1916 cannot be accepted; only copies of the Calendar for 1917 can be counted.

Do not confuse the HOME MISSION MONTHLY apportionment with the financial apportionment. Definite figures for advance in subscriptions for 1916-17 have been sent from the HOME MISSION MONTHLY to your presbyterial secretary for literature. Secure your apportionment from her. If you have not received the circular describing the method it can be obtained from the HOME MISSION MONTHLY office.

The reports of the winning of the stars must be received at

headquarters by March 31, 1917.

Local societies reporting the winning of the five points of the star by March 31, 1917, will be listed on an honor roll.

The winning of these stars is within the ability of every local society.

\* \* \* \* \*

Star spirit secures significant success.

### WHY ONE SECRETARY FOR LITERATURE FAILED

1. She—did not subscribe for the HOME MISSION MONTHLY.
2. She—did not take time to read the publications of our Woman's Board.
3. She—took only renewals and did not try to secure new subscriptions for THE HOME MISSION MONTHLY and Over Sea and Land.
4. She—kept no records of receipts and disbursements for literature and subscriptions.
5. She—had never used the Prayer Calendar herself.
6. She—had nothing to report at the regular monthly missionary meeting.

# Outline for Study of "Old Spain in New America"

By Eva Clark Waid

## CHAPTERS IV AND V

The outlines for Chapters I and II of this book were given last month by Mrs. D. B. Wells. Mrs. D. E. Waid outlines here study plans for chapters on Cuba and Porto Rico. Chapters III and VI will be taken up together next month, as on account of the subject matter many leaders prefer this order of arrangement.—EDITOR

THESE two chapters lend themselves to several forms of treatment. First, as separate chapters, with their own special lines of emphasis and interest. Second, as a united theme, in case there is need for a shorter study course. Third, as a basis for most interesting and picturesque special programs. Hints and suggestions along these lines will be briefly outlined. First, as separate chapters:

### CHAPTER IV CUBA PARA CRISTO

#### 1. *Definition of Sub-Title*—Page 96.

Reference, "Advance in the Antilles," Dr. Howard Grose; "Cuba," Forbes Lindsay.

#### 2. *Description of Cuban Facts*—Page 150.

3. *Details of Cuba's Resources*—Sugar, tobacco, coffee, hemp, fruit, cattle.

Reference, "Cuba and Porto Rico," Robert Hill.

4. *Description of Cuban Character*—Make two parallel columns of characteristics, good and bad. Study reasons for traits displayed as found in history, climate, religion.

5. *Difficulties in Cuba*.—Political, educational, moral.

Refer to "Children of the Light House," Chapters V and VI.

6. *Definite Religious Work in Cuba*—Pages 98 and 151, "Old Spain in New America."

Refer to report of Regional Conference at Havana, published by Missionary Education Movement, 156 Fifth Ave. May numbers of the Home Mission Monthly.

7. *Demands Upon the Church in the United States* as to help needed in Cuba.

Leaflets for this chapter, Cousin Jane in Cuba, The Teacher Taught. See Pan-American Union Bulletins.

Or Chapter IV may be developed by sets of simple charts, each one on a theme assigned beforehand and carefully outlined for the class. A suggested division of the chapter might be, Cuban History, Cuban Habits, Cuban Harvests, Cuban Hindrances, Cuban Hopes. Each chart might have photographs or lettered facts to illustrate the varied points of the outline; for instance, the chart for "Cuban Hopes" might have as its heading the motto of the Chapter, "Cuba Para Cristo."

### CHAPTER V

#### OUR NEW POSSESSION—PORTO RICO

1. *Pointers on the Map*—Length, 104 miles; breadth, 34 miles; area, 3,606 square miles; rivers, 17. Distance in miles from New York, 1,400; Cadiz, 3,180; Cuba, 1,000 miles. Relation to Panama; to South America; to Danish Islands—St. Croix, St. Thomas, St. John.

Refer to "Advance in the Antilles," Chapter VI; "Children of the Light House," Chapters VIII and IX; "Review of Reviews," 1916.

2. *Pictures in History*—Casa Blanca and Ponce de Leon, 1509; Drake and the treasure, 1595; 31,000 slaves freed March 22, 1873; self government granted, 1897; American flag-raising, October 18, 1898.

Refer to History of Porto Rico, Van Middledyk or Seabury.

3. *Present-Day Conditions*—Increase in population and in density of population; economic problems; advance in sanitation and road building; beginnings of higher education; University of Rio Piedras; citizenship law passed by United States Congress.

Refer to Report of Governor of Porto Rico, Public Documents, Washington, D. C.

4. *Protestant Problems*—Increased cooperation and comity; enlarged social service, such as day nurseries, visiting nurses, industrial classes; training leaders; providing Spanish literature.

Refer to Reports of Panama Congress of Christian Work; Missionary Education Movement; HOME MISSION MONTHLY, May 1916; "Assembly Herald," May, 1916; Report of Board of Home Missions and Report of Woman's Board, 156 Fifth Avenue.

5. *Pleasant Pilgrimages*—To San Juan Hospital; to Pueblo Nuevo; to Marina Mission, Mayaguez; to a country congregation; to Robinson Orphanage.

Refer to "Protestant Mission in Porto Rico;" "Star 49?"; and other leaflets of Woman's Board. Helpful leaflets on Porto Rico can be secured from the Methodist, Congregational, Baptist, and Episcopal Boards of Home Missions as noted in the Text Book Supplement.

Summarize pages 123-124, "Old Spain in New America."

This chapter may also be developed when little outside reference is possible, by assigning just the material found in text-book and appendix under the following themes:

Historical Facts; Physical Conditions; Educational Development; Religious Needs; Christian Social Service—or

The Fountain of Columbus; the Salt and Sweet Waters of Porto Rico; Pierian Springs in the Island; Fountains of Living Waters.

## SECOND PLAN

### A JOINT PRESENTATION OF THE TWO CHAPTERS

1. *Likenesses Between Cuba and Porto Rico*—In discovery; exploitation; language; customs; climate; resources; religion.

2. *Differences Between Cuba and Porto Rico*—In colonization; wealth; commercial value; density of population; physical strength.

Refer to "Cuba and Porto Rico," Forbes Lindsay; "Cuba and Porto Rico," Robt. Hill.

3. *Changes Since 1898*—Treatment of yellow



fever and anemia; establishment of education; Democratic government assured; religious freedom granted.

See files of National Geographic Magazine, and U. S. Government Reports.

4. *Special Needs of Cuba*—Assistance in education; training in industrial lines; elevation of moral standards; assurance of disinterested friendship; presentation of a pure gospel.

5. *Special Needs of Porto Rico*—Industrial readjustment; relief for density of population; sanitation and medical care; all forms of social service; trained leaders.

Refer to report of Governor of Porto Rico, "American Bride in Porto Rico," "Protestant Missions in Porto Rico."

6. *Common Needs in the Antilles*—Disinterested diplomacy; Spanish and Protestant literature; better education for women; efficient leadership; tactful missionary service; character-forming message; practical Christianity.

7. *Missionary Possibilities for the Antilles*—Evangelism to other Spanish Americans; training Spanish leaders; providing Spanish literature; perfecting denominational cooperation.

### THIRD PLAN

#### SPECIAL PROGRAMS

##### 1. A Junior Day

The women of your missionary societies would enjoy and profit by a program transported bodily from the Junior Book of the year, "Children of the Light House." Use the chapters on Cuba and Porto Rico and apply the fascinating suggestions given in Miss Applegarth's manual.

##### 2. A Young Woman's Program—"Isles of the Southern Seas"

*Processional* by girl choir—Hills of the North, Rejoice.

*Scripture in unison*—Joel II, 26-32.

*Hymn*—"O Highly Favored People."

*Tales of the Travelers* (given in costume, if desired).

*Donna Isabella*—Pages 79-81, "Old Spain in New America."

*The Flag Raising*—Page 149, "Advance in the Antilles."

*Teresa*—Chapter VI, "Star 49?"

*Betty's Story*—"Betty's Travels in Porto Rico."

*Special Music*—Spanish.

*Catechism Class on Cuba*—Take questions from May HOME MISSION MONTHLY and "Old Spain in New America." Questions and answers brief.

*Paper*—Porto Rican Girls.

*Open Discussion*—Five things Presbyterians have done in Porto Rico. Five things they ought to do.

*Recessional*—"They are coming to the Savior."

These hymns are in the Missionary Hymnal, which can be secured through the Literature Department of the Woman's Board of Home Missions.

##### 3. Evening Dramatics

Open with two tableaux: "Old Spain" and "New America." (Old Spain posed with several characteristic Spanish characters such as the senorita, caballero, padre, in Spanish costume. Mantillas, guitars, fans, roses much in evidence. Tropical background. New America, an open air scene of summer sports with young people suitably attired, tennis racquets, canoe paddles,

even a tiny automobile suggestion in the background. Have this group separate either side and stretch hands to the Spanish group entering from the rear, to form the last tableau.)

As the second part of the program present the playlet, "Off the Beaten Track in Porto Rico."

##### 4. A Travelogue

Use products from Cuba, Porto Rico and Spain, such as water jars, calabash gourds, coconuts, drawn-work, baskets, beads, bananas, pineapples, grapefruit. Post-cards also might be used and can be secured through the Literature Department of the Woman's Board.

##### 5. An Afternoon of Readings

Current magazine articles, upon Cuba's elections, Porto Rican citizenship, etc. Extracts from "An American Bride in Porto Rico"—such as "My First Party," page 90; "Our Double Wedding," page 110; "The Servant Question," page 128; "My American Caller," page 149. Latest letters from the field—the new hospital, Marina Mission, etc. (May numbers HOME MISSION MONTHLY and "Assembly Herald.")

##### 6. An Interdenominational Day

Secure representatives from each denomination working in Cuba and Porto Rico to present aspects of the work. Or secure leaflets mentioned in Text Book Supplement for "Old Spain in New America," and assign representatives. Use reports of Panama Congress on Christian Work and use special sections referring to Cuba and Porto Rico. Enlarge maps showing comity arrangements between denominations working in the islands. Use tourists or returned commercial or government agents to give outside point of view.

##### 7. A Poster Program

Select subjects for posters and if necessary supply some material. Offer prizes of text-books or magazine subscriptions for best pasted poster, best lettered poster, most beautiful poster. Have a poster parade and allow each to explain her poster, unless the number is too large; then place posters about the room while a brief program is given with some special Spanish music, a talk on West Indian fiestas or holidays and a brief statement as to the mission work done, especially the training of nurses, the day nurseries and the classes in basketry and drawn-work. Serve pineapple ice or candied oranges or Porto Rican coffee while the visitors inspect the posters and ask questions. A few suggestions for poster subjects are: Our New Possession, Homes in Porto Rico, Salute to the Flag, Healing and Helping, The Land of the Palm, Going to Market, What You Should Know. Material may be secured from the advertising folders of steamship companies and advertisements in magazines and from such publications as "Travel Magazine," "Outing," and "World's Work."

When thou has studied o'er and o'er

In modern page and ancient lore

The story of these islands twain

Set in the azure Southern Main,

Think well what God, divine, hath wrought

For thee, in freer life and thought.

See well thy path before thee plain:

This Paradise for Him regain.

## November Program

TOPIC: MEXICANS IN THE UNITED STATES

**Praise Service**—15 minutes—participated in by all. (See "In God's Out of Doors," by Katharine R. Crowell.)

**Business**—Minutes; reports of officers; offering.  
**Map Talk**—"The Making of Christian Citizens in our Plaza Schools." (See "Our Mexican Mission Schools," by Katharine R. Crowell, and Leaflets, Literature Department.)

**Talk or Paper**—"The Need of Medical Aid and Sanitation." (See HOME MISSION MONTHLY, November, 1915, and "Old Spain in New America," Chapter VI.)

**Discussion**—"Redeeming the Southwest." ("Old Spain in New America," Chapter III.)

**Roll Call and Responses**—Current events, from late missionary magazines.

**Prayer**—For our Mexican schools and teachers. (See Prayer Calendar.)

**Hymn**—"O Zion, Haste, Thy Mission High Fulfilling."  
EMMA D. WHITAKER

## Summer Schools

BOULDER, COLORADO

"Out where the skies are a trifle bluer,  
Out where friendship's a little truer—  
That's where the West begins."

With all the poetry in these lines of Chapman's is mixed a great deal of real truth. And in the truth there expressed lies the keynote for much of the success of the Boulder Summer School of Missions for the week of July 5-12, 1916—our tenth year.

Mrs. E. H. Silverthorn, chairman of the Interdenominational Committee for several years, but now Field Secretary of the Board of the Northwest, made a charming presiding officer.

Mrs. H. W. Hunter of Oak Park gave in a most satisfactory manner the lectures on the Foreign study. Efficient class work was done by Mrs. H. B. McAfee of Chicago, who taught the Home study class and a large normal class, by Miss Mauda L. Saunders of the Baptist Board in the Foreign study class, and by Mrs. John A. Correy and Mrs. L. O. Trowbridge, both of Denver, in classes for the younger women. Bible studies were conducted by Prof. Borden B. Kessler and Mrs. Lester McLean.

Mrs. E. P. Costigan of Denver told her delightful and helpful stories to crowds of eager boys and girls, and conducted large conferences with the women on children's work. Excellent addresses were given by Miss Winifred Willard of Denver, Mrs. Adriana Hungerford, Colorado's president of W. C. T. U., by Franklin D. Cogswell of India and a number of missionaries.

The heart of the whole school, however, opened to our veteran leader, Mrs. D. B. Wells. We went out from the Morning Watch, from her lectures on the Home Mission study, from her platform hour, strengthened indeed by her sweet spirit, keen mentality and gracious womanliness, and ready to put in practice the sane and helpful suggestions as to plans and methods.

The Young Woman's Camp was most success-

fully conducted. One of the happy events of Young Woman's Day was the burning of the note held against the building. We now have our two excellent buildings free of debt.

SARAH H. KLENE

## MOUNT HERMON, CALIFORNIA

Presbyterian women may well be proud of their registration in the Mount Hermon Federate School of Missions, held at beautiful Mount Hermon, in the Santa Cruz mountains, California, July 18-22. Of the two hundred and fourteen registered, the Presbyterian women stood at the head, numbering eighty-five.

Besides those registered, hundreds of others came to hear and see and to enjoy our evening lectures, illustrated by stereopticon views. We used for daily text-books, "World Missions and World Peace," by Caroline Atwater Mason, and "Old Spain in New America," by McLean and Williams. Our teacher in both text-books was that delightful speaker, Mrs. Hallie Linn Hill of New York City, who has recently been on a trip to Cuba, Porto Rico, Panama, Peru and Bolivia. Mrs. Hill gave a fine lecture one evening, illustrated by about one hundred and fifty stereopticon views, many of them unique.

Other evening lecturers included Miss Katherine Maurer, Methodist deaconess, who works among the immigrants at Angel Island Immigration Station in San Francisco Bay; Rev. George W. Brewster, D. D., who gave a recitation of Van Dyke's "Other Wise Man," with pictures; Mrs. Effie L. Cunningham, national secretary of the Christian Woman's Board of Missions, who spoke on "Interdenominational Work," explained by pictures, and Dr. Harry O. Breeden, who spoke on "The Inspiration of the Scriptures," followed by reproductions of famous paintings.

Our Young People's Hour and the story telling for children were conducted by Miss Mabel Bevier, resident teacher at the Methodist Deaconess Home, San Francisco. The women's normal class for teachers was conducted by Mrs. O. P. Bell, wife of the pastor of the United Presbyterian Church of San Francisco. An interdenominational Rally was held on Wednesday afternoon, July 19, addressed by missionary workers and missionaries. Mrs. N. E. Galloway of Healdsburg, chairman of the Interdenominational Committee, presided during the school.

MARY E. BAMFORD

## Children's Year

MEANS an effort on the part of every Presbyterian woman to

**Reach** every child in the church.

**Rouse** them to mission work.

**Rivet** missionary interest in their minds.

**Read Over Sea and Land** for

**Real** inspiration and consecration.

**Request** new subscriptions.

**Renew** old subscriptions.

Samples of *Over Sea and Land* and suggestions on request.

Read page 247 in August HOME MISSION MONTHLY.

Room 1113, 156 Fifth Ave., New York.



# Synodical Meeting Schedule

Alabama.....	October 25-26.....	Sheffield
Arizona.....	October 17-18.....	Ft. Smith
Arkansas.....	October 18-19.....	Washington
Baltimore.....	October 18-19.....	Berkeley
California.....	October 17-18.....	Grand Junction
Colorado.....	October 17-19.....	Rockford
Illinois.....	October 18-19.....	Madison
Iowa.....	October 17-18.....	Ft. Dodge
Kansas.....	October 10-11.....	Hutchinson
Kentucky.....	October 3-5.....	Covington
Michigan.....	October 3-5.....	Adrian
Minnesota.....	October 3-4.....	Winnebago
Mississippi.....	Oct. 31-Nov. 1.....	Corinth
Missouri.....	October 24-25.....	Bowling Green
Montana.....	October 4-5.....	Missoula

Nebraska.....	October 12-13.....	Omaha
New England.....	October 24-25.....	Brookline
New Jersey.....	October 12.....	Paterston
New Mexico.....	October 21-24.....	Santa Fe
New York.....	October 17-19.....	Newburgh
North Dakota.....	October 12-13.....	Fargo
Ohio.....	October 10-12.....	Portsmouth
Oklahoma.....	October 10-12.....	Muskogee
Pennsylvania.....	October 25.....	Oil City
South Dakota.....	October 5-6.....	Sioux Falls
Tennessee.....	October 20-22.....	Nashville
Texas.....	October 3-5.....	Weatherford
Utah.....	Aug. 31-Sept. 1.....	Salt Lake City
West Virginia.....	October 17-18.....	Parkersburg
Wisconsin.....	October 11-12.....	Fond du Lac
Wyoming.....	October 17-18.....	Cheyenne

MISSOURI Synodical Society will meet Oct. 24-26 in Bowling Green, Mo. Executive Committee session, Oct. 24th, 3.30 p.m. Public meetings, Oct. 24th, 7.30 p.m., through Oct. 26th. All organizations auxiliary to the Women's Boards are entitled to delegates. Names should be sent to Mrs. J. T. McCune, Bowling Green, by Oct. 15th. All synodical and presbyterial secretaries are reminded of notice in the Synodical Annual Report, page 24.

THE thirty-fourth annual meeting of the Woman's Synodical Society of Home Missions of the Synod of New York will be held October 17, 18 and 19 in Union Church, corner of First and Montgomery Streets, Newburgh, N. Y. Three delegates from each presbyterial society will be entertained, and other presbyterial representatives will be welcomed. Information may be obtained from Mrs. H. C. Bennett, North Street, Newburgh, N. Y.

## Receipts of Woman's Board, for July, 1916

Woman's Immi-Freed- Board grants men.			Woman's Immi-Freed- Board grants men.			Woman's Immi-Freed- Board grants men.		
<b>Alabama</b>			<b>Missouri</b>			<b>Oklahoma</b>		
Huntsville.....	\$35.00		Iron Mountain.....	\$3.00		Ardmore.....	\$34.25	
<b>Arizona</b>			Kirksville.....	90.10	\$7.20	Choctaw.....	1.00	
Phoenix.....	179.25	\$6.25	Salt River.....	87.00	13.00	Hobart.....	9.30	
So. Arizona.....	3.70		<b>Montana</b>			<b>Oregon</b>		
<b>Atlantic</b>			Helena.....	33.00	4.00	Portland.....	354.64	\$45.15
Atlantic.....		1.00	<b>Nebraska</b>			<b>Pennsylvania</b>		
<b>Baltimore</b>			Kearney.....	126.50	62.00	Beaver.....	104.00	178.00
New Castle.....	225.00		<b>New England</b>			Carlisle.....	899.29	206.84
Washington C.....	38.00		Conn. Valley.....	295.50	111.00	Erie.....	514.00	\$220.00
<b>California</b>			Newburyport.....	22.00	19.00	Lackawanna.....	638.75	249.00
Los Angeles.....	44.00		<b>New Jersey</b>			Lehigh.....	128.30	160.00
San Francisco.....	20.00		Elizabeth.....	1,251.38	128.51	Philadelphia.....	345.50	35.00
<b>Colorado</b>			North Jersey.....	1,202.25	\$137.00	Philadelphia N.....	400.00	86.50
Boulder.....	163.25	30.75	Monmouth.....	477.65	76.25	Pittsburgh.....	1,081.33	1,329.38
Laramie.....	7.00		Morris & Orange.....	514.12	49.00	Redstone.....		106.25
<b>Illinois</b>			Newark.....	287.00	5.00	<b>South Dakota</b>		
Bloomington.....	12.50		West Jersey.....	128.50		Black Hills.....	32.50	
Cairo.....	38.40		<b>New York</b>			<b>Tennessee</b>		
Freeport.....	138.61	57.00	Albany.....	320.40	53.00	Union.....	211.35	68.00
Mattoon.....	9.00	96.00	Binghamton.....	116.00	49.00	<b>Texas</b>		
<b>Indiana</b>			Brooklyn.....	183.00	55.00	Abilene.....		25.00
Crawfordsville.....	\$8.50		Buffalo.....	450.00	250.50	Amarillo.....	20.00	
Indianapolis.....	122.55		Cayuga.....	105.27	39.56	El Paso.....	10.00	
New Albany.....	19.65	32.00	Champlain.....	84.70	4.00	Houston.....	5.35	
<b>Iowa</b>			Chemung.....	105.85	12.00	Paris.....		8.00
Des Moines.....	222.75	62.50	Geneva.....	121.00	115.57	<b>West Virginia</b>		
Dubuque.....	1.50		Hudson.....	143.50	34.00	Grafton.....		33.00
Waterloo.....	55.00	4.00	Nassau.....	134.00	48.00	<b>Wisconsin</b>		
<b>Kentucky</b>			New York.....	3,455.25	121.75	La Crosse.....	30.00	15.00
Logan.....	52.50		Niagara.....	124.00	64.00	Madison.....	61.00	5.50
Louisville.....	128.00	100.00	North River.....	124.15	29.00	Winnebago.....	78.93	45.25
<b>Michigan</b>			Orsego.....	66.00	22.00	Individuals.....	\$3,434.27	
Detroit.....	727.43	292.35	Rochester.....	198.58	222.00	Tuition & receipts	2,784.81	
Flint.....	23.00	6.00	St. Lawrence.....	129.00	29.00	from the field.	2,784.81	
Grand Rapids.....		10.00	Syracuse.....	200.00	11.00	Rents & sales.....	116.72	
Kalamazoo.....	45.36	5.00	Utica.....	395.00	40.00	Interest on per-		
Lake Superior.....	66.45	34.00	Westchester.....	183.00	62.00	manent funds.....	2,023.74	197.72
Lansing.....		11.00	<b>North Dakota</b>					
Monroe.....	26.00		Bismarck.....	1.50				
Petoskey.....	16.00	8.00	Pembina.....	61.50	2.00			
Saginaw.....		8.00	<b>Ohio</b>					
<b>Minnesota</b>			Cincinnati.....	193.42	65.75			
St. Cloud.....	65.00	21.00	Cleveland.....	486.40	105.00			
St. Paul.....	467.78	83.00	Dayton.....	2.82	78.15			
<b>Mississippi</b>			Mahoning.....	422.34	172.65			
Oxford.....	24.10		St. Clairsville.....	205.88	22.95			
			Steubenville.....	6.25				
			Wooster.....	231.70	55.95			

\$29,464.33 \$1,404.05 \$5,524.48  
Grand total, \$36,392.86  
W. J. McMILLEN,  
Acting Treasurer.

